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PLINY'S

NATURAL HISTORY.

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THE

NATURAL HISTORY

OF

PLINY, the elder

TRANSLATED,

WITH COPIOUS NOTES AND ILLUSTRATIONS

BY THE LATE

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AND

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PREFACE.

The only translation of Pliny's Natural History which has hitherto appeared in the English language is that by Philemon Holland, published in the latter part of the reign of Elizabeth. It is no disparagement to Holland's merits, as a diligent and generally faithful translator, to say that his work is unsuited to the requirements of the nineteenth century.

In the present translation, the principal editions of Pliny have been carefully consulted, and no pains have been spared, as a reference to the Notes will show, to present to the reader the labours of recent Commentators, among whom stands pre-eminent the celebrated Cuvier. It has been a primary object to bring to the illustration of the work whatever was afforded by the progress of knowledge and modern discoveries in science and art. Without ample illustration, Pliny's valuable work would want much of the interest which belongs to it, and present difficulties scarcely surmountable by any one who has not made the Author his especial study.

In the first two Books, the text of Hardouin, as given in Lemaire's edition (Paris, 1827), has been followed; in the

remainder that of Sillig (Gotha, 1851–3), excepting in some few instances, where, for reasons given in the Notes, it has been deemed advisable to depart from it. The first two Books, and portions of others, are the performance of the late Dr. Bostock, who contemplated a translation of the entire work; but, unfortunately for the interests of science, he was not permitted to carry his design into execution.

Upwards of a hundred pages had been printed off before the present Translator entered on his duties; and as they had not the advantage of Dr. Bostock's superintendence through the press, some trifling oversights have occurred. These are, for the most part, corrected in a short Appendix.

THE

LIFE AND WRITINGS OF PLINY.

Caius Plinius Secundus was born either at Verona or Novum Comum[1], now Como, in Cisalpine Gaul, in the year A.U.C. 776, and A.D. 23. It is supposed that his earlier years were spent in his native province; and that he was still a youth when he removed to Rome, and attended the lectures of the grammarian Apion. It was in about his sixteenth year that he there saw Lollia Paulina[2], as in the following she was divorced by Caligula, and it was probably in his twentieth that he witnessed the capture of a large fish at Ostia, by Claudius and his attendants[3], and in his twenty-second that he visited Africa[4], Egypt, and Greece.

In his twenty-third year Pliny served in Germany under the legatus Pomponius Secundus, whose friendship he soon acquired, and was in consequence promoted to the command of an *ala*, or troop of cavalry. During his military career he wrote a treatise (now lost) "On the Use of the Javelin by Cavalry," and travelled over that country[5] as far as the shores of the German Ocean, besides visiting Belgic Gaul. In his twenty-ninth year he returned to Rome, and applied himself for a time to forensic pursuits, which however he appears soon to have abandoned. About this time he wrote the life of his friend Pomponius, and an account of the "Wars in Germany," in twenty books, neither of which are extant. Though employed in writing a

[1] The weight of testimony inclines to the latter. The mere titles of the works which have been written on the subject would fill a volume.

[2] At a wedding feast, as mentioned by him in B. ix. c. 58. She was then the wife of Caligula.

[3] Related in B. ix. c. 5.

[4] Here at Tusdrita, he saw L. Coisicius, who it was said had been changed from a woman into a man. See B. vii. c. 3. Phlegon Trallianus and Ausonius also refer to the story.

[5] See B. xvi. c. 2, and B. xxxi. c. 19.

continuation of the "Roman History" of Aufidius Bassus, from the time of Tiberius, he judiciously suspended its publication during the reign of Nero, who appointed him his procurator in Nearer Spain, and not improbably honoured him with equestrian rank. It was during his sojourn in Spain that the death of his brother-in-law, C. Cæcilius, left his nephew C. Plinius Cæcilius Secundus (the author of the Letters) an orphan; whom immediately upon his return to Rome, A.D. 70, he adopted, receiving him and his widowed mother under his roof.

Having been previously known to Vespasian in the German wars, he was admitted into the number of his most intimate friends, and obtained an appointment at court, the nature of which is not known, but Rezzonico conjectures that it was in connexion with the imperial treasury. Though Pliny was on intimate terms also with Titus, to whom he dedicated his Natural History, there is little ground for the assertion, sometimes made, that he served under him in the Jewish wars. His account of Palestine clearly shows that he had never visited that country. It was at this period that he published his Continuation of the History of Aufidius Bassus.

From the titles which he gives to Titus in the dedicatory preface, it is pretty clear that his Natural History was published A.D. 77, two years before his death.

In A.D. 73 or 74, he had been appointed by Vespasian præfect of the Roman fleet at Misenum, on the western coast of Italy. It was to this elevation that he owed his romantic death, somewhat similar, it has been remarked, to that of Empedocles, who perished in the crater of Mount Ætna. The closing scene of his active life, simultaneously with the destruction of Herculaneum and Pompeii, cannot be better described than in the language employed by his nephew in an Epistle to his friend Tacitus the historian[1]:—"My uncle was at Misenum, where he was in personal command of the fleet. On the ninth[2] day before the calends of September, at about the seventh hour, 1 P.M., my mother, observing the appearance of a cloud of unusual size and shape, mentioned it to him. After reclining in the sun he had taken his cold bath; he had then again lain down and, after a slight repast, applied himself to his studies. Immediately upon hear-

[1] Plinii Ep. B. vi. Ep. 16. [2] Twenty-fourth August.

ing this, he called for his shoes, and ascended a spot from which he could more easily observe this remarkable phænomenon. The cloud was to be seen gradually rising upwards; though, from the great distance, it was uncertain from which of the mountains it arose; it was afterwards, however, ascertained to be Vesuvius. In appearance and shape it strongly resembled a tree; perhaps it was more like a pine than anything else, with a stem of enormous length reaching upwards to the heavens, and then spreading out in a number of branches in every direction. I have little doubt that either it had been carried upwards by a violent gust of wind, and that the wind dying away, it had lost its compactness, or else, that being overcome by its own weight, it had decreased in density and become extended over a large surface: at one moment it was white, at another dingy and spotted, just as it was more or less charged with earth or with ashes.

"To a man so eager as he was in the pursuit of knowledge, this appeared to be a most singular phænomenon, and one that deserved to be viewed more closely; accordingly he gave orders for a light Liburnian vessel to be got ready, and left it at my option to accompany him. To this however I made answer, that I should prefer continuing my studies; and as it so happened, he himself had just given me something to write. Taking his tablets with him, he left the house. The sailors stationed at Retina, alarmed at the imminence of the danger—for the village lay at the foot of the mountain, and the sole escape was by sea—sent to entreat his assistance in rescuing them from this frightful peril. Upon this he instantly changed his plans, and what he had already begun from a desire for knowledge, he determined to carry out as a matter of duty. He had the gallies put to sea at once, and went on board himself, with the intention of rendering assistance, not only to Retina, but to many other places as well; for the whole of this charming coast was thickly populated. Accordingly he made all possible haste towards the spot, from which others were flying, and steered straight onwards into the very midst of the danger: so far indeed was he from every sensation of fear, that he remarked and had noted down every movement and every change that was to be observed in the appearance of this ominous eruption.

The ashes were now falling fast upon the vessels, hotter and more and more thickly the nearer they approached the shore; showers of pumice too, intermingled with black stones, calcined and broken by the action of the flames: the sea suddenly retreated from the shore, where the debris of the mountain rendered landing quite impossible. After hesitating for a moment whether or not to turn back, upon the pilot strongly advising him to do so:—"Fortune favours the bold[1]," said he, "conduct me to Pomponianus." Pomponianus was then at Stabiæ, a place that lay on the other side of the bay, for in those parts the shores are winding, and as they gradually trend away, the sea forms a number of little creeks. At this spot the danger at present was not imminent, but still it could be seen, and as it appeared to be approaching nearer and nearer, Pomponianus had ordered his baggage on board the ships, determined to take to flight, if the wind, which happened to be blowing the other way, should chance to lull. The wind, being in this quarter, was extremely favourable to his passage, and my uncle soon arriving at Stabiæ, embraced his anxious friend, and did his best to restore his courage; and the better to re-assure him by evidence of his own sense of their safety, he requested the servants to conduct him to the bath. After bathing he took his place at table, and dined, and that too in high spirits, or at all events, what equally shows his strength of mind, with every outward appearance of being so. In the mean time vast sheets of flame and large bodies of fire were to be seen arising from Mount Vesuvius; the glare and brilliancy of which were beheld in bolder relief as the shades of night came on apace. My uncle however, in order to calm their fears, persisted in saying that this was only the light given by some villages which had been abandoned by the rustics in their alarm to the flames: after which he retired to rest, and soon fell fast asleep: for his respiration, which with him was heavy and loud, in consequence of his corpulence, was distinctly heard by the servants who were keeping watch at the door of the apartment. The courtyard which led to his apartment had now become filled with cinders and pumice-stones, to such a degree, that if he had remained any longer in the room, it would have been quite impossible for him to

[1] "Fortes fortuna juvat."

leave it. On being awoke he immediately arose, and rejoined Pomponianus and the others who had in the meanwhile been sitting up. They then consulted together whether it would be better to remain in the house or take their chance in the open air; as the building was now rocking to and fro from the violent and repeated shocks, while the walls, as though rooted up from their very foundations, seemed to be at one moment carried in this direction, at another in that. Having adopted the latter alternative, they were now alarmed at the showers of light calcined pumice-stones that were falling thick about them, a risk however to which as a choice of evils they had to submit. In taking this step I must remark that, while with my uncle it was reason triumphing over reason, with the rest it was only one fear getting the better of the other. Taking the precaution of placing pillows on their heads, they tied them on with towels, by way of protection against the falling stones and ashes. It was now day in other places, though there it was still night, more dark and more profound than any ordinary night; torches however and various lights in some measure served to dispel the gloom. It was then determined to make for the shore, and to ascertain whether the sea would now admit of their embarking; it was found however to be still too stormy and too boisterous to allow of their making the attempt. Upon this my uncle lay down on a sail which had been spread for him, and more than once asked for some cold water, which he drank; very soon however, they were alarmed by the flames and the sulphurous smell which announced their approach, upon which the others at once took to flight, while my uncle arose leaning upon two of the servants for support. Upon making this effort, he instantly fell to the ground; the dense vapour having, I imagine, stopped the respiration and suffocated him; for his chest was naturally weak and contracted, and often troubled with violent palpitations. When day was at last restored, the third after the closing one of his existence, his body was found untouched and without a wound; there was no change to be perceived in the clothes, and its appearance was rather that of a person asleep than of a corpse. In the meantime my mother and myself were at Misenum—that however has nothing to do with the story, as it was only your wish to know the

details connected with his death. I shall therefore draw to a conclusion. The only thing that I shall add is the assurance that I have truthfully related all these facts, of which I was either an eye-witness myself, or heard them at the time of their occurrence, a period when they were most likely to be correctly related. You of course will select such points as you may think the most important. For it is one thing to write a letter, another to write history;—one thing to write for a friend, another to write for the public. Farewell."

Of the mode of life pursued by Pliny, and of the rest of his works, an equally interesting account has been preserved by his nephew, in an Epistle addressed to Macer[1]. We cannot more appropriately conclude than by presenting this Epistle to the reader:—"I am highly gratified to find that you read the works of my uncle with such a degree of attention as to feel a desire to possess them all, and that with this view you inquire, What are their names? I will perform the duties of an index then: and not content with that, will state in what order they were written: for even that is a kind of information which is by no means undesirable to those who are devoted to literary pursuits. His first composition was a treatise 'on the use of the Javelin by Cavalry,' in one Book. This he composed, with equal diligence and ingenuity, while he was in command of a troop of horse. His second work was the 'Life of Q. Pomponius Secundus,' in two Books, a person by whom he had been particularly beloved.—These books he composed as a tribute which was justly due to the memory of his deceased friend. His next work was twenty Books on 'the Wars in Germany,' in which he has compiled an account of all the wars in which we have been engaged with the people of that country This he had begun while serving in Germany, having been recommended to do so in a dream. For in his sleep he thought that the figure of Drusus Nero[2] stood by him—the same Drusus, who after the most extensive conquests in that country, there met his

[1] B. iii. Ep. 5.

[2] Nero Claudius Drusus, the son of Livia, afterwards the wife of Augustus. He was the father of the Emperor Claudius, and died in Germany of the effects of an accident.

death. Commending his memory to Pliny's attentive care, Drusus conjured him to rescue it from the decaying effect of oblivion. Next to these came his three books entitled 'The Student'[1], divided, on account of their great size, into six volumes. In these he has given instructions for the training of the orator, from the cradle to his entrance on public life. In the latter years of Nero's reign, he wrote eight books, 'On Difficulties in the Latin Language[2];' that being a period at which every kind of study, in any way free-spoken or even of elevated style, would have been rendered dangerous by the tyranny that was exercised. His next work was his 'Continuation of the History of Aufidius Bassus,' in thirty-one books; after which came his 'Natural History,' in thirty-seven books, a work remarkable for its comprehensiveness and erudition, and not less varied than Nature herself. You will wonder how a man so occupied with business could possibly find time to write such a number of volumes, many of them on subjects of a nature so difficult to be treated of. You will be even more astonished when you learn, that for some time he pleaded at the bar as an advocate, that he was only in his fifty-sixth year at the time of his death, and that the time that intervened was equally trenched upon and frittered away by the most weighty duties of business, and the marks of favour shewn him by princes. His genius, however, was truly quite incredible, his zeal indefatigable, and his power of application wonderful in the extreme. At the festival of the Vulcanalia[3], he began to sit up to a late hour by candle-light, not for the purpose of consulting[4] the stars, but with the object of pursuing his studies; while, in the winter, he would set to work at the seventh hour of the night, or the eighth at the very latest, often indeed at the sixth[5]. By nature he had the faculty of being able to fall asleep in a moment; indeed, slumber would sometimes overtake him in his studies, and then leave him just as suddenly. Before daybreak, he was in the habit of attending the Emperor Vespasian,—for he, too, was one who made an excellent use of his nights,—and then betook him-

[1] "Studiosus." This work has perished.
[2] "De Dubia Sermone." A few scattered fragments of it still survive.
[3] 23rd of August. [4] For astrological presages.
[5] At midwinter, this hour would answer at Rome to our midnight.

self to the duties with which he was charged. On his return home, he devoted all the time which was still remaining to study. Taking an early repast, after the old fashion, light, and easy of digestion, in the summer time, if he had any leisure to spare, he would lie down in the sun-shine, while some book was read to him, he himself making notes and extracts in the meanwhile; for it was his habit never to read anything without making extracts, it being a maxim of his, that there is no book so bad but that some good may be got out of it. After thus enjoying the sunshine, he generally took a cold bath; after which he would sit down to a slight repast, and then take a short nap. On awaking, as though another day had now commenced, he would study till the hour for the evening meal, during which some book was generally read to him, he making comments on it in a cursory manner. I remember, on one occasion, a friend of his interrupting the reader, who had given the wrong pronunciation to some words, and making him go over them again. "You understood him, didn't you?" said my uncle. "Yes," said the other. "Why, then, did you make him go over it again? Through this interruption of yours, we have lost more than ten lines." So thrifty a manager was he of time! In summer he rose from the evening meal by daylight; and, in winter, during the first hour of the night[1], just as though there had been some law which made it compulsory on him to do so. This is how he lived in the midst of his employments, and the bustle of the city. When in retirement in the country, the time spent in the bath was the only portion that was not allotted by him to study. When I say in the bath, I mean while he was in the water; for while his body was being scraped with the strigil and rubbed, he either had some book read to him, or else would dictate himself. While upon a journey, as though relieved from every other care, he devoted himself to study, and nothing else. By his side was his secretary, with a book and tablets; and, in the winter time, the secretary's hands were protected by gloves, that the severity of the weather might not deprive his master for a single moment of his services. It was for this reason also that, when at Rome, he would never move about except in a litter. I remember that on

[1] At midwinter, this would be between six and seven in the evening.

one occasion he found fault with me for walking—"You might have avoided losing all those hours," said he; for he looked upon every moment as lost which was not devoted to study. It was by means of such unremitting industry as this that he completed so many works, and left me 160 volumes of notes[1], written extremely small on both sides, which in fact renders the collection doubly voluminous. He himself used to relate, that when he was procurator in Spain, he might have parted with his common-place book to Largius Licinius for 400,000 sesterces; and at that time the collection was not so extensive as afterwards. When you come to think of how much he must have read, of how much he has written, would you not really suppose that he had never been engaged in business, and had never enjoyed the favour of princes? And yet, on the other hand, when you hear what labour he expended upon his studies, does it not almost seem that he has neither written nor read enough? For, in fact, what pursuits are those that would not have been interrupted by occupations such as his? While, again, what is there that such unremitting perseverance as his could not have effected? I am in the habit, therefore, of laughing at it when people call me a studious man,—me who, in comparison with him, am a downright idler; and yet I devote to study as much time as my public engagements on the one hand, and my duties to my friends on the other, will admit of. Who is there, then, out of all those who have devoted their whole life to literature, that ought not, when put in comparison with him, to quite blush at a life that would almost appear to have been devoted to slothfulness and inactivity? But my letter has already exceeded its proper limits, for I had originally intended to write only upon the subject as to which you made inquiry, the books of his composition that he left. I trust, however, that these particulars will prove no less pleasing to you than the writings themselves; and that they will not only induce you to peruse them, but excite you, by a feeling of generous emulation, to produce some work of a similar nature.—Farewell."

Of all the works written by Pliny, one only, the 'Historia Naturalis' has survived to our times. This work, however,

[1] "Electorum Commentarii."

is not a 'Natural History' in the modern acceptation of the term, but rather a vast Encyclopædia of ancient knowledge and belief upon almost every known subject—"not less varied than Nature herself," as his nephew says. It comprises, within the compass of thirty-seven books, 20,000 matters of importance, collected from about 2000 volumes (nearly all of which have now perished), the works, as Pliny himself states, of 100 writers of authority; together with a vast number of additional matters unknown to those authorities, and many of them the results of his own experience and observation. Hardouin has drawn up a catalogue of the authors quoted by Pliny; they amount in number to between 400 and 500.

The following is a brief sketch of the plan of this wonderful monument of human industry. After a dedicatory Epistle to Titus, followed by a table of contents of the other Books, which together form the First Book, the author proceeds to give an account of the prevailing notions as to the universe, the earth, the sun, the moon, the stars, and the more remarkable properties of the elements (*partes naturæ*). He then passes on to a geographical description of the face of the earth as known to the ancients. After the Geography comes what may in strict propriety be termed "Natural History," including a history of man, replete indeed with marvels, but interesting in the highest degree. Having mentioned at considerable length the land, animals, fishes, birds, and insects, he passes on to Botany, which in its various aspects occupies the larger portion of the work. At the same time, in accordance with his comprehensive plan, this part includes a vast amount of information on numerous subjects, the culture of the cereals and the manufacture of oil, wine, paper (*papyrus*), and numerous other articles of daily use. After treating at considerable length of Medical Botany, he proceeds to speak of medicaments derived from the human body, from which he branches off into discussions on the history of medicine, and magic, which last he looks upon as an offshoot from the medical art; and he takes this opportunity of touching upon many of the then current superstitions and notions on astrology. He concludes this portion of his work with an account of the medicinal properties of various waters, and of those of fishes and other aquatic animals.

He then presents us with a treatise on Mineralogy, in which he has accumulated every possible kind of information relative to the use of gold, silver, bronze, and other metals; a subject which not unnaturally leads him into repeated digressions relative to money, jewels, plate, statues, and statuaries. Mineral pigments next occupy his attention, with many interesting notices of the great painters of Greece; from which he passes on to the various kinds of stone and materials employed in building, and the use of marble for the purposes of sculpture, including a notice of that art and of the most eminent sculptors. The last Book is devoted to an account of gems and precious stones, and concludes with an eulogium on his native country, as alike distinguished for its fertility, its picturesque beauties, and the natural endowments and high destinies of its pepole.

From the writings of Pliny we gather of course a large amount of information as to his opinions and the constitution of his mind. His credulity, it must be admitted, is great in the extreme; though, singularly enough, he severely taxes the Greeks with the same failing[1]. Were we not assured from other sources that he was eminently successful in life, was in the enjoyment of opulence, and honoured with the favour and confidence of princes[2], the remarks which he frequently makes on human life, in the Seventh Book more especially, would have led us to the conclusion that he was a disappointed man, embittered against his fellow-creatures, and dissatisfied with the terms on which the tenure of life is granted to us. He opens that Book with a preface replete with querulous dissatisfaction and repinings at the lot of man—the only 'tearful' animal—he says[3]. He repines at the helpless and wretched condition of the infant at the moment it is ushered into life, and the numerous pains and

[1] B. viii. c. 34. His acrimony may however, in this instance, have outstripped his discretion. Though indebted to them for by far the largest amount of his information on almost every subject, he seems to have had a strong aversion to the Greeks, and repeatedly charges them with lying, viciousness, boasting, and vanity. See B. ii. c. 112; B. iii. c. 6; B. v. c. 1; B. xv. c. 5; B. xix. c. 26; B. xxviii. c. 29; B. xxxvii. c. 74.

[2] Of Vespasian and Titus for certain; and probably of Nero, who appointed him "procurator Cæsaris" in Spain.

[3] Even on that point he contradicts himself in the next Book. See B. viii. c. 19, and 64, in reference to the lion and the horse.

vices to which it is doomed to be subject.—Man's liability to disease is with him a blemish in the economy of nature:—"life," he says, "this gift of nature, however long it may be, is but too uncertain and too frail; to those even to whom it is most largely granted, it is dealt out with a sparing and niggardly hand, if we only think of eternity[1]." As we cannot have life on our own terms, he does not think it worthy of our acceptance, and more than once expresses his opinion that the sooner we are rid of it the better. Sudden death he looks upon as a remarkable phænomenon, but, at the same time, as the greatest blessing that can be granted to us[2]: and when he mentions cases of resuscitation, it is only to indulge in the querulous complaint, that, "exposed as he is by his birth to the caprices of fortune, man can be certain of nothing; no, not even his own death[3]." Though anything but[4] an Epicurean, in the modern acceptation of the word, he seems to have held some, at least, of the tenets of Epicurus, in reference to the immortality of the soul. Whether he supposed that the soul, at the moment of death, is resolved into its previous atoms or constituent elements, he does not inform us; but he states it as his belief, that after death the soul has no more existence than it had before birth; that all notions of immortality are a mere delusion[5]; and that the very idea of a future existence is ridiculous, and spoils that greatest[6] blessing of nature—death. He certainly speaks of ghosts or apparitions, seen after death; but these he probably looked upon as exceptional cases, if indeed he believed[7] in the stories which he quotes, of which we have no proofs, or rather, indeed, presumptive proofs to the contrary; for some of them he calls "magna[8] fabulositas," "most fabulous tales."

In relation to human inventions, it is worthy of remark,

[1] See B. vii. c. 51.

[2] "Summa vitæ felicitas." B. vii. c. 54. [3] B. vii. c. 53.

[4] He loses no opportunity of inveighing against luxury and sensuality.

[5] The question as to a future existence he calls "Manium ambages," "quiddities about the Manes." B. vii. c. 56. [6] See B. vii. c. 53.

[7] We have already seen that in his earlier years he was warned in a vision by Drusus to write the history of the wars in Germany; but there is a vast difference between paying attention to the suggestions of a dream, and believing in the immortality of the soul, or the existence of disembodied spirits. [8] B. vii. c. 53.

that he states that the first[1] thing in which mankind agreed, was the use of the Ionian alphabet; the second, the practice of shaving[2] the beard, and the employment of barbers; and the third, the division of time into hours.

We cannot more appropriately conclude this review of the Life and Works of Pliny, than by quoting the opinions of two of the most eminent philosophers of modern times, Buffon and Cuvier; though the former, it must be admitted, has spoken of him in somewhat too high terms of commendation, and in instituting a comparison between Pliny's work and those of Aristotle, has placed in juxtaposition the names of two men who, beyond an ardent thirst for knowledge, had no characteristics in common.

"Pliny," says Buffon[3], "has worked upon a plan which is much more extensive than that of Aristotle, and not improbably too extensive. He has made it his object to embrace every subject; indeed he would appear to have taken the measure of Nature, and to have found her too contracted for his expansive genius. His 'Natural History,' independently of that of animals, plants, and minerals, includes an account of the heavens and the earth, of medicine, commerce, navigation, the liberal and mechanical arts, the origin of usages and customs, in a word, the history of all the natural sciences and all the arts of human invention. What, too, is still more astonishing, in each of these departments Pliny shows himself equally great. The grandeur of his ideas and the dignity of his style confer an additional lustre on the profoundness of his erudition; not only did he know all that was known in his time, but he was also gifted with that comprehensiveness of view which in some measure multiplies knowledge. He had all that delicacy of perception upon which depend so materially both elegance and taste, and he communicates to his readers that freedom of thought and that boldness of sentiment, which constitute the true germ of philosophy. His work, as varied as Nature herself, always paints her in her most attractive colours. It is, so to say, a compilation from all that had been written before his

[1] B. vii. c. 58, 59, 60.

[2] Mankind must surely have agreed before this in making the instruments employed in shaving.

[3] "Discours Premier sur l'Histoire Naturelle."

time: a record of all that was excellent or useful; but this record has in it features so grand, this compilation contains matter grouped in a manner so novel, that it is preferable to most of the original works that treat upon similar subjects."

The judgment pronounced by Cuvier on Pliny's work, though somewhat less highly coloured, awards to it a high rank among the most valuable productions of antiquity. "The work of Pliny[1]," says he, "is one of the most precious monuments that have come down to us from ancient times, and affords proof of an astonishing amount of erudition in one who was a warrior and a statesman. To appreciate with justice this vast and celebrated composition, it is necessary to regard it in several points of view—with reference to the plan proposed, the facts stated, and the style employed. The plan proposed by the writer is of immense extent—it is his object to write not merely a Natural History in our restricted sense of the term, not an account merely, more or less detailed, of animals, plants, and minerals, but a work which embraces astronomy, physics, geography, agriculture, commerce, medicine, and the fine arts—and all these in addition to natural history properly so called; while at the same time he continually interweaves with his narrative information upon the arts which bear relation to man considered metaphysically, and the history of nations,—so much so indeed, that in many respects this work was the Encyclopædia of its age. It was impossible in running over, however cursorily, such a prodigious number of subjects, that the writer should not have made us acquainted with a multitude of facts, which, while remarkable in themselves, are the more precious from the circumstance that at the present day he is the only author extant who relates them. It is to be regretted however that the manner in which he has collected and grouped this mass of matter, has caused it to lose some portion of its value, from his mixture of fable with truth, and more especially from the difficulty, and in some cases, the impossibility, of discovering exactly of what object[2] he is speaking. But if Pliny possesses little merit as a critic, it is far other-

[1] Biographie Universelle. Vol. 35. Art. *Pline.*

[2] This, however, is not the fault of Pliny, but the result of imperfect tradition. To have described *every* object *minutely* that he has named,

wise with his talent as a writer, and the immense treasury which he opens to us of Latin terms and forms of expression: these, from the very abundance of the subjects upon which he treats, render his work one of the richest repositories of the Roman language. Wherever he finds it possible to give expression to general ideas or to philosophical views, his language assumes considerable energy and vivacity, and his thoughts present to us a certain novelty and boldness which tend in a very great degree to relieve the dryness of his enumerations, and, with the majority of his readers, excuse the insufficiency of his scientific indications. He is always noble and serious, full of the love of justice and virtue, detestation of cruelty and baseness, of which he had such frightful instances before his eyes, and contempt for that unbridled luxury which in his time had so deeply corrupted the Roman people. For these great merits Pliny cannot be too highly praised, and despite the faults which we are obliged to admit in him when viewed as a naturalist, we are bound to regard him as one of the most meritorious of the Roman writers, and among those most worthy to be reckoned in the number of the classics who wrote after the reign of Augustus."

and of which he has given the peculiar properties, would have swollen his book to a most enormous size, almost indeed beyond conception.

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NATURAL HISTORY OF PLINY.

BOOK I.[1]

DEDICATION.

C. PLINIUS SECUNDUS TO HIS FRIEND TITUS VESPASIAN.

THIS treatise on Natural History, a novel work in Roman literature, which I have just completed, I have taken the liberty to dedicate to you, most gracious[2] Emperor, an appellation peculiarly suitable to you, while, on account of his age, that of *great* is more appropriate to your Father ;—

> " For still thou ne'er wouldst quite despise
> The trifles that I write[3] ;"

if I may be allowed to shelter myself under the example of Catullus, my fellow-countryman[4], a military term, which you well understand. For he, as you know, when his napkins had been changed[5], expressed himself a little harshly, from

[1] Lemaire informs us, in his title-page, that the two first books of the Natural History are edited by M. Alexandre, in his edition.

[2] " Jucundissime ;" it is not easy to find an epithet in our language which will correctly express the meaning of the original, affectionate and familiar, at the same time that it is sufficiently dignified and respectful.

[3] Lamb's trans. ; Carm. i. 4. of the original.

[4] " Conterraneus ;" we have no word in English which expresses the idea intended by the original, and which is, at the same time, a military term. There is indeed some reason to doubt, whether the word now inserted in the text was the one employed by the author : see the remarks of M. Alexandre, in Lem. i. 3 ; also an observation in Cigalino's dissertation on the native country of Pliny ; Valpy, 8.

[5] " Permutatis prioribus sætabis ;" Carm. xii. 14 ; xxv. 7 ; see the notes in Lamb's trans. pp. 135 & 149.

his anxiety to show his friendship for his dear little *Veranius* and *Fabius*[1]. At the same time this my importunity may effect, what you complained of my not having done in another too forward epistle of mine; it will put upon record, and let all the world know, with what kindness you exercise the imperial dignity. You, who have had the honour of a triumph, and of the censorship, have been six times consul, and have shared in the tribunate; and, what is still more honourable, whilst you held them in conjunction with your Father, you have presided over the Equestrian order, and been the Prefect of the Prætorians[2]: all this you have done for the service of the Republic, and, at the same time, have regarded me as a fellow-soldier and a messmate. Nor has the extent of your prosperity produced any change in you, except that it has given you the power of doing good to the utmost of your wishes. And whilst all these circumstances increase the veneration which other persons feel for you, with respect to myself, they have made me so bold, as to wish to become more familiar. You must, therefore, place this to your own account, and blame yourself for any fault of this kind that I may commit.

But, although I have laid aside my blushes[3], I have not gained my object; for you still awe me, and keep me at a distance, by the majesty of your understanding. In no one does the force of eloquence and of tribunitian oratory blaze out more powerfully! With what glowing language do you thunder forth the praises of your Father! How dearly do you love your Brother! How admirable is your talent for poetry! What a fertility of genius do you possess, so as to

[1] These names in the original are Varaniolus and Fabullus, which are supposed to have been changed from Veranius and Fabius, as terms of familiarity and endearment; see Poinsinet, i. 24, and Lemaire, i. 4.

[2] The narrative of Suetonius may serve to illustrate the observation of Pliny: "Triumphavit (Titus) cum patre, censuramque gessit una. Eidem collega et in tribunicia potestate, et in septem consulatibus fuit. Receptaque ad se prope omnium officiorum cura, cum patris nomine et epistolas ipse dictaret, et edicta conscriberet, orationesque in Senatu recitaret etiam quæstoris vice, præfecturam quoque prætorii suscepit, nunquam ad id tempus, nisi ab Equite Romano, administratum." (viii. 5.)

[3] "Perfricui faciem." This appears to have been a proverbial expression among the Romans; Cicero, Tusc. Quæs. iii. 41, employs "os perfricuisti," and Martial, xi. 27. 7, "perfricuit frontem," in the same sense.

enable you to imitate your Brother[1]! But who is there that is bold enough to form an estimate on these points, if he is to be judged by you, and, more especially, if you are challenged to do so? For the case of those who merely publish their works is very different from that of those who expressly dedicate them to you. In the former case I might say, Emperor! why do you read these things? They are written only for the common people, for farmers or mechanics, or for those who have nothing else to do; why do you trouble yourself with them? Indeed, when I undertook this work, I did not expect that you would sit in judgement upon me[2]; I considered your situation much too elevated for you to descend to such an office. Besides, we possess the right of openly rejecting the opinion of men of learning. M. Tullius himself, whose genius is beyond all competition, uses this privilege; and, remarkable as it may appear, employs an advocate in his own defence:—"I do not write for very learned people; I do not wish my works to be read by Manius Persius, but by Junius Congus[3]." And if Lucilius, who first introduced the satirical style[4], applied such a remark to himself, and if Cicero thought proper to borrow it, and that more especially in his treatise "De Republica," how much reason have I to do so, who have such a judge to defend myself against! And by this dedication I have deprived myself of the benefit of challenge[5]; for it is a very different thing whether a person has a judge given him by lot, or whether he voluntarily selects one; and we always make more preparation for an invited guest, than for one that comes in unexpectedly.

[1] Suetonius speaks of Domitian's taste for poetry, as a part of his habitual dissimulation, viii. 2; see also the notes of Poinsinet, i. 26, and of Alexandre, in Lemaire, i. 351.

[2] "Non eras in hoc albo;" see the note of Alexandre, in Lemaire, i. 8. A passage in Quintilian, xii. 4, may serve to illustrate this use of the term 'album'; "... quorum alii se ad album ac rubricas transtulerunt....."

[3] It appears that the passage in which Cicero makes this quotation from Lucilius, is not in the part of his treatise De Republica which was lately discovered by Angelus Maius; Alexandre in Lemaire, i. 9. Cicero refers to this remark of Lucilius in two of his other works, although with a variation in the expression and in the individuals specified; De Orat. ii. 6, and De Fin. i. 3.

[4] "Qui primus condidit styli nasum."

[5] "Sed hæc ego mihi nunc patrocinia ademi nuncupatione."

When the candidates for office, during the heat of the canvass, deposited the fine[1] in the hands of Cato, that determined opposer of bribery, rejoicing as he did in his being rejected from what he considered to be foolish honours, they professed to do this out of respect to his integrity; the greatest glory which a man could attain. It was on this occasion that Cicero uttered the noble ejaculation, "How happy are you, Marcus Porcius, of whom no one dares to ask what is dishonourable[2]!" When L. Scipio Asiaticus appealed to the tribunes, among whom was Gracchus, he expressed full confidence that he should obtain an acquittal, even from a judge who was his enemy. Hence it follows, that he who appoints his own judge must absolutely submit to the decision; this choice is therefore termed an appeal[3].

I am well aware, that, placed as you are in the highest station, and gifted with the most splendid eloquence and the most accomplished mind, even those who come to pay their respects to you, do it with a kind of veneration: on this account I ought to be careful that what is dedicated to you should be worthy of you. But the country people, and, indeed, some whole nations offer milk to the Gods[4], and those who cannot procure frankincense substitute in its place salted cakes; for the Gods are not dissatisfied when they are worshiped by every one to the best of his ability. But my temerity will appear the greater by the consideration, that these volumes, which I dedicate to you, are of such inferior importance. For they do not admit of the display of genius, nor, indeed, is mine one of the highest order; they admit of no excursions, nor orations, nor discussions, nor of any wonderful adventures, nor any variety of transactions, nor, from the barrenness of the matter, of anything particularly pleasant in the narration, or agreeable to the reader. The na-

[1] "Pecunias deponerent." Ajasson, i. 11, remarks on these words, "Qui videri volebant ambitu alienissimi, pecuniam apud sanctum aliquem virum deponebant, qua scilicet multarentur, si unquam hujus criminis manifesti fierent."

[2] This expression is not found in any of the works of Cicero which are now extant, nor, indeed, is it certain that it was anything more than a remark made in conversation.

[3] "Provocatio," calling forth.

[4] Horace, Epist. ii. 1. 143; Ovid, Fast. iv. 746 and v. 121, and Tibullus, i. 1. 26 and ii. 5. 37, refer to the offerings of milk made by the country people to their rural deities.

ture of things, and life as it actually exists, are described in them; and often the lowest department of it; so that, in very many cases, I am obliged to use rude and foreign, or even barbarous terms, and these often require to be introduced by a kind of preface. And, besides this, my road is not a beaten track, nor one which the mind is much disposed to travel over. There is no one among us who has ever attempted it, nor is there any one individual among the Greeks who has treated of all the topics. Most of us seek for nothing but amusement in our studies, while others are fond of subjects that are of excessive subtilty, and completely involved in obscurity. My object is to treat of all those things which the Greeks include in the Encyclopædia[1], which, however, are either not generally known or are rendered dubious from our ingenious conceits. And there are other matters which many writers have given so much in detail that we quite loathe them. It is, indeed, no easy task to give novelty to what is old, and authority to what is new; brightness to what is become tarnished, and light to what is obscure; to render what is slighted acceptable, and what is doubtful worthy of our confidence; to give to all a natural manner, and to each its peculiar nature. It is sufficiently honourable and glorious to have been willing even to make the attempt, although it should prove unsuccessful. And, indeed, I am of opinion, that the studies of those are more especially worthy of our regard, who, after having overcome all difficulties, prefer the useful office of assisting others to the mere gratification of giving pleasure; and this is what I have already done in some of my former works. I confess it surprises me, that T. Livius, so celebrated an author as he is, in one of the books of his history of the city from its origin, should begin with this remark, "I have now obtained a sufficient reputation, so that I might put an end to my work, did not my restless mind require to be supported by employment[2]." Certainly he ought to have composed this work, not for his own glory, but for that of the Roman name, and

[1] "... id est, artium et doctrinarum omnium circulus;" Alexandre in Lem. i. 14.

[2] These words are not found in any of the books of Livy now extant; we may conclude that they were introduced into the latter part of his work.

of the people who were the conquerors of all other nations. It would have been more meritorious to have persevered in his labours from his love of the work, than from the gratification which it afforded himself, and to have accomplished it, not for his own sake, but for that of the Roman people.

I have included in thirty-six[1] books 20,000 topics, all worthy of attention, (for, as Domitius Piso[2] says, we ought to make not merely books, but valuable collections,) gained by the perusal of about 2000 volumes, of which a few only are in the hands of the studious, on account of the obscurity of the subjects, procured by the careful perusal of 100 select authors[3]; and to these I have made considerable additions of things, which were either not known to my predecessors, or which have been lately discovered. Nor can I doubt but that there still remain many things which I have omitted; for I am a mere mortal, and one that has many occupations. I have, therefore, been obliged to compose this work at interrupted intervals, indeed during the night, so that you will find that I have not been idle even during this period. The day I devote to you, exactly portioning out my sleep to the necessity of my health, and contenting myself with this reward, that while we are musing[4] on these subjects (according to the remark of Varro), we are adding to the length of our lives; for life properly consists in being awake.

In consideration of these circumstances and these difficulties, I dare promise nothing; but you have done me the most essential service in permitting me to dedicate my work to you. Nor does this merely give a sanction to it, but it determines its value; for things are often conceived to be of great value, solely because they are consecrated in temples.

I have given a full account of all your family—your

[1] "Quem nunc primum historiæ Plinianæ librum vocamus, hic non numeratur, quod sit operis index." Hardouin in Lem. i. 16.

[2] Nothing is known of Domitius Piso, either as an author or an individual.

[3] The names of these authors will be found, arranged by Hardouin alphabetically, with a brief account of them and their works, in Lem. i. 157 *et seq.*; we have nearly the same list in Valpy, p. 4903.

[4] "'Musinamur." We learn from Hardouin, Lem. i. 17, that there is some doubt as to the word employed by our author, whether it was *musinamur* or *muginamur*; I should be disposed to adopt the former, as being, according to the remark of Turnebus, "verbum a Musis deductum."

Father, yourself, and your Brother, in a history of our own times, beginning where Aufidius Bassus concludes[1]. You will ask, Where is it? It has been long completed and its accuracy confirmed[2]; but I have determined to commit the charge of it to my heirs, lest I should have been suspected, during my lifetime, of having been unduly influenced by ambition. By this means I confer an obligation on those who occupy the same ground with myself; and also on posterity, who, I am aware, will contend with me, as I have done with my predecessors.

You may judge of my taste from my having inserted, in the beginning of my book, the names of the authors that I have consulted. For I consider it to be courteous and to indicate an ingenuous modesty, to acknowledge the sources whence we have derived assistance, and not to act as most of those have done whom I have examined. For I must inform you, that in comparing various authors with each other, I have discovered, that some of the most grave and of the latest writers have transcribed, word for word, from former works, without making any acknowledgement; not avowedly rivalling them, in the manner of Virgil, or with the candour of Cicero, who, in his treatise "De Republica[3]," professes to coincide in opinion with Plato, and in his Essay on Consolation for his Daughter, says that he follows Crantor, and, in his Offices[4], Panætius; volumes, which, as you well know, ought not merely to be always in our hands, but to be learned by heart. For it is indeed the mark of a perverted mind and a bad disposition, to prefer being caught in

[1] "A fine Aufidii Bassi;" as Alexandre remarks, "Finis autem Aufidii Bassi intelligendus est non mors ejus, sed tempus ad quod suas ipse perduxerat historias. Quodnam illud ignoramus." Lem. i. 18. For an account of Aufidius Bassus we are referred to the catalogue of Hardouin, but his name does not appear there. Quintilian (x. 1) informs us, that he wrote an account of the Germanic war.

[2] "Jam pridem peracta sancitur."

[3] This sentiment is not found in that portion of the treatise which has been lately published by Angelus Maius. Alexandre in Lemaire, i. 19.

[4] The following is probably the passage in the Offices to which Pliny refers: "Panætius igitur, qui sine controversia de officiis accuratissime disputavit, quemque nos, correctione quadam exhibita, potissimum secuti sumus . . . ." (iii. 2.)

a théft to returning what we have borrowed, especially when we have acquired capital, by usurious interest[1].

The Greeks were wonderfully happy in their titles. One work they called Κηρίον, which means that it was as sweet as a honeycomb; another Κέρας Ἀμαλθείας, or Cornu copiæ, so that you might expect to get even a draught of pigeon's milk from it[2]. Then they have their Flowers, their Muses, Magazines, Manuals, Gardens, Pictures, and Sketches[3], all of them titles for which a man might be tempted even to forfeit his bail. But when you enter upon the works, O ye Gods and Goddesses! how full of emptiness! Our duller countrymen have merely their Antiquities, or their Examples, or their Arts. I think one of the most humorous of them has his Nocturnal Studies[4], a term employed by Bibaculus; a name which he richly deserved[5]. Varro, indeed, is not much behind him, when he calls one of his satires A Trick and a Half, and another Turning the Tables[6]. Diodorus was the first among the Greeks who laid aside this trifling manner and named his history The Library[7]. Apion, the grammarian, indeed—he whom Tiberius Cæsar called the Trumpeter of the World, but would rather seem to be the Bell of the Town-crier[8],—supposed that every one to whom he inscribed any work would thence acquire immortality. I do not regret not having given my work a more fanciful title.

That I may not, however, appear to inveigh so completely against the Greeks, I should wish to be considered under the same point of view with those inventors of the arts of

[1] "Cum præsertim sors fiat ex usura." The commentators and translators have differed respecting the interpretation of this passage; I have given what appears to me the obvious meaning of the words.

[2] "Lac gallinaceum;" "Proverbium de re singulari et admodum rara," according to Hardouin, who quotes a parallel passage from Petronius; Lemaire, i. 21.

[3] The titles in the original are given in Greek; I have inserted in the text the words which most nearly resemble them, and which have been employed by modern authors.

[4] "Lucubratio."

[5] The pun in the original cannot be preserved in the translation; the English reader may conceive the name Bibaculus to correspond to our surname Jolly.

[6] "Sesculysses" and "Flextabula;" literally, Ulysses and a Half, and Bend-table.

[7] Βιβλιοθήκη.

[8] "Cymbalum mundi" and "publicæ famæ tympanum."

painting and sculpture, of whom you will find an account in these volumes, whose works, although they are so perfect that we are never satisfied with admiring them, are inscribed with a temporary title[1], such as "Apelles, or Polycletus, was doing this;" implying that the work was only commenced and still imperfect, and that the artist might benefit by the criticisms that were made on it and alter any part that required it, if he had not been prevented by death. It is also a great mark of their modesty, that they inscribed their works as if they were the last which they had executed, and as still in hand at the time of their death. I think there are but three works of art which are inscribed positively with the words "such a one executed this;" of these I shall give an account in the proper place. In these cases it appears, that the artist felt the most perfect satisfaction with his work, and hence these pieces have excited the envy of every one.

I, indeed, freely admit, that much may be added to my works; not only to this, but to all which I have published. By this admission I hope to escape from the carping critics[2], and I have the more reason to say this, because I hear that there are certain Stoics and Logicians[3], and also Epicureans (from the Grammarians[4] I expected as much), who are big with something against the little work I published on Grammar[5]; and that they have been carrying these abortions for ten years together—a longer pregnancy this than the elephant's[6]. But I well know, that even a woman once wrote against Theophrastus, a man so eminent for his eloquence that he obtained his name, which signifies the

[1] "Pendenti titulo;" as Hardouin explains it, "qui nondum absolutum opus significaret, verum adhuc pendere, velut imperfectum." Lemaire, i. 26.

[2] "Homeromastigæ."

[3] "Dialectici." By this term our author probably meant to designate those critics who were disposed to dwell upon minute verbal distinctions; "dialecticarum captionum amantes," according to Hardouin; Lem. i. 28.

[4] "Quod argutiarum amantissimi, et quod æmulatio inter illos acerbissima." Alexandre in Lemaire, i. 28.

[5] Pliny the younger, in one of his letters (iii. 5), where he enumerates all his uncle's publications, informs us, that he wrote "a piece of criticism in eight books, concerning ambiguity of expression." Melmoth's Pliny, i. 136.

[6] The ancients had very exaggerated notions respecting the period of the elephant's pregnancy; our author, in a subsequent part of his work (viii. 10), says, "Decem annis gestare vulgus existimat; Aristoteles biennio."

Divine speaker[1], and that from this circumstance originated the proverb of choosing a tree to hang oneself[2].

I cannot refrain from quoting the words of Cato the censor, which are so pertinent to this point. It appears from them, that even Cato, who wrote commentaries on military discipline[3], and who had learned the military art under Africanus, or rather under Hannibal (for he could not endure Africanus[4], who, when he was his general, had borne away the triumph from him), that Cato, I say, was open to the attacks of such as caught at reputation for themselves by detracting from the merits of others. And what does he say in his book? "I know, that when I shall publish what I have written, there will be many who will do all they can to depreciate it, and, especially, such as are themselves void of all merit; but I let their harangues glide by me." Nor was the remark of Plancus[5] a bad one, when Asinius Pollio[6] was said to be preparing an oration against him, which was to be published either by himself or his children, after the death of Plancus, in order that he might not be able to answer it: "It is only ghosts that fight with the dead." This gave such a blow to the oration, that in the opinion of

[1] His real name was Tyrtamus, but in consequence of the beauty of his style, he acquired the appellation by which he is generally known from the words *θεῖος φράσις*. Cicero on various occasions refers to him; Brutus, 121; Orator, 17, *et alibi*.

[2] "Suspendio jam quærere mortem oportere homines vitæque renunciare, cum tantum licentiæ, vel feminæ, vel imperiti homines sumant, ut in doctissimos scribant;" Hardouin in Lemaire, i. 29. We learn from Cicero, De Nat. Deor. i. 33, that the name of this female was Leontium; ". . . . sed meretricula etiam Leontium contra Theophrastum scribere ausa sit."

[3] A. Gellius (vii. 4) refers to this work and gives an extract from it.

[4] The hostility which Cato bore to Scipio Africanus is mentioned by Livy, xxxviii. 54, and by Corn. Nepos, Cato, i.

[5] Lucius Munatius Plancus took a conspicuous part in the political intrigues of the times and was especially noted for his follies and extravagance.

[6] Asinius Pollio is a name which stands high in Roman literature; according to the remark of Alexandre, "Vir magnus fuit, prono tamen ad obtrectandum ingenio, quod arguunt ejus cum Cicerone simultates," Lemaire, i. 30. This hostile feeling towards Cicero is supposed to have proceeded from envy and mortification, because he was unable to attain the same eminence in the art of oratory with his illustrious rival. See Hardouin's Index Auctorum, in Lemaire, i. 168.

the learned generally, nothing was ever thought more scandalous. Feeling myself, therefore, secure against these vile slanderers[1], a name elegantly composed by Cato, to express their slanderous and vile disposition (for what other object have they, but to wrangle and breed quarrels?), I will proceed with my projected work.

And because the public good requires that you should be spared as much as possible from all trouble, I have subjoined to this epistle the contents of each of the following books[2], and have used my best endeavours to prevent your being obliged to read them all through. And this, which was done for your benefit, will also serve the same purpose for others, so that any one may search for what he wishes, and may know where to find it. This has been already done among us by Valerius Soranus, in his work which he entitled "On Mysteries[3]."

The 1st book is the Preface of the Work, dedicated to Titus Vespasian Cæsar.

The 2nd is on the World, the Elements, and the Heavenly Bodies[4].

The 3rd, 4th, 5th and 6th books are on Geography, in which is contained an account of the situation of the different countries, the inhabitants, the seas, towns, harbours, mountains, rivers, and dimensions, and the various tribes, some of which still exist and others have disappeared.

The 7th is on Man, and the Inventions of Man.

The 8th on the various kinds of Land Animals.

The 9th on Aquatic Animals.

The 10th on the various kinds of Birds.

[1] "Vitiligatores."

[2] The table of contents, which occupies no less than 124 pages in Lemaire's edition, I have omitted, in consequence of its length; the object which the author proposed to effect by the table of contents will be gained more completely by an alphabetical index.

[3] "Ἐποπτίδων." For an account of Valerius Soranus see Hardouin's Index Auctorum, in Lemaire, i. 217.

[4] To the end of each book of the Natural History is appended, in the original, a copious list of references to the sources from which the author derived his information. These are very numerous; in the second book they amount to 45, in the third to 35, in the 4th to 53, in the fifth to 60, in the sixth to 54, and they are in the same proportion in the remaining books.

The 11th on Insects.
The 12th on Odoriferous Plants.
The 13th on Exotic Trees.
The 14th on Vines.
The 15th on Fruit Trees.
The 16th on Forest Trees.
The 17th on Plants raised in nurseries or gardens.
The 18th on the nature of Fruits and the Cerealia, and the pursuits of the Husbandman.
The 19th on Flax, Broom[1], and Gardening.
The 20th on the Cultivated Plants that are proper for food and for medicine.
The 21st on Flowers and Plants that are used for making Garlands.
The 22nd on Garlands, and Medicines made from Plants.
The 23rd on Medicines made from Wine and from cultivated Trees.
The 24th on Medicines made from Forest Trees.
The 25th on Medicines made from Wild Plants.
The 26th on New Diseases, and Medicines made, for certain Diseases, from Plants.
The 27th on some other Plants and Medicines.
The 28th on Medicines procured from Man and from large Animals.
The 29th on Medical Authors, and on Medicines from other Animals.
The 30th on Magic, and Medicines for certain parts of the Body.
The 31st on Medicines from Aquatic Animals.
The 32nd on the other properties of Aquatic Animals.
The 33rd on Gold and Silver.
The 34th on Copper and Lead, and the workers of Copper.
The 35th on Painting, Colours, and Painters.
The 36th on Marbles and Stones.
The 37th on Gems.

[1] "Spartum;" this plant was used to make bands for the vines and cables for ships.

BOOK II.

AN ACCOUNT OF THE WORLD AND THE ELEMENTS.

[I have adopted the division of the chapters from Hardouin, as given in the editions of Valpy, Lemaire, Ajasson, and Sillig.; the Roman figures, enclosed between brackets, are the numbers of the chapters in Dalechamps, De Laët, Gronovius, Holland, and Poinsinet. The titles of the chapters are nearly the same with those in Valpy, Lemaire, and Ajasson.]

CHAP. 1. (1.)—WHETHER THE WORLD BE FINITE, AND WHETHER THERE BE MORE THAN ONE WORLD.

The world[1], and whatever that be which we otherwise

[1] "Mundus." In translating from one language into another, it is proper, as a general principle, always to render the same word in the original by the same word in the translation. But to this rule there are two exceptions; where the languages do not possess words which precisely correspond, and where the original author does not always use the same word in the same sense. Both these circumstances, I apprehend, apply to the case in question. The term *Mundus* is used by Pliny, sometimes to mean *the earth* and its immediate appendages, the visible solar system; and at other times *the universe*; while I think we may venture to assert, that in some instances it is used in rather a vague manner, without any distinct reference to either one or other of the above designations. I have, in almost all cases, translated it by the term *world*, as approaching nearest to the sense of the original. The word *mundus* is frequently employed by Lucretius, especially in his fifth book, and seems to be almost always used in the more extended sense of *universe*. There are, indeed, a few passages where either meaning would be equally appropriate, and in one line it would appear to be equivalent to *firmament* or *heavens*; "et mundi speciem violare serenam," iv. 138. Cicero, in his treatise De Natura Deorum, generally uses the term *mundus* in the sense of *universe*, as in ii. 22, 37, 58 and 154; while in one passage, ii. 132, it would appear to be employed in the more limited sense of *the earth*. It occasionally occurs in the Fasti of Ovid, but it is not easy to ascertain its precise import; as in the line "Post chaos, ut primum data sunt tria corpora mundo," v. 41, where from the connexion it may be taken either in the more confined or in the more general sense. Manilius employs the word very frequently, and his commentators remark, that he uses it in two distinct senses, *the visible firmament* and the *universe*; and I am induced to think that he attaches still more meaning to the term. It occurs three times in the first eleven lines of his poem. In the third line, "deducere mundo aggredior," *mundus* may be considered as equiva-

call the heavens[1], by the vault of which all things are en-

lent to the celestial regions as opposed to the earth. In the ninth line, "concessumque patri mundo," we may consider it as signifying the celestial regions generally; and in the eleventh, "Jamque favet mundus," the whole of the earth, or rather its inhabitants. We meet with it again in the sixty-eighth line, "lumina mundi," where it seems more properly to signify the visible firmament; again in the 139th, "Et mundi struxere globum," it seems to refer especially to the earth, synonymous with the general sense of the English term *world*; while in the 153rd line, "per inania mundi," it must be supposed to mean the universe. Hyginus, in his Poeticon Astronomicon, lib. i. p. 55, defines the term as follows: "Mundus appellatur is qui constat in sole et luna et terra et omnibus stellis;" and again, p. 57, "Terra mundi media regione collocata." We may observe the different designations of the term *mundus* in Seneca; among other passages I may refer to his Nat. Quæst. vii. 27 & iii. 30; to his treatise De Consol. § 18 and De Benef. iv. 23, where I conceive the precise meanings are, respectively, the universe, the terrestrial globe, the firmament, and the heavenly bodies. The Greek term κόσμος, which corresponds to the Latin word *mundus*, was likewise employed to signify, either the visible firmament or the universe. In illustration of this, it will be sufficient to refer to the treatise of Aristotle Περὶ Κόσμου, cap. 2. p. 601. See also Stephens's Thesaurus, *in loco*. In Apuleius's treatise De Mundo, which is a free translation of Aristotle's Περὶ Κόσμου, the term may be considered as synonymous with universe. It is used in the same sense in various parts of Apuleius's writings: see Metam. ii. 23; De Deo Socratis, 665, 667; De Dogmate Platonis, 574, 575, *et alibi*.

[1] Cicero, in his Timæus, uses the same phraseology; "Omne igitur cœlum, sive mundus, sive quovis alio vocabulo gaudet, hoc a nobis nuncupatum est," § 2. Pomponius Mela's work commences with a similar expression; "Omne igitur hoc, quidquid est, cui mundi cœlique nomen indideris, unum id est." They were probably taken from a passage in Plato's Timæus, "Universum igitur hoc, Cœlum, sive Mundum, sive quo alio vocabulo gaudet, cognominemus," according to the translation of Ficinus; Platonis Op. ix. p. 302. The word *cœlum*, which is employed in the original, in its ordinary acceptation, signifies *the heavens*, the visible firmament; as in Ovid, Met. i. 5, "quod tegit omnia, cœlum." It is, in most cases, employed in this sense by Lucretius and by Manilius, as in i. 2. of the former and in i. 14. of the latter. Occasionally, however, it is employed by both of these writers in the more general sense of *celestial regions*, in opposition to the earth, as by Lucretius, i. 65, and by Manilius, i. 352. In the line quoted by Cicero from Pacuvius, it would seem to mean the place in which the planets are situated; De Nat. Deor. ii. 91. The Greek word οὐρανὸς may be regarded as exactly corresponding to the Latin word *cœlum*, and employed with the same modifications; see Aristotle, De Mundo and De Cœlo, and Ptolemy, Mag. Const. lib. i. *passim*; see also Stephens's Thesaurus, *in loco*. Aratus generally uses it to designate the visible firmament, as in l. 10, while in l. 32 it means the heavenly regions. Gesner defines *cœlum*, "Mundus

closed, we must conceive to be a Deity[1], to be eternal, without bounds, neither created, nor subject, at any time, to destruction[2]. To inquire what is beyond it is no concern of man, nor can the human mind form any conjecture respecting it. It is sacred, eternal, and without bounds, all in all; indeed including everything in itself; finite, yet like what is infinite; the most certain of all things, yet like what is uncertain, externally and internally embracing all things in itself; it is the work of nature, and itself constitutes nature[3].

It is madness to harass the mind, as some have done, with attempts to measure the world, and to publish these attempts; or, like others, to argue from what they have made out, that there are innumerable other worlds, and that we must believe there to be so many other natures, or that, if only one nature produced the whole, there will be so many suns and so many moons, and that each of them will have immense trains of other heavenly bodies. As if the same question would not recur at every step of our inquiry, anxious as we must be to arrive at some termination; or, as if this infinity, which we ascribe to nature, the former of all things, cannot be more easily comprehended by one single formation,

exclusa terra," and *mundus*, "Cœlum et quidquid cœli ambitu continetur." In the passage from Plato, referred to above, the words which are translated by Ficinus *cœlum* and *mundus*, are in the original οὐρανὸς and κόσμος; Ficinus, however, in various parts of the Timæus, translates οὐρανὸς by the word *mundus*: see t. ix. p. 306, 311, *et alibi.*

[1] The following passage from Cicero may serve to illustrate the doctrine of Pliny: "Novem tibi orbibus, vel potius globis, connexa sunt omnia: quorum unus est cœlestis, extimus, qui reliquos omnes complectitur, summus ipse Deus, arcens et continens cœlum;" Som. Scip. § 4. I may remark, however, that the term here employed by our author is not *Deus* but *Numen.*

[2] We have an interesting account of the opinions of Aristotle on this subject, in a note in M. Ajasson's translation, ii. 234 *et seq.*, which, as well as the greater part of the notes attached to the second book of the Natural History, were written by himself in conjunction with M. Marcus.

[3] The philosophers of antiquity were divided in their opinions respecting the great question, whether the active properties of material bodies, which produce the phænomena of nature, are inherent in them, and necessarily attached to them, or whether they are bestowed upon them by some superior power or being. The Academics and Peripatetics generally adopted the latter opinion, the Stoics the former: Pliny adopts the doctrine of the Stoics; see Enfield's Hist. of Phil. i. 229, 283, 331.

especially when that is so extensive. It is madness, perfect madness, to go out of this world and to search for what is beyond it, as if one who is ignorant of his own dimensions could ascertain the measure of any thing else, or as if the human mind could see what the world itself cannot contain.

CHAP. 2. (2.)—OF THE FORM OF THE WORLD[1].

That it has the form of a perfect globe we learn from the name which has been uniformly given to it, as well as from numerous natural arguments. For not only does a figure of this kind return everywhere into itself[2] and sustain itself, also including itself, requiring no adjustments, not sensible of either end or beginning in any of its parts, and is best fitted for that motion, with which, as will appear hereafter, it is continually turning round; but still more, because we perceive it, by the evidence of the sight, to be, in every part, convex and central, which could not be the case were it of any other figure.

CHAP. 3. (3.)—OF ITS NATURE; WHENCE THE NAME IS DERIVED.

The rising and the setting of the sun clearly prove, that this globe is carried round in the space of twenty-four hours, in an eternal and never-ceasing circuit, and with in-

[1] I may remark, that the astronomy of our author is, for the most part, derived from Aristotle; the few points in which they differ will be stated in the appropriate places.

[2] This doctrine was maintained by Plato in his Timæus, p. 310, and adopted by Aristotle, De Cœlo, lib. ii. cap. 14, and by Cicero, De Nat. Deor. ii. 47. The spherical form of the world, *οὐρανὸς*, and its circular motion are insisted upon by Ptolemy, in the commencement of his astronomical treatise Μεγάλη Σύνταξις, Magna Constructio, frequently referred to by its Arabic title Almagestum, cap. 2. He is supposed to have made his observations at Alexandria, between the years 125 and 140 A.D. His great astronomical work was translated into Arabic in the year 827; the original Greek text was first printed in 1538 by Grynæus, with a commentary by Theon. George of Trebisond published a Latin version of it in 1541, and a second was published by Camerarius in 1551, along with Ptolemy's other works. John Muller, usually called Regiomontanus, and Purback published an abridgement of the Almagest in 1541. For an account of Ptolemy I may refer to the article in the Biog. Univ. xxxv. 263 *et seq.*, by Delambre, also to Hutton's Math. Dict., *in loco*, and to the high character of him by Whewell, Hist. of the Inductive Sciences, p. 214.

credible swiftness[1]. I am not able to say, whether the sound caused by the whirling about of so great a mass be excessive, and, therefore, far beyond what our ears can perceive, nor, indeed, whether the resounding of so many stars, all carried along at the same time and revolving in their orbits, may not produce a kind of delightful harmony of incredible sweetness[2]. To us, who are in the interior, the world appears to glide silently along, both by day and by night.

Various circumstances in nature prove to us, that there are impressed on the heavens innumerable figures of animals and of all kinds of objects, and that its surface is not perfectly polished like the eggs of birds, as some celebrated authors assert[3]. For we find that the seeds of all bodies fall down from it, principally into the ocean, and, being mixed together, that a variety of monstrous forms are in this way frequently produced. And, indeed, this is evident to the eye; for, in one part, we have the figure of a wain, in another of a bear, of a bull, and of a letter[4]; while, in the middle of them, over our heads, there is a white circle[5].

(4.) With respect to the name, I am influenced by the unanimous opinions of all nations. For what the Greeks, from its being ornamented, have termed κόσμος, we, from its perfect and complete elegance, have termed *mundus*. The name *cœlum*, no doubt, refers to its being engraven, as it

[1] See Ptolemy, *ubi supra*.

[2] This opinion, which was maintained by Pythagoras, is noticed and derided by Aristotle, De Cœlo, lib. ii. cap. 9. p. 462–3. A brief account of Pythagoras's doctrine on this subject is contained in Enfield's Philosophy, i. 386.

[3] Pliny probably here refers to the opinion which Cicero puts into the mouth of one of the interlocutors in his treatise De Nat. Deor. ii. 47, "Quid enim pulchrius ea figura, quæ sola omnes alias figuras complexa continet, quæque nihil asperitatis habere, nihil offensionis potest, nihil incisum angulis, nihil anfractibus, nihil eminens, nihil lacunosum?"

[4] The letter Δ, in the constellation of the triangle; it is named Δελτωτὸν by Aratus, l. 235; also by Manilius, i. 360. We may remark, that, except in this one case, the constellations have no visible resemblance to the objects of which they bear the name.

[5] "Locum hunc Plinii de Galaxia, sive Lactea via, interpretantur omnes docti." Alexandre, in Lemaire, i. 227. It may be remarked, that the word *vertex* is here used in the sense of the astronomical term zenith, not to signify the pole.

were, with the stars, as Varro suggests[1]. In confirmation of this idea we may adduce the Zodiac[2], in which are twelve figures of animals; through them it is that the sun has continued its course for so many ages.

CHAP. 4. (5.)—OF THE ELEMENTS[3] AND THE PLANETS[4].

I do not find that any one has doubted that there are four elements. The highest of these is supposed to be fire, and hence proceed the eyes of so many glittering stars. The next is that spirit, which both the Greeks and ourselves call by the same name, air[5]. It is by the force of this vital principle, pervading all things and mingling with all, that the earth, together with the fourth element, water, is balanced in

[1] De Ling. Lat. lib. iv. p. 7, 8. See also the remarks on the derivation of the word in Gesner, Thes., *in loco*.

[2] "Signifer." The English term is taken from the Greek word Ζωδιακὸς, derived from Ζῶον; see Aristotle, De Mundo, cap. 2. p. 602. The word *Zodiacus* does not occur in Pliny, nor is it employed by Ptolemy; he names it λοξὸς κύκλος, *obliquus circulus*; Magn. Const. i. 7, 13, *et alibi*. It is used by Cicero, but professedly as a Greek term; Divin. ii. 89, and Arati Phænom. l. 317. It occurs in Hyginus, p. 57 *et alibi*, and in A. Gellius, 13. 9. Neither *signifer* taken substantively, nor *zodiacus* occur in Lucretius or in Manilius.

[3] The account of the elements, of their nature, difference, and, more especially, the necessity of their being four, are fully discussed by Aristotle in various parts of his works, more particularly in his treatise De Cœlo, lib. iii. cap. 3, 4 and 5, lib. iv. cap. 5, and De Gener. et Cor. lib. ii. cap. 2, 3, 4 and 5. For a judicious summary of the opinions of Aristotle on this subject, I may refer to Stanley's History of Philosophy; Aristotle, doctrines of, p. 2. l. 7, and to Enfield, i. 764 *et seq.* For the Epicurean doctrine, see Lucretius, i. 764 *et seq.*

[4] Although the word *planeta*, as taken from the Greek πλανήτης, is inserted in the title of this chapter, it does not occur in any part of the text. It is not found either in Lucretius, Manilius, or Seneca, nor, I believe, was it used by any of their contemporaries, except Hyginus, p. 76. The planets were generally styled *stellæ erraticæ*, *errantes*, or *vagæ*, *sidera palantia*, as in Lucretius, ii. 1030, or simply the *five stars*, as in Cicero, De Nat. Deor. ii. 51, and in Seneca, Nat. Quæst. vii. 24. Pliny, by including the sun and moon, makes the number seven. Aratus calls them πένθ' ἀστέρες, l. 454.

[5] "Aër." "Circumfusa undique est (terra) hac animabili spirabilique natura, cui nomen est aër; Græcum illud quidem, sed perceptum jam tamen usu a nobis;" Cicero, De Nat. Deor. ii. 91.

the middle of space. These are mutually bound together, the lighter being restrained by the heavier, so that they cannot fly off; while, on the contrary, from the lighter tending upwards, the heavier are so suspended, that they cannot fall down. Thus, by an equal tendency in an opposite direction, each of them remains in its appropriate place, bound together by the never-ceasing revolution of the world, which always turning on itself, the earth falls to the lowest part and is in the middle of the whole, while it remains suspended in the centre[1], and, as it were, balancing this centre, in which it is suspended. So that it alone remains immoveable, whilst all things revolve round it, being connected with every other part, whilst they all rest upon it.

(6.) Between this body and the heavens there are suspended, in this aërial spirit, seven stars[2], separated by determinate spaces, which, on account of their motion, we call wander-

[1] "universi cardine." "Revolutionis, ut aiunt, centro. Idem Plinius, hoc ipso libro, cap. 64, terram cœli cardinem esse dicit;" Alexandre, in Lem. i. 228. On this subject I may refer to Ptolemy, Magn. Const. lib. i. cap. 3, 4, 6. See also Apuleius, near the commencement of his treatise De Mundo.

[2] "Sidera." The word *sidus* is used, in most cases, for one of the heavenly bodies generally, sometimes for what we term a constellation, a particular assemblage of them, and sometimes specially for an individual star. Manilius employs the word in all these senses, as will appear by the three following passages respectively; the first taken from the opening of his poem,

> "Carmine divinas artes, et conscia fati
> Sidera . . . ."

The second, "Hæc igitur texunt æquali sidera tractu
Ignibus in varias cœlum laqueantia formas." i. 275, 276.

The third ". . . . pectus, fulgenti sidere clarius;" i. 356.

In the Fasti of Ovid, we have examples of the two latter of these significations:—

> "Ex Ariadnæo sidere nosse potes;" v. 346.
>
> "Et canis (Icarium dicunt) quo sidere noto
> Tosta sitit tellus;" iv. 939, 940.

Lucretius appears always to employ the term in the general sense. J. Obsequens applies the word *sidus* to a meteor; "sidus ingens cœlo demissum," cap. 16. In a subsequent part of this book, chap. 18 *et seq.*, our author more particularly restricts the term *sidus* to the planets.

ing, although, in reality, none are less so[1]. The sun is carried along in the midst of these, a body of great size and power, the ruler, not only of the seasons and of the different climates, but also of the stars themselves and of the heavens[2]. When we consider his operations, we must regard him as the life, or rather the mind of the universe, the chief regulator and the God of nature; he also lends his light to the other stars[3]. He is most illustrious and excellent, beholding all things and hearing all things, which, I perceive, is ascribed to him exclusively by the prince of poets, Homer[4].

CHAP. 5. (7.)—OF GOD[5].

I consider it, therefore, an indication of human weakness to inquire into the figure and form of God. For whatever God be, if there be any other God[6], and wherever he exists, he is all sense, all sight, all hearing, all life, all mind[7], and all within himself. To believe that there are a number of Gods, derived from the virtues and vices of man[8], as Chastity, Concord, Understanding, Hope, Honour, Clemency,

[1] Cicero remarks concerning them; "quæ (stellæ) falso vocantur errantes;" De Nat. Deor. ii. 51.

[2] ". . . . vices dierum alternat et noctium, quum sidera præsens occultat, illustrat absens;" Hard. in Lem. i. 230.

[3] "ceteris sideribus." According to Hardouin, *ubi supra*, "nimium stellis errantibus." There is, however, nothing in the expression of our author which sanctions this limitation.

[4] See Iliad, iii. 277, and Od. xii. 323.

[5] It is remarked by Enfield, Hist. of Phil. ii. 131, that "with respect to philosophical opinions, Pliny did not rigidly adhere to any sect. . . . He reprobates the Epicurean tenet of an infinity of worlds; favours the Pythagorean notion of the harmony of the spheres; speaks of the universe as God, after the manner of the Stoics, and sometimes seems to pass over into the field of the Sceptics. For the most part, however, he leans to the doctrine of Epicurus."

[6] "Si alius est Deus quam sol," Alexandre in Lem. i. 230. Or rather, if there be any God distinct from the world; for the latter part of the sentence can scarcely apply to the sun. Poinsinet and Ajasson, however, adopt the same opinion with M. Alexandre; they translate the passage, "s'il en est autre que le soleil," i. 17 and ii. 11.

[7] "totus animæ, totus animi;" "Anima est qua vivimus, animus quo sapimus." Hard. in Lem. i. 230, 231. The distinction between these two words is accurately pointed out by Lucretius, iii. 137 *et seq.*

[8] "fecerunt (Athenienses) Contumeliæ fanum et Impudentiæ." Cicero, De Leg. ii. 28. See also Bossuet, Discours sur l'Histoire univ. i. 250.

and Fidelity; or, according to the opinion of Democritus, that there are only two, Punishment and Reward[1], indicates still greater folly. Human nature, weak and frail as it is, mindful of its own infirmity, has made these divisions, so that every one might have recourse to that which he supposed himself to stand more particularly in need of[2]. Hence we find different names employed by different nations; the inferior deities are arranged in classes, and diseases and plagues are deified, in consequence of our anxious wish to propitiate them. It was from this cause that a temple was dedicated to Fever, at the public expense, on the Palatine Hill[3], and to Orbona[4], near the Temple of the Lares, and that an altar was elected to Good Fortune on the Esquiline. Hence we may understand how it comes to pass that there is a greater population of the Celestials than of human beings, since each individual makes a separate God for himself, adopting his own Juno and his own Genius[5]. And there are nations who make Gods of certain animals, and even certain obscene things[6], which are not to be spoken of, swearing by stinking meats and such like. To suppose that marriages are contracted between the Gods, and that, during so long a period, there should have been no issue

[1] The account which Cicero gives us of the opinions of Democritus scarcely agrees with the statement in the text; see De Nat. Deor. i. 120.

[2] "In varios divisit Deos numen unicum, quod Plinio cœlum est aut mundus; ejusque singulas partes, aut, ut philosophi aiunt, attributa, separatim coluit;" Alexandre in Lemaire, i. 231.

[3] "Febrem autem ad minus nocendum, templis celebrant, quorum adhuc unum in Palatio . . . ." Val. Max. ii. 6; see also Ælian, Var. Hist. xii. 11. It is not easy to ascertain the precise meaning of the terms *Fanum*, *Ædes*, and *Templum*, which are employed in this place by Pliny and Val. Maximus. Gesner defines *Fanum* "area templi et solium, *templum* vero ædificium;" but this distinction, as he informs us, is not always accurately observed; there appears to be still less distinction between *Ædes* and *Templum*; see his Thesaurus *in loco*, also Bailey's Facciolati *in loco*.

[4] "Orbona est Orbitalis dea." Hardouin in Lemaire, i. 231.

[5] "Appositos sibi statim ab ortu custodes credebant, quos viri Genios, Junones fœminæ vocabant." Hardouin in Lemaire, i. 232. See Tibullus, 4. 6. 1, and Seneca, Epist. 110, *sub init.*

[6] We may suppose that our author here refers to the popular mythology of the Egyptians; the "fœtidi cibi" are mentioned by Juvenal; "Porrum et cæpe nefas violare et frangere morsu," xv. 9; and Pliny, in a subsequent part of his work, xix. 32, remarks, "Allium cæpequ. inter Deos in jurejurando habet Ægyptus."

from them, that some of them should be old and always grey-headed and others young and like children, some of a dark complexion, winged, lame, produced from eggs, living and dying on alternate days, is sufficiently puerile and foolish. But it is the height of impudence to imagine, that adultery takes place between them, that they have contests and quarrels, and that there are Gods of theft and of various crimes[1]. To assist man is to be a God; this is the path to eternal glory. This is the path which the Roman nobles formerly pursued, and this is the path which is now pursued by the greatest ruler of our age, Vespasian Augustus, he who has come to the relief of an exhausted empire, as well as by his sons. This was the ancient mode of remunerating those who deserved it, to regard them as Gods[2]. For the names of all the Gods, as well as of the stars that I have mentioned above[3], have been derived from their services to mankind. And with respect to Jupiter and Mercury, and the rest of the celestial nomenclature, who does not admit that they have reference to certain natural phænomena[4]?

But it is ridiculous to suppose, that the great head of all things, whatever it be, pays any regard to human affairs[5].

[1] See Cicero, De Nat. Deor. i. 42 *et alibi*, for an illustration of these remarks of Pliny.

[2] This sentiment is elegantly expressed by Cicero, De Nat. Deor. ii. 62, and by Horace, Od. iii. 3. 9 *et seq.* It does not appear, however, that any of the Romans, except Romulus, were deified, previous to the adulatory period of the Empire.

[3] "Planetarum nempe, qui omnes nomina mutuantur a diis." Alexandre in Lemaire, i 234.

[4] This remark may be illustrated by the following passage from Cicero, in the first book of his treatise De Nat. Deor. Speaking of the doctrine of Zeno, he says, "neque enim Jovem, neque Junonem, neque Vestam, neque quemquam, qui ita appelletur, in deorum habet numero: sed rebus animis, atque mutis, per quandam significationem, hæc docet tributa nomina." "Idemque (Chrysippus) disputat, æthera esse eum, quem homines Jovem appellant: quique aër per maria manaret, eum esse Neptunum: terramque eam esse, quæ Ceres diceretur: similique ratione persequitur vocabula reliquorum deorum."

[5] The following remarks of Lucretius and of Cicero may serve to illustrate the opinion here expressed by our author:—

"Omnis enim per se Divum natura necesse est
Immortali ævo summa cum pace fruatur,
Semota ab nostris rebus, sejunctaque longe;" Lucretius, i. 57–59.

"Quod æternum beatumque sit, id nec habere ipsum negotii quid-

Can we believe, or rather can there be any doubt, that it is not polluted by such a disagreeable and complicated office? It is not easy to determine which opinion would be most for the advantage of mankind, since we observe some who have no respect for the Gods, and others who carry it to a scandalous excess. They are slaves to foreign ceremonies; they carry on their fingers the Gods and the monsters whom they worship[1]; they condemn and they lay great stress on certain kinds of food; they impose on themselves dreadful ordinances, not even sleeping quietly. They do not marry or adopt children, or indeed do anything else, without the sanction of their sacred rites. There are others, on the contrary, who will cheat in the very Capitol, and will forswear themselves even by Jupiter Tonans[2], and while these thrive in their crimes, the others torment themselves with their superstitions to no purpose.

Among these discordant opinions mankind have discovered for themselves a kind of intermediate deity, by which our scepticism concerning God is still increased. For all over the world, in all places, and at all times, Fortune is the only god whom every one invokes; she alone is spoken of, she alone is accused and is supposed to be guilty; she alone is in our thoughts, is praised and blamed, and is loaded with reproaches; wavering as she is, conceived by the generality of mankind to be blind, wandering, inconstant, uncertain, variable, and often favouring the unworthy. To her are referred all our losses and all our gains, and in casting up the accounts of mortals she alone balances the two pages of our sheet[3]. We are so much in the power of chance, that chance itself is considered as a God, and the existence of God becomes doubtful.

But there are others who reject this principle and assign events to the influence of the stars[4], and to the laws of our

quam, nec exhibere alteri; itaque neque ira neque gratia teneri, quod, quæ talia essent, imbecilla essent omnia." Cicero, De Nat. Deor. i. 45.

[1] The author here alludes to the figures of the Egyptian deities that were engraven on rings.

[2] His specific office was to execute vengeance on the impious.

[3] "sola utramque paginam facit." The words *utraque pagina* generally refer to the two sides of the same sheet, but, in this passage, they probably mean the contiguous portions of the same surface.

[4] "astroque suo eventu assignat;" the word *astrum* appears to be

nativity; they suppose that God, once for all, issues his decrees and never afterwards interferes. This opinion begins to gain ground, and both the learned and the unlearned vulgar are falling into it. Hence we have the admonitions of thunder, the warnings of oracles, the predictions of soothsayers, and things too trifling to be mentioned, as sneezing and stumbling with the feet reckoned among omens[1]. The late Emperor Augustus[2] relates, that he put the left shoe on the wrong foot, the day when he was near being assaulted by his soldiers[3]. And such things as these so embarrass improvident mortals, that among all of them this alone is certain, that there is nothing certain, and that there is nothing more proud or more wretched than man. For other animals have no care but to provide for their subsistence, for which the spontaneous kindness of nature is all-sufficient; and this one circumstance renders their lot more especially preferable, that they never think about glory, or money, or ambition, and, above all, that they never reflect on death.

The belief, however, that on these points the Gods superintend human affairs is useful to us, as well as that the punishment of crimes, although sometimes tardy, from the Deity being occupied with such a mass of business, is never entirely remitted, and that the human race was not made the next in rank to himself, in order that they might be degraded like brutes. And indeed this constitutes the great comfort in this imperfect state of man, that even the Deity

synonymous with *sidus*, generally signifying a single star, and, occasionally, a constellation; as in Manilius, i. 541, 2.

"..... quantis bis sena ferantur
Finibus astra ....."

It is also used by synecdoche for the heavens, as is the case with the English word *stars*. See Gesner's Thesaurus.

[1] "Quæ si suscipiamus, pedis offensio nobis ... et sternutamenta erunt observanda." Cicero, De Nat. Deor. ii. 84.

[2] "Divus Augustus." The epithet *divus* may be regarded as merely a term of court etiquette, because all the Emperors after death were deified *ex officio*.

[3] We learn the exact nature of this ominous accident from Suetonius; "... si mane sibi calceus perperam, et sinister pro dextro induceretur;" Augustus, Cap. 92. From this passage it would appear, that the Roman sandals were made, as we term it, right and left.

cannot do everything. For he cannot procure death for himself, even if he wished it, which, so numerous are the evils of life, has been granted to man as our chief good. Nor can he make mortals immortal, or recall to life those who are dead; nor can he effect, that he who has once lived shall not have lived, or that he who has enjoyed honours shall not have enjoyed them; nor has he any influence over past events but to cause them to be forgotten. And, if we illustrate the nature of our connexion with God by a less serious argument, he cannot make twice ten not to be twenty, and many other things of this kind. By these considerations the power of Nature is clearly proved, and is shown to be what we call God. It is not foreign to the subject to have digressed into these matters, familiar as they are to every one, from the continual discussions that take place respecting God[1].

CHAP. 6. (8.)—OF THE NATURE OF THE STARS; OF THE MOTION OF THE PLANETS.

Let us return from this digression to the other parts of nature. The stars which are described as fixed in the heavens[2], are not, as the vulgar suppose, attached each of them to different individuals[3], the brighter to the rich, those that are less so to the poor, and the dim to the aged, shining according to the lot of the individual, and separately assigned to mortals; for they have neither come into existence, nor

[1] It is scarcely necessary to remark, that the opinions here stated respecting the Deity are taken partly from the tenets of the Epicureans, combined with the Stoical doctrine of Fate. The examples which are adduced to prove the power of fate over the Deity are, for the most part, rather verbal than essential.

[2] "affixa mundo." The peculiar use of the word *mundus* in this passage is worthy of remark, in connexion with note [1], ch. 1. page 13.

[3] We have many references in Pliny to the influence of the stars upon the earth and its inhabitants, constituting what was formerly regarded as so important a science, judicial astrology. Ptolemy has drawn up a regular code of it in his "Centum dicta," or "Centiloquiums." We have a highly interesting account of the supposed science, its origin, progress, and general principles, in Whewell's History of the Inductive Sciences, p. 293 *et seq.* I may also refer to the same work for a sketch of the history of astronomy among the Greeks and the other nations of antiquity.

do they perish in connexion with particular persons, nor does a falling star indicate that any one is dead. We are not so closely connected with the heavens as that the shining of the stars is affected by our death[1]. When they are supposed to shoot or fall[2], they throw out, by the force of their fire, as if from an excess of nutriment, the superabundance of the humour which they have absorbed, as we observe to take place from the oil in our lamps, when they are burning[3]. The nature of the celestial bodies is eternal, being interwoven, as it were, with the world, and, by this union, rendering it solid; but they exert their most powerful influence on the earth. This, notwithstanding its subtilty, may be known by the clearness and the magnitude of the effect, as we shall point out in the proper place[4]. The account of the circles of the heavens will be better understood when we come to speak of the earth, since they have all a reference to it; except what has been discovered respecting the Zodiac, which I shall now detail.

Anaximander the Milesian, in the 58th olympiad[5], is said to have been the first who understood its obliquity, and thus opened the road to a correct knowledge of the subject[6].

[1] There are certain metaphorical expressions, which have originated from this opinion, adopted by the moderns; "his star is set;" "the star of his fortune," &c.

[2] Ovid, when he compares Phaëton to a falling star, remarks, concerning this meteor,—

"Etsi non cecidit, potuit cecidisse videri." Metam. ii. 322.

[3] Manilius supposes that comets are produced and rendered luminous by an operation very similar to the one described in the text; i. 815 *et seq.* Seneca, in the commencement of his Nat. Quæst., and in other parts of the same treatise, refers to this subject. His remarks may be worth perusing by those who are curious to learn the hypotheses of the ancients on subjects of natural science. We may remark, that Seneca's opinions are, on many points, more correct than our author's.

[4] The author probably refers to that part of his work in which he treats on agriculture, particularly to the 17th and 18th books.

[5] The æra of the Olympiads commenced in the year 776 before Christ; each olympiad consists of 4 years; the 58th olympiad will therefore include the interval 548 to 544 B.C. The 21st vol. of the "Universal History" consists entirely of a "chronological table," and we have a useful table of the same kind in Brewster's Encycl., article "Chronology."

[6] "rerum fores aperuisse .... traditur." An account of the astronomy of Anaximander is contained in Brewster's Encycl., article "Astronomy," p. 587, and in the article "Anaximander" in the supplement to

Afterwards Cleostratus made the signs in it, first marking those of Aries and Sagittarius; Atlas had formed the sphere long before this time[1]. But now, leaving the further consideration of this subject, we must treat of the bodies that are situated between the earth and the heavens[2].

It is certain that the star called Saturn is the highest, and therefore appears the smallest, that he passes through the largest circuit, and that he is at least thirty years in completing it[3]. The course of all the planets, and among others of the Sun, and the Moon, is in the contrary direction to that of the heavens[4], that is towards the left, while the hea-

the same work by Scott of Aberdeen. I may remark, that these two accounts do not quite agree in their estimate of his merits; the latter author considers his opinions more correct. We have also an account of Anaximander in Stanley, pt. 2. p. 1 *et seq.*, and in Enfield, i. 154 *et seq.*

[1] In the translation of Ajasson, ii. 261–7, we have some valuable observations by Marcus, respecting the origin and progress of astronomy among the Greeks, and the share which the individuals mentioned in the text respectively had in its advancement; also some interesting remarks on the history of Atlas. Diodorus Siculus says, that "he was the first that discovered the knowledge of the sphere; whence arose the common opinion, that he carried the world upon his shoulders." Booth's trans. p. 115.

[2] "nunc relicto mundi ipsius corpore, reliqua inter cœlum terrasque tractentur." I have already had occasion to remark upon the various modes in which the author uses the word *mundus*; by *cœlum*, in this passage, he means the body or region beyond the planets, which is conceived to contain the fixed stars. *Sphæra*, in the preceding sentence, may be supposed to mean the celestial globe.

[3] "ac trigesimo anno ad brevissima sedis suæ principia regredi;" I confess myself unable to offer any literal explanation of this passage; nor do the remarks of the commentators appear to me satisfactory; see Hardouin and Alexandre in Lemaire, ii. 241, 2. It is translated by Ajasson "en trente ans il reviens à l'espace minime d'où il est parti." The period of the sidereal revolutions of the planets, as stated by Mrs. Somerville, in her "Mechanism of the Heavens," and by Sir J. Herschel, in his "Treatise on Astronomy," are respectively as follows:—

	days.		days.
Mercury	87·9705	.....	87·9692580
Venus.....	224·7	.....	224·7007869
Earth.....	365·2564	.....	365·2563612
Mars	686·99	.....	686·9796458
Jupiter.....	4332·65	.....	4332·5848212
Saturn	10759·4	.....	10759·2198174
	Somerville, p. 358.		Herschel, p. 416.

[4] "'mundo;' hoc est, cœlo inerrantium stellarum." Hardouin, in Lemaire, ii. 242.

vens are rapidly carried about to the right[1]. And although, by the stars constantly revolving with immense velocity, they are raised up, and hurried on to the part where they set, yet they are all forced, by a motion of their own, in an opposite direction[2]; and this is so ordered, lest the air, being always moved in the same direction, by the constant whirling of the heavens, should accumulate into one mass, whereas now it is divided and separated and beaten into small pieces, by the opposite motion of the different stars. Saturn is a star of a cold and rigid nature, while the orbit of Jupiter is much lower, and is carried round in twelve years[3]. The next star, Mars, which some persons call Hercules[4], is of a fiery and burning nature, and from its nearness to the sun is carried round in little less than two years[5]. In consequence of the excessive heat of this star and the rigidity of Saturn, Jupiter, which is interposed between the two, is tempered by both of them, and is thus rendered salutary. The path of the Sun consists of 360 degrees; but, in order that the shadow may return to the same point of the dial[6], we are obliged to add, in each year, five days and the fourth part of a day. On this account an intercalary day is given to every fifth year[7], that the period of the seasons may agree with that of the Sun.

[1] Our author supposes, that the spectator has his face directed towards the south, as is the case with the modern observers. We are, however, informed by Hardouin, that this was not the uniform practice among the ancients; see the remarks of Alexandre in Lemaire, ii. 242, and of Marcus in Ajasson, ii. 269.

[2] The *constant revolution* refers to the apparent daily motion; the *opposite direction* to their annual course through the zodiac. Ptolemy gives an account of this double motion in his Magna Constructio, i. 7.

[3] For the exact period, according to Somerville and Herschel, see note [3], p. 27.

[4] Aristotle informs us, that Mars was also called Hercules or Pyrosis; De Mundo, cap. ii. p. 602. See also Apuleius, De Mundo, § 710. Hyginus is said by Hardouin to give the name of Hercules to the planet Mars, but this appears to be an inaccuracy; he describes the planet under its ordinary appellation; lib. ii. p. 62; and ii. 78, 9.

[5] Cicero, speaking of the period of Mars, says, "Quatuor et viginti mensibus, sex, ut opinor, diebus minus;" De Nat. Deor. For the exact period, see note [3], p. 27.

[6] "Sed ut observatio umbrarum ejus redeat ad notas." According to the interpretation of Hardouin, "Ad easdem lineas in solari horologio." Lemaire, ii. 243.

[7] This is an example of the mode of computation which we meet with

Below the Sun[1] revolves the great star called Venus, wandering with an alternate motion[2], and, even in its surnames, rivalling the Sun and the Moon. For when it precedes the day and rises in the morning, it receives the name of Lucifer, as if it were another sun, hastening on the day. On the contrary, when it shines in the west, it is named Vesper, as prolonging the light, and performing the office of the moon. Pythagoras, the Samian, was the first who discovered its nature[3], about the 62nd olympiad, in the 222nd year of the City[4]. It excels all the other stars in size, and its brilliancy is so considerable, that it is the only star which produces a shadow by its rays. There has, consequently, been great interest made for its name; some have called it the star of

among the ancients, where, in speaking of the period of a revolution, both the time preceding and that following the interval are included.

[1] The division of the planets into superior and inferior was not known to Aristotle, De Mundo, cap. ii. p. 602, to Plato, Timæus, p. 318, 319, or the older Greek astronomers. It was first made by the Egyptians, and was transferred from them to the Romans. It is one of the points in which our author differs from Aristotle. See the remarks of Marcus in Ajasson, ii. 242 *et seq.* Marcus notices the various points which prove the deficiency of Pliny's knowledge of astronomy; he particularizes the four following:—his ignorance of the true situation of the constellations; his erroneous opinion respecting the cause of the seasons; his account of the phases of the moon, and of the position of the cardinal points. He appears not to have been aware, that certain astronomical phænomena undergo a regular progression, but supposed that they remained, at the time when he wrote, in the same state as in the age of Hipparchus or the original observers. Columella, when treating on these subjects, describes the phænomena according to the ancient calculation, but he informs us, that he adopts it, because it was the one in popular use, and better known by the farmers (De Re Rust. ix. 14), while Pliny appears not to have been aware of the inaccuracy.

[2] "Modo solem antegrediens, modo subsequens." Hardouin in Lemaire, ii. 243.

[3] It was not known to the earlier writers that Lucifer and Vesper were the same star, differently situated with respect to the Sun. Playfair remarks, that Venus is the only planet mentioned in the sacred writings, and in the most ancient poets, such as Hesiod and Homer; Outlines, ii. 156.

[4] There has been much discussion among the commentators respecting the correctness of the figures in the text; according to the æra of the olympiads, the date referred to will be between the years 750 and 754 B.C.; the foundation of Rome is commonly referred to the year 753 B.C. See the remarks of Marcus in Ajasson, ii. 278, 9.

Juno[1], others of Isis, and others of the Mother of the Gods. By its influence everything in the earth is generated. For, as it rises in either direction, it sprinkles everything with its genial dew, and not only matures the productions of the earth, but stimulates all living things[2]. It completes the circuit of the zodiac in 348 days, never receding from the sun more than 46 degrees, according to Timæus[3].

Similarly circumstanced, but by no means equal in size and in power, next to it, is the star Mercury, by some called Apollo[4]; it is carried in a lower orbit, and moves in a course which is quicker by nine days, shining sometimes before the rising of the sun, and at other times after its setting, but never going farther from it than 23 degrees[5], as we learn from Timæus and Sosigenes[6]. The nature of these two stars is peculiar, and is not the same with those mentioned above, for those are seen to recede from the sun through one-third or one-fourth part of the heavens, and are often seen opposite to it. They have also other larger circuits, in which they

[1] Aristotle informs us, that it was called either Phosphorus, Juno, or Venus; De Mundo, cap. 2. t. i. p. 602. See also Hyginus, Poet. Astr. lib. iii. p. 76, 7; and Apuleius, De Mundo, § 710.

[2] It will be scarcely necessary to refer the reader to the well-known commencement of Lucretius's poem for the illustration of this passage; it is remarkable that Pliny does not refer to this writer.

[3] The periodical revolution of Venus is 224·7 days, see note [3], p. 27. Its greatest elongation is 47° 1′; Somerville, § 641. p. 391.

[4] According to Aristotle, this planet had the three appellations of Stilbon, Mercury, and Apollo; De Mundo, cap. 2. p. 602; see also Apuleius, De Mundo, § 710. Cicero inverts the order of the planets; he places Mercury next to Mars, and says of Venus, that it is "infima quinque errantium, terræque proxima;" De Nat. Deor. ii. 53. Aristotle places the stars in the same order, *ubi supra*, and he is followed in this by Apuleius, *ubi supra*; this appears to have been the case with the Stoics generally; see Enfield's Phil. i. 339.

[5] For the periodical revolution of Mercury see note [3], p. 27. Its greatest elongation, according to Playfair, p. 160, is 28°. Mrs. Somerville, p. 386, states it to be 28° 8′. Ptolemy supposed it to be 26·5 degrees; Almagest, ix. 7. We learn from Hardouin, Lemaire, i. 246, that there is considerable variation in the MSS. with respect to the greatest elongation of Mercury.

[6] Sosigenes was an Egyptian mathematician and astronomer, who is said to have assisted Cæsar in the formation of his Kalendar, as our author informs us in a subsequent part of his work, xviii. 25; see also Aikin, Gen. Biog., *in loco*; Enfield's Phil. ii. 96; Whewell, p. 210; and Hardouin's "Index Auctorum," in Lemaire, i. 213.

make their complete revolutions, as will be described in the account of the great year[1].

(9.) But the Moon[2], which is the last of the stars, and the one the most connected with the earth, the remedy provided by nature for darkness, excels all the others in its admirable qualities. By the variety of appearances which it assumes, it puzzles the observers, mortified that they should be the most ignorant concerning that star which is the nearest to them. She is always either waxing or waning; sometimes her disc is curved into horns, sometimes it is divided into two equal portions, and at other times it is swelled out into a full orb; sometimes she appears spotted[3] and suddenly becomes very bright; she appears very large with her full orb and suddenly becomes invisible; now continuing during all the night, now rising late, and now aiding the light of the sun during a part of the day; becoming eclipsed and yet being visible while she is eclipsed; concealing herself at the end of the month and yet not supposed to be eclipsed[4]. Sometimes she is low down, sometimes she is high up, and that not according to one uniform course, being at one time raised up

[1] Concerning the "magnus annus" Cicero remarks, "efficitur cum solis et lunæ et quinque errantium ad eandem inter se comparationem, confectis omnibus spatiis, est facta conversio." De Nat. Deor. ii. 51. See the remarks of Marcus in Ajasson, ii. 281–3.

[2] For the various appellations which the moon has received in the ancient and modern languages, and their relation to each other, the reader is referred to the learned remarks of Marcus in Ajasson, ii. 283–5.

[3] Marcus conceives that the epithet *maculosa* does not refer to what are called the spots on the moon, but to the circumstance of the edge of the disc being not illuminated when it is near the full; Ajasson, ii. 286. But, from the way in which the word is employed at the end of the chapter, and from the explanation which is given of the cause of the "maculæ," I think it ought to be referred to the spotted appearance of the face of the moon.

[4] "Quum laborare non creditur." It was a vulgar notion among the ancients, that when the moon is eclipsed, she is suffering from the influence of magicians and enchanters, who are endeavouring to draw her down to the earth, in order to aid them in their superstitious ceremonies. It was conceived that she might be relieved from her sufferings by loud noises of various kinds which should drown the songs of the magicians. Allusion is frequently made to this custom by the ancient poets, as Virgil, Æn. i. 742, Manilius, i. 227, and Juvenal, vi. 444; and the language has been transferred to the moderns, as in Beattie's Minstrel, ii. 47, "To ease of fancied pangs the labouring moon."

to the heavens, at other times almost contiguous to the mountains; now elevated in the north, now depressed in the south; all which circumstances having been noticed by Endymion, a report was spread about, that he was in love with the moon[1]. We are not indeed sufficiently grateful to those, who, with so much labour and care, have enlightened us with this light[2]; while, so diseased is the human mind, that we take pleasure in writing the annals of blood and slaughter, in order that the crimes of men may be made known to those who are ignorant of the constitution of the world itself.

Being nearest to the axis[3], and therefore having the smallest orbit, the Moon passes in twenty-seven days and the one-third part of a day[4], through the same space for which Saturn, the highest of the planets, as was stated above, requires thirty years. After remaining for two days in conjunction with the sun, on the thirtieth day she again very slowly emerges to pursue her accustomed course[5]. I know not whether she ought not to be considered as our instructress in everything that can be known respecting the heavens; as that the year is divided into the twelve divisions of the months, since she follows the sun for the same number of times, until he returns to the commencement of his course; and that her brightness, as well as that of the other stars, is regulated by that of the sun, if indeed they all of them shine by light borrowed from him, such as we see floating about, when it is reflected from the surface of water. On this account it is that she dissolves so much moisture, by a gentle and less perfect force, and adds to the quantity of that which the rays of the sun con-

[1] We have some interesting remarks by Marcus respecting Endymion, and also on the share which Solon and Thales had in correcting the lunar observations; Ajasson, ii. 288–290.

[2] "Lucem nobis aperuere in hac luce." [3] "Cardo."

[4] Astronomers describe two different revolutions or periods of the moon; the synodical and the sidereal. The synodical marks the time in which the moon passes from one conjunction with the sun to the next conjunction, or other similar position with respect to the sun. The sidereal period is the time in which the moon returns to the same position with respect to the stars, or in which it makes a complete revolution round the earth. These numbers are, for the synodical period, $29^d\ 12^h\ 44^m\ 2{\cdot}87^s$, and for the sidereal, $27^d\ 7^h\ 43^m\ 11{\cdot}5^s$; Herschel, pp. 213, 224.

[5] Our author, as Marcus remarks, "a compté par nombres ronds;" Ajasson, ii. 291; the correct number may be found in the preceding note.

sume[1]. On this account she appears with an unequal light, because being full only when she is in opposition, on all the remaining days she shows only so much of herself to the earth as she receives light from the sun[2]. She is not seen in conjunction, because, at that time, she sends back the whole stream of light to the source whence she has derived it. That the stars generally are nourished by the terrestrial moisture is evident, because, when the moon is only half visible she is sometimes seen spotted, her power of absorbing moisture not having been powerful enough; for the spots are nothing else than the dregs of the earth drawn up along with the moisture[3]. (10.) But her eclipses and those of the sun, the most wonderful of all the phænomena of nature, and which are like prodigies, serve to indicate the magnitude of these bodies and the shadow[4] which they cast.

[1] It was a general opinion among the ancients, and one which was entertained until lately by many of the moderns, that the moon possessed the power of evaporating the water of the ocean. This opinion appears to have been derived, at least in part, from the effect which the moon produces on the tides.

[2] "quantum ex sole ipsa concipiat;" from this passage, taken singly, it might be concluded, that the author supposed the quantity of light received by the moon to differ at different times; but the succeeding sentence seems to prove that this is not the case; see the remarks of Alexandre in Lemaire, ii. 249. Marcus, however, takes a different view of the subject; Ajasson, ii. 291, 292. He had previously pointed out Pliny's opinion respecting the phases of the moon, as one of the circumstances which indicate his ignorance of astronomy, *ut supra*, ii. 245, 246.

[3] This doctrine is maintained by Seneca, Quæst. Nat. lib. ii. § 5. p. 701, 702. From the allusion which is made to it by Anacreon, in his 19th ode, we may presume that it was the current opinion among the ancients.

[4] I may remark, that Poinsinet, in this passage, substitutes "umbra" for "umbræque," contrary to the authority of all the MSS., merely because it accords better with his ideas of correct reasoning. Although it may be of little consequence in this particular sentence, yet, as such liberties are not unfrequently taken, I think it necessary to state my opinion, that this mode of proceeding is never to be admitted, and that it has proved a source of serious injury to classical literature. In this account of the astronomical phænomena, as well as in all the other scientific dissertations that occur in our author, my aim has been to transfer into our language the exact sense of the original, without addition or correction. Our object in reading Pliny is not to acquire a knowledge of natural philosophy, which might be better learned from the commonest elementary work of the present day, but to ascertain what were the opinions of the learned on such subjects when Pliny wrote. I make this remark, because

CHAP. 7.—OF THE ECLIPSES OF THE MOON AND THE SUN.

For it is evident that the sun is hid by the intervention[1] of the moon, and the moon by the opposition[1] of the earth, and that these changes are mutual, the moon, by her interposition[1], taking the rays of the sun from the earth, and the earth from the moon. As she advances darkness is suddenly produced, and again the sun is obscured by her shade; for night is nothing more than the shade of the earth. The figure of this shade is like that of a pyramid or an inverted top[2]; and the moon enters it only near its point, and it does not exceed the height of the moon, for there is no other star which is obscured in the same manner, while a figure of this kind always terminates in a point. The flight of birds, when very lofty, shows that shadows do not extend beyond a certain distance; their limit appears to be the termination of the air and the commencement of the æther. Above the moon everything is pure and full of an eternal light. The stars are visible to us in the night, in the same way that other luminous bodies are seen in the dark. It is from these causes that the moon is eclipsed during the night[3]. The two kinds of eclipses are not, however, at the stated monthly periods, on account of the obliquity of the zodiac, and the irregularly wandering course of the moon, as stated above; besides that the motions of these stars do not always occur exactly at the same points[4].

I have seldom if ever perused a translation of any classical author, where, on scientific topics, the translator has not endeavoured, more or less, to correct the mistakes of the original, and to adapt his translation to the state of modern science.

[1] The terms here employed are respectively *interventus*, *objectio*, and *interpositus*; it may be doubted whether the author intended to employ them in the precise sense which is indicated by their etymology.

[2] "metæ et turbini inverso." The *metæ* were small pyramids placed at the two extremities of the spina, or central division of the circus: see Montfaucon, v. iii. p. 176; Adam, p. 341.

[3] The eclipses of the moon are only visible when the spectator is so situated as to be able to observe the shadow of the earth, or is on that side of the earth which is turned from the sun.

[4] "non semper in scrupulis partium congruente siderum motu." On the term *scrupulus* Hardouin remarks, "Scrupuli, nodi sunt, in quibus circuli, quos in suo cursu Sol et Luna efficiunt, se mutuo secant." Lemaire, ii. 251. Ptolemy, Magn. Const. vi. 6–11, gives a full and generally correct account of the principal phænomena of eclipses.

CHAP. 8. (11.)—OF THE MAGNITUDE OF THE STARS.

This kind of reasoning carries the human mind to the heavens, and by contemplating the world as it were from thence, it discloses to us the magnitude of the three greatest bodies in nature[1]. For the sun could not be entirely concealed from the earth, by the intervention of the moon, if the earth were greater than the moon[2]. And the vast size of the third body, the sun, is manifest from that of the other two, so that it is not necessary to scrutinize its size, by arguing from its visible appearance, or from any conjectures of the mind; it must be immense, because the shadows of rows of trees, extending for any number of miles, are disposed in right lines[3], as if the sun were in the middle of space. Also, because, at the equinox, he is vertical to all the inhabitants of the southern districts at the same time[4]; also, because the shadows of all the people who live on this side of the tropic fall, at noon, towards the north, and, at sunrise, point to the west. But this could not be the case unless the sun were much greater than the earth; nor, unless it much exceeded Mount Ida in breadth, could he be seen when he rises, passing considerably beyond it to the right and to the left, especially, considering that it is separated by so great an interval[5].

[1] Marcus conceives that our author must here mean, not the actual, but the apparent size of these bodies; Ajasson, ii. 295; but I do not perceive that the text authorizes this interpretation.

[2] I have given the simple translation of the original as it now stands in the MSS.; whether these may have been corrupted, or the author reasoned incorrectly, I do not venture to decide. The commentators have, according to their usual custom, proposed various emendations and explanations, for which I may refer to the note of Hardouin in Lemaire, ii. 252, with the judicious remarks of Alexandre, and to those of Marcus in Ajasson, ii. 295–298, who appear to me to take a correct view of the subject.

[3] Alexandre remarks, "Hinc tamen potius distantia quam magnitudo Solis colligi potest." Lemaire, ii. 252. And the same remark applies to the two next positions of our author.

[4] Alexandre remarks on the argument of our author, perhaps a little too severely, "Absurde dictum; nam aliis oritur, aliis occidit, dum aliis est a vertice; quod vel pueri sentiunt." Lemaire, ii. 253. But we may suppose, that Pliny, in this passage, only meant to say, that as the sun became vertical to each successive part of the equinoctial district, no shadows were formed in it.

[5] The commentators have thought it necessary to discuss the question,

The eclipse of the moon affords an undoubted argument of the sun's magnitude, as it also does of the small size of the earth[1]. For there are shadows of three figures, and it is evident, that if the body which produces the shadow be equal to the light, then it will be thrown off in the form of a pillar, and have no termination. If the body be greater than the light, the shadow will be in the form of an inverted cone[2], the bottom being the narrowest part, and being, at the same time, of an infinite length. If the body be less than the light, then we shall have the figure of a pyramid[3], terminating in a point. Now of this last kind is the shadow which produces the eclipse of the moon, and this is so manifest that there can be no doubt remaining, that the earth is exceeded in magnitude by the sun, a circumstance which is indeed indicated by the silent declaration of nature herself. For why does he recede from us at the winter half of the year[4]? That by the darkness of the nights the earth may be refreshed, which otherwise would be burned up, as indeed it is in certain parts; so great is his size.

CHAP. 9. (12.)—AN ACCOUNT OF THE OBSERVATIONS THAT HAVE BEEN MADE ON THE HEAVENS BY DIFFERENT INDIVIDUALS.

The first among the Romans, who explained to the people at large the cause of the two kinds of eclipses, was Sulpicius Gallus, who was consul along with Marcellus; and

whether, in this passage, Pliny refers to the Ida of Crete or of Asia Minor. But the discussion is unnecessary, as the statement of the author is equally inapplicable to both of them. Mela appears to refer to this opinion in the following passage, where he is describing the Ida of Asia Minor; "ipse mens ..... orientem solem aliter quam in aliis terris solet aspici, ostentat." lib. i. cap. 18.

[1] "Ut dictum est superiore capite, quo Plinius falso contendit Terram esse Luna minorem." Alexandre in Lemaire, ii. 253. The words of the text, however, apply equally to the comparative size of the earth and the sun, as of the earth and the moon.

[2] "turbo rectus;" literally an upright top. [3] "meta."

[4] This has been pointed out as one of our author's erroneous opinions on astronomy. The earth is really about $\frac{1}{30}$ nearer the sun in our winters than in our summers. The greater degree of heat produced by his rays in the latter case depends upon their falling on the surface of the earth less obliquely. This is the principal cause of the different temperatures of the equatorial and polar regions.

when he was only a military tribune he relieved the army from great anxiety the day before king Perseus was conquered by Paulus[1]; for he was brought by the general into a public assembly, in order to predict the eclipse, of which he afterwards gave an account in a separate treatise. Among the Greeks, Thales the Milesian first investigated the subject, in the fourth year of the forty-eighth olympiad, predicting the eclipse of the sun which took place in the reign of Alyattes, in the 170th year of the City[2]. After them Hipparchus calculated the course of both these stars for the term of 600 years[3], including the months, days, and hours, the situation of the different places and the aspects adapted to each of them; all this has been confirmed by experience, and could only be acquired by partaking, as it were, in the councils of nature. These were indeed great men, superior to ordinary mortals, who having discovered the laws of these divine bodies, relieved the miserable mind of man from the fear which he had of eclipses, as foretelling some dreadful

[1] This eclipse is calculated to have occurred on the 28th of June, 168 B.C.; Brewster's Encyc. "Chronology," p. 415, 424. We have an account of this transaction in Livy, xliv. 37, and in Plutarch, Life of Paulus Æmilius, Langhorne's trans. ii. 279; he however does not mention the name of Gallus. See also Val. Maximus, viii. 11. 1, and Quintilian, i. 10. Val. Maximus does not say that Gallus predicted the eclipse, but explained the cause of it when it had occurred; and the same statement is made by Cicero, De Repub. i. 15. For an account of Sulpicius, see Hardouin's Index auctorum, Lemaire, i. 214.

[2] An account of this event is given by Herodotus, Clio, § 74. There has been the same kind of discussion among the commentators, respecting the dates in the text, as was noticed above, note [4], p. 29: see the remarks of Brotier and of Marcus in Lemaire and Ajasson, *in loco*. Astronomers have calculated that the eclipse took place May 28th, 585 B.C.; Brewster, *ut supra*, pp. 414, 419.

[3] Hipparchus is generally regarded as the first astronomer who prosecuted the science in a regular and systematic manner. See Whewell, C. 3. p. 169 *et seq.*, 177-179. He is supposed to have made his observations between the years 160 and 125 B.C. He made a catalogue of the fixed stars, which is preserved in Ptolemy's Magn. Const. The only work of his now extant is his commentary on Aratus; it is contained in Petau's Uranologie. We find, among the ancients, many traces of their acquaintance with the period of 600 years, or what is termed the great year, when the solar and lunar phænomena recur precisely at the same points. Cassini, Mem. Acad., and Bailly, Hist. Anc. Astron., have shown that there is an actual foundation for this opinion. See the remarks of Marcus in Ajasson, ii. 302, 303.

events or the destruction of the stars. This alarm is freely acknowledged in the sublime strains of Stesichorus and Pindar, as being produced by an eclipse of the sun[1]. And with respect to the eclipse of the moon, mortals impute it to witchcraft, and therefore endeavour to aid her by producing discordant sounds. In consequence of this kind of terror it was that Nicias, the general of the Athenians, being ignorant of the cause, was afraid to lead out the fleet, and brought great distress on his troops[2]. Hail to your genius, ye interpreters of heaven! ye who comprehend the nature of things, and who have discovered a mode of reasoning by which ye have conquered both gods and men[3]! For who is there, in observing these things and seeing the labours[4] which the stars are compelled to undergo (since we have chosen to apply this term to them), that would not cheerfully submit to his fate, as one born to die? I shall now, in a brief and summary manner, touch on those points in which we are agreed, giving the reasons where it is necessary to do so; for this is not a work of profound argument, nor is it less wonderful to be able to suggest a probable cause for everything, than to give a complete account of a few of them only.

CHAP. 10. (13.)—ON THE RECURRENCE OF THE ECLIPSES OF THE SUN AND THE MOON.

It is ascertained that the eclipses complete their whole revolution in the space of 223 months[5], that the eclipse of the sun takes place only at the conclusion or the commencement of a lunation, which is termed conjunction[6],

[1] Seneca, the tragedian, refers to this superstitious opinion in some beautiful verses, which are given to the chorus at the termination of the fourth act of the Thyestes.

[2] We have an account of this event in Thucydides, Smith's trans. ii. 244, and in Plutarch, Langhorne's trans. iii. 406. It is calculated to have happened Aug. 27th, 413 B.C.; Brewster, *ut supra*, p. 415, 421.

[3] The elegant lines of Ovid, in his Fasti, i. 297 *et seq.*, express the same sentiment: "Felices animos, quibus hoc cognoscere primis," &c.

[4] I have already remarked upon the use of this term as applied to the eclipses of the moon in note [4], p. 31.

[5] According to the remarks of Marcus, it appears probable that this sol-lunar period, as it has been termed, was discovered by the Chaldeans; Ajasson, ii. 306, 307.

[6] "coitus."

while an eclipse of the moon takes place only when she is at the full, and is always a little farther advanced than the preceding eclipse[1]. Now there are eclipses of both these stars in every year, which take place below the earth, at stated days and hours; and when they are above it[2] they are not always visible, sometimes on account of the clouds, but more frequently, from the globe of the earth being opposed to the vault of the heavens[3]. It was discovered two hundred years ago, by the sagacity of Hipparchus, that the moon is sometimes eclipsed after an interval of five months, and the sun after an interval of seven[4]; also, that he becomes invisible, while above the horizon, twice in every thirty days, but that this is seen in different places at different times. But the most wonderful circumstance is, that while it is admitted that the moon is darkened by the shadow of the earth, this occurs at one time on its western, and at another time on its eastern side. And farther, that although, after the rising of the sun, that darkening shadow ought to be below the earth, yet it has once happened, that the moon has been eclipsed in the west, while both the luminaries have been above the horizon[5]. And as to their both being invisible in the space of fifteen days, this very thing happened while the Vespasians were emperors, the father being consul for the third time, and the son for the second[6].

[1] "Hoc enim periodo (223 mensium) plerumque redeunt eclipses, non multum differentes, denis tamen gradibus zodiaci antecedentes;" Kepler, as quoted by Alexandre, in Lemaire, ii. 238.

[2] The terms "sub terra" and "superne" are interpreted, by most of the commentators, below and above the horizon respectively; see Marcus in Ajasson, ii. 307.

[3] "globo terræ obstante convexitatibus mundi." The term *convexus*, as applied to the heavens, or visible firmament, simply signifies *arched*; not opposed to *concave*, like the English word *convex*.

[4] This point is discussed by Ptolemy, Magn. Const. vi. 6; "De distantia eclipticorum mensium." See also the remarks of Hardouin in Lemaire, ii. 260, 261; and of Poinsinet, i. 67.

[5] These are styled horizontal eclipses; they depend on the refractive power of the atmosphere, causing the sun to be visible above the horizon, although it is actually below it. Brotier states, that eclipses of this description occurred on the 17th July, 1590, on the 30th November, 1648, and on the 16th January, 1660; Lemaire, ii. 260.

[6] This is supposed to have been in the year 72 of our æra, when it is said that the sun was eclipsed, in Italy, on the 8th, and the moon on the 22nd of February; see Hardouin and Alexandre, in Lemaire, ii. 261.

CHAP. 11. (14.)—OF THE MOTION OF THE MOON.

It is certain that the moon, having her horns always turned from the sun, when she is waxing, looks towards the east; when she is waning, towards the west. Also, that, from the second day after the change, she adds 47½ minutes[1] each day, until she is full, and again decreases at the same rate, and that she always becomes invisible when she is within 14 degrees of the sun. This is an argument of the greater size of the planets than of the moon, since these emerge when they are at the distance of 7 degrees only[2]. But their altitude causes them to appear much smaller, as we observe that, during the day, the brightness of the sun prevents those bodies from being seen which are fixed in the firmament, although they shine then as well as in the night: that this is the case is proved by eclipses, and by descending into very deep wells.

CHAP. 12. (15.)—OF THE MOTIONS OF THE PLANETS AND THE GENERAL LAWS OF THEIR ASPECTS[3].

The three planets, which, as we have said, are situated above the sun[4], are visible when they come into conjunction with him. They rise visibly[5] in the morning, when they are not more than 11 degrees from the sun[6]; they are afterwards directed by the contact of his rays[7], and when they attain the trine aspect, at the distance of 120 degrees, they take their morning stationary positions[8], which are termed pri-

[1] In a subsequent part of the work, xviii. 75, the author gives a different rate of increase, viz. 51½ minutes; neither of these numbers is correct; the mean rate of increase being, according to Alexandre, about 54′ or 55′; Lemaire, ii. 261, 262. See also Marcus in Ajasson, ii. 311–14.

[2] It is scarcely necessary to remark, that the effect, as here stated, has no connexion with the supposed cause.

[3] "luminum canonica."

[4] Mars, Jupiter, and Saturn.

[5] They are then said, in astronomical language, to rise heliacally.

[6] In the last chapter this distance was stated to be 7 degrees; see the remarks of Alexandre, in Lemaire, ii. 263.

[7] "radiorum ejus contactu reguntur." The doctrine of the ancient astronomers was, that the motions of the planets are always governed by the rays of the sun, according to its position, attracting or repelling them.

[8] A planet appears to be stationary, *i. e.* to be referred to the same point of the zodiac, when it is so situated with respect to the earth, that

mary; afterwards, when they are in opposition to the sun, they rise at the distance of 180 degrees from him. And again advancing on the other side to the 120th degree, they attain their evening stations, which are termed secondary, until the sun having arrived within 12 degrees of them, what is called their evening setting becomes no longer visible[1]. Mars, as being nearer to the sun, feels the influence of his rays in the quadrature, at the distance of 90 degrees, whence that motion receives its name, being termed, from the two risings, respectively the first and the second nonagenarian[2]. This planet passes from one station to another in six months, or is two months in each sign; the two other planets do not spend more than four months in passing from station to station.

The two inferior planets are, in like manner, concealed in their evening conjunction, and, when they have left the sun, they rise in the morning the same number of degrees distant from him. After having arrived at their point of greatest elongation[3], they then follow the sun, and having overtaken

a straight line passing through the two bodies forms a tangent to the smaller orbit. The apparent motion of the planets, sometimes direct and at other times retrograde, with their stationary positions, is occasioned by the earth and the planets moving in concentric orbits, with different velocities. One hundred and twenty degrees is the mean distance at which the three superior planets become stationary. We have an elaborate dissertation by Marcus, on the unequal velocities of the planets, and on their stations and retrogradations, as well according to the system of Aristotle as to that of Copernicus; Ajasson, ii. 316 *et seq.* He remarks, and, I conceive, with justice, ".... ce n'est pas dans les traités d'astronomie de nos savans que l'on doit puiser les détails destinés à éclaircir le texte des chapitres xii, xiii, xiv et xv du second livre de Pline.....Je ne dis rien des commentaires de Poinsinet, d'Hardouin et d'autres savans peu versés en matière d'astronomie, qui ont fait dire à Pline les plus grandes absurdités."

[1] "Occasus planetæ vespertinus dicitur, quo die desinit post occasum solis supra horizontem oculis se præbere manifestum;" Alexandre in Lemaire, ii. 265. It is then said to set Heliacally.

[2] The interpretation of this passage has given rise to much discussion among the commentators and translators; I may refer the reader to the remarks of Poinsinet, i. 70, 71; of Alexandre in Lemaire, ii. 266; and of Marcus in Ajasson, ii. 328. I conceive the meaning of the author to be, that while the other planets become stationary, when at 120 degrees from the sun, Mars becomes so at 90 degrees, being detained by the rays, which act upon him more powerfully, in consequence of his being nearer to their source.

[3] I may refer to the remarks of Marcus on the respective distances

him at their morning setting, they become invisible and pass beyond him. They then rise in the evening, at the distances which were mentioned above. After this they return back to the sun and are concealed in their evening setting. The star Venus becomes stationary when at its two points of greatest elongation, that of the morning and of the evening, according to their respective risings. The stationary points of Mercury are so very brief, that they cannot be correctly observed.

CHAP. 13.—WHY THE SAME STARS APPEAR AT SOME TIMES MORE LOFTY AND AT OTHER TIMES MORE NEAR.

The above is an account of the aspects and the occultations of the planets, a subject which is rendered very complicated by their motions, and is involved in much that is wonderful; especially, when we observe that they change their size and colour, and that the same stars at one time approach the north, and then go to the south, and are now seen near the earth, and then suddenly approach the heavens. If on this subject I deliver opinions different from my predecessors, I acknowledge that I am indebted for them to those individuals who first pointed out to us the proper mode of inquiry; let no one then ever despair of benefiting future ages.

But these things depend upon many different causes. The first cause is the nature of the circles described by the stars, which the Greeks term *apsides*[1], for we are obliged to use Greek terms. Now each of the planets has its own circle, and this a different one from that of the world[2]; because the earth is placed in the centre of the heavens, with respect to the two extremities, which are called the poles, and also in

from the sun at which Venus and Mercury become stationary, and when they attain their greatest elongations; Ajasson, ii. 328, 329. According to Ptolemy, Magn. Constr. lib. viii. cap. 7, the evening setting of Venus is at 5° 40′ from the sun, and that of Mercury at 11° 30′.

[1] "Ἁψίς, ligneus rotæ circulus, ab ἅπτω necto;" Hederic *in loco*. The term is employed in a somewhat different sense by the modern astronomers, to signify the point in the orbit of a planet, when it is either at the greatest or the least distance from the earth, or the body about which it revolves; the former being termed the apogee, aphelion, or the higher apsis; the latter the perigee, perhelion, or lower apsis; Jennings on the Globes, pp. 64, 65.

[2] "mundo."

that of the zodiac, which is situated obliquely between them. And all these things are made evident by the infallible results which we obtain by the use of the compasses[1]. Hence the apsides of the planets have each of them different centres, and consequently they have different orbits and motions, since it necessarily follows, that the interior apsides are the shortest.

(16.) The apsides which are the highest from the centre of the earth are, for Saturn, when he is in Scorpio, for Jupiter in Virgo, for Mars in Leo, for the Sun in Gemini, for Venus in Sagittarius, and for Mercury in Capricorn, each of them in the middle of these signs; while in the opposite signs, they are the lowest and nearest to the centre of the earth[2]. Hence it is that they appear to move more slowly when they are carried along the highest circuit; not that their actual motions are accelerated or retarded, these being fixed and determinate for each of them; but because it necessarily follows, that lines drawn from the highest apsis must approach nearer to each other at the centre, like the spokes of a wheel; and that the same motion seems to be at one time greater, and at another time less, according to the distance from the centre.

Another cause of the altitudes of the planets is, that their highest apsides, with relation to their own centres, are in different signs from those mentioned above[3]. Saturn is in the 20th degree of Libra, Jupiter in the 15th of Cancer, Mars in the 28th of Capricorn, the Sun in the 19th of Aries, Venus in the 27th of Pisces, Mercury in the 15th of Virgo, and the Moon in the 3rd of Taurus.

The third cause of the altitude depends on the form of the heavens, not on that of the orbits; the stars appearing to the eye to mount up and to descend through the depth of the air[4]. With this cause is connected that which depends

[1] "ratione circini semper indubitata."

[2] In consequence of the precession of the equinoxes these points are continually advancing from W. to E., and are now about 30 degrees from the situation they were in when the observations were first made by the modern astronomers.

[3] Our author here probably refers to the motions of the planets through their epicycles or secondary circles, the centres of which were supposed to be in the peripheries of the primary circles. See Alexandre in Lemaire, ii. 270.

[4] It is to this visible appearance of convexity in the heavens that Ovid

on the latitude of the planets and the obliquity of the zodiac. It is through this belt that the stars which I have spoken of are carried, nor is there any part of the world habitable, except what lies under it[1]; the remainder, which is at the poles, being in a wild desert state. The planet Venus alone exceeds it by 2 degrees, which we may suppose to be the cause why some animals are produced even in these desert regions of the earth. The moon also wanders the whole breadth of the zodiac, but never exceeds it. Next to these the planet Mercury moves through the greatest space; yet out of the 12 degrees (for there are so many degrees of latitude in the zodiac[2]), it does not pass through more than 8, nor does it go equally through these, 2 of them being in the middle of the zodiac, 4 in the upper part, and 2 in the lower part[3]. Next to these the Sun is carried through the middle of the zodiac, winding unequally through the two parts of his tortuous circuit[4]. The star Mars occupies the four middle degrees; Jupiter the middle degree and the two above it; Saturn, like the

refers in the story of Phaëton, where he is describing the daily path of the sun; Metam. ii. 63–67.

[1] "quam quod illi subjacet;" under this designation the author obviously meant to include the temperate zones, although it technically applies only to the part between the tropics. It is scarcely necessary to remark, that modern discoveries have shown that this opinion respecting the Arctic zone is not strictly correct.

[2] The breadth of the zodiac, which was limited by the ancients to 12 degrees, has been extended by the modern astronomers to 18, and would require to be much farther extended to include the newly discovered planet. Herschel's Astronomy, § 254.

[3] There is considerable difficulty in ascertaining the meaning of the terms employed by our author in describing the course of the planet Mercury through the zodiac; "medio ejus," "supra," and "infra." Hardouin's comment is as follows: "Duas zodiaci partes seu gradus pererrat, quum ipse per medium incedit signiferum: supra, quum deflectit ad Aquilonem, per quatuor alias ejusdem partes vagatur: infra, quum descendit ad Austrum, discedit duabus." Lemaire, ii. 271, 272. But Marcus has shown that the opinion of Hardouin is inadmissible and inconsistent with the facts; Ajasson, ii. 338–341. He proposes one, which he conceives to be more correct, but we may probably be led to the conclusion, that the imperfect knowledge and incorrect opinions of our author on these subjects must render it impossible to afford an adequate explanation.

[4] "flexuoso draconum meatu;" Poinsinet remarks, "Les Grecs . . . . . appellaient dragons les bracelets, les hausse-cols, les chainettes, et généralement tout ce qui avait une figure armillaire;" i. 79, 80.

sun, occupies two[1]. The above is an account of the latitudes as they descend to the south or ascend to the north[2]. Hence it is plain that the generality of persons are mistaken in supposing the third cause of the apparent altitude to depend on the stars rising from the earth and climbing up the heavens. But to refute this opinion it is necessary to consider the subject with very great minuteness, and to embrace all the causes.

It is generally admitted, that the stars[3], at the time of their evening setting, are nearest to the earth, both with respect to latitude and altitude[4], that they are at the commencement of both at their morning risings, and that they become stationary at the middle points of their latitudes, what are called the ecliptics[5]. It is, moreover, acknowledged, that their motion is increased when they are in the vicinity of the earth, and diminished when they are removed to a greater altitude[6]; a point which is most clearly proved by the different altitudes of the moon. There is no doubt that it is also increased at the morning risings[7], and that the three superior planets are retarded, as they advance from the first station to the second. And since this is the case, it

[1] As this remark appears to contradict what was said in the last sentence respecting the sun, we may suspect some error in the text; see Poinsinet, Alexandre, and Marcus, *in loco*.

[2] The following comparative statement is given by Alexandre of the geocentric latitudes of the planets, as assigned by Pliny, and as laid down by the moderns. Lemaire, ii. 273:—

	Pliny.	*Moderns.*		*Pliny.*	*Moderns.*
Venus	8°	9° 22′	Mars	2° 0′	1° 51′
Moon	6	6 0	Jupiter . . .	1 30	1 30
Mercury . . .	5	6 54	Saturn . . .	1 (or 2°)	2 30

[3] It appears from the remark at the end of this chapter, that this explanation applies to the superior planets alone.

[4] It is not easy, as Marcus observes, Ajasson, ii. 344, 345, to comprehend the exact meaning of this passage, or to reconcile it with the other parts of our author's theory.

[5] "Ecliptica," called by the moderns the nodes; i. e. the two points where the orbits of the planets cut the ecliptic. See the remarks of Marcus on this term; Ajasson, ii. 345, 346.

[6] We may presume that our author here refers to the apparent motion of the planets, not to their actual acceleration or retardation.

[7] The editors have differed in the reading of this passage; I have followed that of Lemaire.

is evident, that the latitudes are increased from the time of their morning risings, since the motions afterwards appear to receive less addition; but they gain their altitude in the first station, since the rate of their motion then begins to diminish[1], and the stars to recede.

And the reason of this must be particularly set forth. When the planets are struck by the rays of the sun, in the situation which I have described, *i. e.* in their quadrature, they are prevented from holding on their straight forward course, and are raised on high by the force of the fire[2]. This cannot be immediately perceived by the eye, and therefore they seem to be stationary, and hence the term station is derived. Afterwards the violence of the rays increases, and the vapour being beaten back forces them to recede.

This exists in a greater degree in their evening risings, the sun being then turned entirely from them, when they are drawn into the highest apsides; and they are then the least visible, since they are at their greatest altitude and are carried along with the least motion, as much less indeed as this takes place in the highest signs of the apsides. At the time of the evening rising the latitude decreases and becomes less as the motion is diminished, and it does not increase again until they arrive at the second station, when the altitude is also diminished; the sun's rays then coming from the other side, the same force now therefore propels them towards the earth which before raised them into the heavens, from their former triangular aspect[3]. So different is the effect whether the rays strike the planets from below or come to them from above. And all these circumstances produce much more effect when they occur in the evening setting. This is the doctrine of the superior planets; that

[1] "incipit detrahi numerus." According to the explanation of Alexandre, "numerus nempe partium quas certo temporis intervallo emetiuntur." Lemaire, ii. 275. Marcus remarks in this place, "Dans tout ce chapitre et dans le suivant, Pline a placé dans une correlation de causité, tout ce qu'il croit arriver en même temps; mais il n'a pas prouvé par-là que les phénomènes célestes qui sont contemporains sont engendrés les uns par les autres." Ajasson, ii. 349.

[2] The hypothesis of Pliny appears to be, that the planets are affected by the rays of the sun, and that according to the angle at which they receive the impulse, they are either accelerated or retarded in their course.

[3] "ex priore triquetro."

of the others is more difficult, and has never been laid down by any one before me[1].

CHAP. 14. (17.)—WHY THE SAME STARS HAVE DIFFERENT MOTIONS.

I must first state the cause, why the star Venus never recedes from the sun more than 46 degrees, nor Mercury more than 23[2], while they frequently return to the sun within this distance[3]. As they are situated below the sun, they have both of them their apsides turned in the contrary direction; their orbits are as much below the earth as those of the stars above mentioned are above it, and therefore they cannot recede any farther, since the curve of their apsides has no greater longitude[4]. The extreme parts of their apsides therefore assign the limits to each of them in the same manner, and compensate, as it were, for the small extent of their longitudes, by the great divergence of their latitudes[5]. It may be asked, why do they not always proceed as far as the 46th and the 23rd degrees respectively? They in reality do so, but the theory fails us here. For it would appear that the apsides are themselves moved, as they never pass over the sun[6]. When therefore they have arrived at the

[1] Alexandre supposes, as I conceive justly, that our author, in this passage, only refers to the writings of his own countrymen; Lemaire, ii. 276.

[2] According to Ptolemy, these numbers are respectively 47° 51′ and 24° 3′; the modern astronomers have ascertained them to be 48° and 29°. The least elongations of the planets are, according to Ptolemy, 44° 7′ and 18° 50′, and according to the observations of the moderns, 45° and 16°; Marcus in Ajasson, ii. 354.

[3] I have not translated the clause, "quum sint diversæ stellæ," as, according to Hardouin, it is not found "in probatissimis codd.," and appears to have little connexion with the other parts of the sentence; it is omitted by Valpy and Lemaire, but is retained by Poinsinet and Ajasson.

[4] When these inferior planets have arrived at a certain apparent distance from the sun, they are come to the extent of their orbits, as seen from the earth.

[5] "Quum ad illam Solis distantiam pervenerunt, ultra procedere non possunt, deficiente circuli longitudine, id est, amplitudine." Alexandre in Lemaire, ii. 277.

[6] The transits of the inferior planets had not been observed by the ancients.

extremities of their orbits on either side, the stars are then supposed to have proceeded to their greatest distance; when they have been a certain number of degrees within their orbits, they are then supposed to return more rapidly, since the extreme point in each is the same. And on this account it is that the direction of their motion appears to be changed. For the superior planets are carried along the most quickly in their evening setting, while these move the most slowly; the former are at their greatest distance from the earth when they move the most slowly, the latter when they move the most quickly. The former are accelerated when nearest to the earth, the latter when at the extremity of the circle; in the former the rapidity of the motion begins to diminish at their morning risings, in the latter it begins to increase; the former are retrograde from their morning to their evening station, while Venus is retrograde from the evening to the morning station. She begins to increase her latitude from her morning rising, her altitude follows the sun from her morning station, her motion being the quickest and her altitude the greatest in her morning setting. Her latitude decreases and her altitude diminishes from her evening rising, she becomes retrograde, and at the same time decreases in her altitude from her evening station.

Again, the star Mercury, in the same way, mounts up in both directions[1] from his morning rising, and having followed the sun through a space of 15 degrees, he becomes almost stationary for four days. Presently he diminishes his altitude, and recedes from his evening setting to his morning rising. Mercury and the Moon are the only planets which descend for the same number of days that they ascend. Venus ascends for fifteen days and somewhat more; Saturn and Jupiter descend in twice that number of days, and Mars in four times. So great is the variety of nature! The reason of it is, however, evident; for those planets which are forced up by the vapour of the sun likewise descend with difficulty.

CHAP. 15.—GENERAL LAWS[2] OF THE PLANETS.

There are many other secrets of nature in these points, as

[1] "utroque modo;" "latitudine et altitudine;" Hardouin in Lemaire, ii. 279.

[2] "Catholica."

well as the laws to which they are subject, which might be mentioned. For example, the planet Mars, whose course is the most difficult to observe[1], never becomes stationary when Jupiter is in the trine aspect, very rarely when he is 60 degrees from the sun, which number is one-sixth of the circuit of the heavens[2]; nor does he ever rise in the same sign with Jupiter, except in Cancer and Leo. The star Mercury seldom has his evening risings in Pisces, but very frequently in Virgo, and his morning risings in Libra; he has also his morning rising in Aquarius, very rarely in Leo. He never becomes retrograde either in Taurus or in Gemini, nor until the 25th degree of Cancer. The Moon makes her double conjunction with the sun in no other sign except Gemini, while Sagittarius is the only sign in which she has sometimes no conjunction at all. The old and the new moon are visible on the same day or night in no other sign except Aries, and indeed it has happened very seldom to any one to have witnessed it. From this circumstance it was that the tale of Lynceus's quick-sightedness originated[3]. Saturn and Mars are invisible at most for 170 days; Jupiter for 36, or, at the least, for 10 days less than this; Venus for 69, or, at the least, for 52; Mercury for 13, or, at the most, for 18[4].

CHAP. 16. (18.)—THE REASON WHY THE STARS ARE OF DIFFERENT COLOURS.

The difference of their colour depends on the difference in their altitudes; for they acquire a resemblance to those planets into the vapour of which they are carried, the orbit of each tinging those that approach it in each direction. A colder planet renders one that approaches it paler, one more hot

[1] " . . . . quæ (stella Martis) ut maxime excentrica volvitur, motus etiam maxime dissonos habere diu visa est . . . . ;" Alexandre in Lemaire, ii. 180.

[2] " . . . . qui numerus sexangulas mundi efficit formas."

[3] Lynceus was one of the Argonauts and was celebrated for the acuteness of his vision; Val. Flaccus, i. 462 *et seq.*

[4] The relative situation of these astronomical phænomena has changed since the time of Pliny, in consequence of the precession of the equinoxes. For an illustration and explanation of the various statements in this chapter I may refer to the remarks of Marcus in Ajasson, ii. 368–370.

renders it redder, a windy planet gives it a lowering aspect, while the sun, at the union of their apsides, or the extremity of their orbits, completely obscures them. Each of the planets has its peculiar colour[1]; Saturn is white, Jupiter brilliant, Mars fiery, Lucifer is glowing, Vesper refulgent, Mercury sparkling, the Moon mild; the Sun, when he rises, is blazing, afterwards he becomes radiating. The appearance of the stars, which are fixed in the firmament, is also affected by these causes. At one time we see a dense cluster of stars around the moon, when she is only half-enlightened, and when they are viewed in a serene evening; while, at another time, when the moon is full, there are so few to be seen, that we wonder whither they are fled; and this is also the case when the rays of the sun, or of any of the above-mentioned bodies[2], have dazzled our sight. And, indeed, the moon herself is, without doubt, differently affected at different times by the rays of the sun; when she is entering them, the convexity of the heavens[3] rendering them more feeble than when they fall upon her more directly[4]. Hence, when she is at a right angle to the sun, she is half-enlightened; when in the trine aspect, she presents an imperfect orb[5], while, in opposition, she is full. Again, when she is waning, she goes through the same gradations, and in the same order, as the three stars that are superior to the sun[6].

CHAP. 17. (19.)—OF THE MOTION OF THE SUN AND THE CAUSE OF THE IRREGULARITY OF THE DAYS.

The Sun himself is in four different states; twice the night

[1] Ptolemy's account of the colours of the planets is nearly similar to that of our author; "Candidus color Jovialis est, rutilus Martius, flavus Veneris, varius Mercurii;" De Jur. Astrol. ii. 9.

[2] This effect cannot be produced by any of the planets, except perhaps, to a certain extent, by Venus.

[3] "mundi."

[4] It is scarcely necessary to remark, that the method which Pliny employs to explain the different phases of the moon betrays his ignorance, not only of the cause of these particular phænomena, but of the general principles which affect the appearance of the heavenly bodies.

[5] "seminani ambitur orbe." According to the interpretation of Hardouin, "Orbe non perfecto et absoluto;" "major dimidia, minor plena;" Lemaire, ii. 284.

[6] As Alexandre justly remarks, our author refers here to the aspects only of the planets, not to their phases; ii. 284.

is equal to the day, in the Spring and in the Autumn, when he is opposed to the centre of the earth[1], in the 8th degree of Aries and Libra[2]. The length of the day and the night is then twice changed, when the day increases in length, from the winter solstice in the 8th degree of Capricorn, and afterwards, when the night increases in length from the summer solstice in the 8th degree of Cancer[3]. The cause of this inequality is the obliquity of the zodiac, since there is, at every moment of time, an equal portion of the firmament above and below the horizon. But the signs which mount directly upwards, when they rise, retain the light for a longer space, while those that are more oblique pass along more quickly.

CHAP. 18. (20.)—WHY THUNDER IS ASCRIBED TO JUPITER.

It is not generally known, what has been discovered by men who are the most eminent for their learning, in consequence of their assiduous observations of the heavens, that the fires which fall upon the earth, and receive the name of thunder-bolts, proceed from the three superior stars[4], but principally from the one which is situated in the middle. It may perhaps depend on the superabundance of moisture from the superior orbit communicating with the heat from the inferior, which are expelled in this manner[5]; and hence it is commonly said, the thunder-bolts are darted by Jupiter. And as, in burning wood, the burnt part is cast off with a crackling noise, so does the star throw off this celestial fire, bearing the omens of future events, even the part which is

[1] "centrum terræ;" the equator, the part equally distant from the two poles or extremities.

[2] It may be remarked, that the equinoxes did not actually take place at this period in the points mentioned by Pliny, but in the 28th degrees of Pisces and Virgo respectively; he appears to have conformed to the popular opinion, as we may learn from Columella, lib. ix. cap. 14. The degrees mentioned above were those fixed by the Greek astronomers who formed the celestial sphere, and which was about 138 years before the Christian æra. See the remarks of Marcus in Ajasson, ii. 246 & 373, 374.

[3] The same remark applies to this as to the former observation.

[4] "siderum."

[5] The hypothesis of the author is, that the excess of moisture in the orbit of Saturn, and the excess of heat in that of Mars, unite in the orbit of Jupiter and are discharged in the form of thunder.

thrown off not losing its divine operation. And this takes place more particularly when the air is in an unsettled state, either because the moisture which is then collected excites the greatest quantity of fire, or because the air is disturbed, as if by the parturition of the pregnant star.

CHAP. 19. (21.)—OF THE DISTANCES OF THE STARS.

Many persons have attempted to discover the distance of the stars from the earth, and they have published as the result, that the sun is nineteen times as far from the moon, as the moon herself is from the earth[1]. Pythagoras, who was a man of a very sagacious mind, computed the distance from the earth to the moon to be 126,000 furlongs, that from her to the sun is double this distance, and that it is three times this distance to the twelve signs[2]; and this was also the opinion of our countryman, Gallus Sulpicius[3].

CHAP. 20. (22.)—OF THE HARMONY OF THE STARS.

Pythagoras, employing the terms that are used in music, sometimes names the distance between the Earth and the Moon a tone; from her to Mercury he supposes to be half this space, and about the same from him to Venus. From her to the Sun is a tone and a half; from the Sun to Mars is a tone, the same as from the Earth to the Moon; from him there is half a tone to Jupiter, from Jupiter to Saturn also

[1] Alexandre remarks, that Pliny mentions this, not as his own opinion, but that of *many* persons; for, in chap. 21, he attempts to prove mathematically, that the moon is situated at an equal distance between the sun and the earth; Lemaire, ii. 286.

[2] Marcus remarks upon the inconsistency between the account here given of Pythagoras's opinion, and what is generally supposed to have been his theory of the planetary system, according to which the sun, and not the earth, is placed in the centre; Enfield's Philosophy, i. 288, 289. Yet we find that Plato, and many others among the ancients, give us the same account of Pythagoras's doctrine of the respective distances of the heavenly bodies; Ajasson, ii. 374. Plato in his Timæus, 9. p. 312–315, details the complicated arrangement which he supposes to constitute the proportionate distances of the planetary bodies.

[3] Sulpicius has already been mentioned, in the ninth chapter of this book, as being the first among the Romans who gave a popular explanation of the cause of eclipses.

half a tone, and thence a tone and a half to the zodiac. Hence there are seven tones, which he terms the diapason harmony[1], meaning the whole compass of the notes. In this, Saturn is said to move in the Doric time, Jupiter in the Phrygian[2], and so forth of the rest; but this is a refinement rather amusing than useful.

CHAP. 21. (23.)—OF THE DIMENSIONS OF THE WORLD.

The stadium is equal to 125 of our Roman paces, or 625 feet[3]. Posidonius[4] supposes that there is a space of not less than 40 stadia around the earth, whence mists[5], winds and clouds[5] proceed; beyond this he supposes that the air is pure and liquid, consisting of uninterrupted light; from the clouded region to the moon there is a space of 2,000,000 of stadia,

[1] "Διὰ πασῶν, omnibus tonis contextam harmoniam." Hardouin in Lemaire, ii. 287.

[2] These appellations appear to have originated from different nations having assumed different notes as the foundation or commencement of their musical scale. The Abbé Barthelemi informs us, that "the Dorians executed the same air a tone lower than the Phrygians, and the latter a tone still higher than the Lydians; hence the denomination of the Dorian, Phrygian, and Lydian modes." It appears to have been a general practice to employ the lowest modes for the slowest airs; Anacharsis's Travels, iii. 73, 74.

[3] Hence the passus will be equal to 5 Roman feet. If we estimate the Roman foot at 11·6496 English inches, we shall have the *miliare* of 8 stadia equal to 1618 English yards, or 142 yards less than an English statute mile. See Adam's Roman Antiquities, p. 503; also the articles Miliare and Pes in Smith's Dictionary of Greek and Roman Antiquities; and for the varieties of the stadium, as employed at different periods and in different countries, see the article Stadium. The stadium which Herodotus employed in measurements of Babylon has been supposed to consist of 490 English feet, while that of Xenophon and Strabo has been estimated at 505; see Ed. Rev. xlviii. 190. The Abbé Barthelemi supposes the stadium to be equal to 604 English feet; Anach. Travels, vii. 284.

[4] There appears to have been two individuals of this name, who have been confounded with each other; the one referred to by Pliny was an astronomer of Alexandria, who flourished about 260 years B.C.; the other was a native of Apamea, a stoic philosopher, who lived about two centuries later; see Aikin's Biog. *in loco*; also Hardouin's Index Auctorum, Lemaire, i. 209.

[5] The terms in the original are respectively *nubila* and *nubes*. The lexicographers and grammarians do not appear to have accurately discriminated between these two words.

and thence to the sun of 500,000,000[1]. It is in consequence of this space that the sun, notwithstanding his immense magnitude, does not burn the earth. Many persons have imagined that the clouds rise to the height of 900 stadia. These points are not completely made out, and are difficult to explain; but we have given the best account of them that has been published, and if we may be allowed, in any degree, to pursue these investigations, there is one infallible geometrical principle, which we cannot reject. Not that we can ascertain the exact dimensions (for to profess to do this would be almost the act of a madman), but that the mind may have some estimate to direct its conjectures. Now it is evident that the orbit through which the sun passes consists of nearly 366 degrees, and that the diameter is always the third part and a little less than the seventh of the circumference[2]. Then taking the half of this (for the earth is placed in the centre) it will follow, that nearly one-sixth part of the immense space, which the mind conceives as constituting the orbit of the sun round the earth, will compose his altitude. That of the moon will be one-twelfth part, since her course is so much shorter than that of the sun; she is therefore carried along midway between the sun and the earth[3]. It is astonishing to what an extent the weakness of the mind will proceed, urged on by a little success, as in the above-mentioned instance, to give full scope to its impudence! Thus, having ventured to guess at the space between the sun and the earth, we do the same with respect to the heavens, because he is situated midway between them; so that we may come to know the measure of the whole world in inches. For if the diameter consist of seven parts, there will be twenty-two of the same parts in the circumference; as if we could measure the heavens by a plumb-line!

The Egyptian calculation, which was made out by Petosi-

[1] The words in the text are "vicies centum millia" and "quinquies millia."

[2] Archimedes estimated that the diameter of a circle is to its circumference as 1 to 3·1416; Hutton's Dict. *in loco*. Ptolemy states it to be precisely as 1 to 3; Magn. Const. i. 12.

[3] The author's reasoning is founded upon the supposition of the length of the sun's path round the earth being twelve times greater than that of the moon's; the orbit therefore would be twelve times greater and the radius in the same proportion.

ris and Necepsos, supposes that each degree of the lunar orbit (which, as I have said, is the least) consists of little more than 33 stadia; in the very large orbit of Saturn the number is double; in that of the sun, which, as we have said, is in the middle[1], we have the half of the sum of these numbers. And this is indeed a very modest calculation[2], since if we add to the orbit of Saturn the distance from him to the zodiac, we shall have an infinite number of degrees[3].

CHAP. 22. (24.)—OF THE STARS WHICH APPEAR SUDDENLY, OR OF COMETS[4].

A few things still remain to be said concerning the world; for stars are suddenly formed in the heavens themselves; of these there are various kinds.

(25.) The Greeks name these stars *comets*[5]; we name them Crinitæ, as if shaggy with bloody locks, and surrounded with bristles like hair. Those stars, which have a mane hanging down from their lower part, like a long beard, are named Pogoniæ[6]. Those that are named Acontiæ[7] vibrate like a dart with a very quick motion. It was one of this kind which the Emperor Titus described in his very excellent poem, as having been seen in his fifth consulship; and this was the last of these bodies which has been observed. When they are short and pointed they are named Xiphiæ[8]; these are the

[1] "Non inter Lunam et Saturnum, sed inter Lunam et cœlum affixarum stellarum, medium esse Solem modo dixerat. Quam parum sui meminit!" Alexandre in Lem. i. 291.

[2] "Qui computandi modus plurimum habet verecundiæ et modestiæ, quum ibi sistit, nec ulterius progreditur." Hardouin in Lemaire, i. 292.

[3] ". . . . ad Saturni circulum addito Signiferi ipsius intervallo, ..."

[4] We may remark, that our author, for the most part, adopts the opinions of Aristotle respecting comets and meteors of all kinds, while he pays but little attention to those of his contemporary Seneca, which however, on some points, would appear to be more correct. See the remarks of Marcus in Ajasson, ii. 244. Under the title of comets he includes, not only those bodies which are permanent and move in regular orbits, but such as are transient, and are produced from various causes, the nature of which is not well understood. See Aristotle, Meteor. lib. i. cap. 6, 7, and Seneca, Nat. Quæst. lib. 7, and Manilius, i. 807 *et seq.*

[5] a *κόμη*, coma.

[6] a *πωγωνίος*, barbatus. Most of these terms are employed by Aristotle and by Seneca.

[7] ab *ἀκόντιον*, jaculum.

[8] a *ξίφος*, ensis.

pale kind; they shine like a sword and are without any rays; while we name those Discei[1], which, being of an amber colour, in conformity with their name, emit a few rays from their margin only. A kind named Pitheus[2] exhibits the figure of a cask, appearing convex and emitting a smoky light. The kind named Cerastias[3] has the appearance of a horn; it is like the one which was visible when the Greeks fought at Salamis. Lampadias[4] is like a burning torch; Hippias[5] is like a horse's mane; it has a very rapid motion, like a circle revolving on itself. There is also a white comet, with silver hair, so brilliant that it can scarcely be looked at, exhibiting, as it were, the aspect of the Deity in a human form. There are some also that are shaggy, having the appearance of a fleece, surrounded by a kind of crown. There was one, where the appearance of a mane was changed into that of a spear; it happened in the 109th olympiad, in the 398th year of the City[6]. The shortest time during which any one of them has been observed to be visible is 7 days, the longest 180 days.

CHAP. 23.—THEIR NATURE, SITUATION, AND SPECIES.

Some of them move about in the manner of planets[7], others remain stationary. They are almost all of them seen towards the north[8], not indeed in any particular portion of it, but

[1] a δίσκος, orbis.

[2] a πίθος, dolium. Seneca describes this species as "magnitudo vasti rotundique ignis dolio similis;" Nat. Quæst. lib. i. § 14. p. 964.

[3] a κέρας, cornu.

[4] a λαμπάς, fax.

[5] ab ἵππος, equus. Seneca mentions the fax, the jaculum, and the lampas among the prodigies that preceded the civil wars; Phars. i. 528 *et seq.*

[6] Alexandre remarks, that these dates do not correspond, and adds, "Desperandum est de Pliniana chronologia; nec satis interdum scio, utrum librarios, an scriptorem ipsum incusem, ..." Lemaire, i. 295. According to the most approved modern chronology, the middle of the 109th olympiad corresponds to the 211th year of the City.

[7] "errantium modo;" this may mean, that they move in orbits like those of the planets and exhibit the same phænomena, or simply that they change their situation with respect to the fixed stars.

[8] Seneca remarks on this point, "Placet igitur nostris (Stoicis) cometas .... denso aëri creari. Ideo circa Septemtrionem frequentissime apparent, quia illic plurimi est aëris frigor." Quæst. Nat. i. 7. Aristotle,

generally in that white part of it which has obtained the name of the Milky Way. Aristotle informs us that several of them are to be seen at the same time[1], but this, as far as I know, has not been observed by any one else; also that they prognosticate high winds and great heat[2]. They are also visible in the winter months, and about the south pole, but they have no rays proceeding from them. There was a dreadful one observed by the Æthiopians and the Egyptians, to which Typhon, a king of that period, gave his own name; it had a fiery appearance, and was twisted like a spiral; its aspect was hideous, nor was it like a star, but rather like a knot of fire[3]. Sometimes there are hairs attached to the planets and the other stars. Comets are never seen in the western part of the heavens. It is generally regarded as a terrific star, and one not easily expiated; as was the case with the civil commotions in the consulship of Octavius, and also in the war of Pompey and Cæsar[4]. And in our own age, about the time when Claudius Cæsar was poisoned and left the Empire to Domitius Nero, and afterwards, while the latter was Emperor[5], there was one which was almost constantly seen and was very frightful. It is thought important to notice towards what part it darts its beams, or from what star it receives its influence, what it resembles, and in what places it shines. If it resembles a flute, it portends some-

on the contrary, remarks that comets are less frequently produced in the northern part of the heavens; Meteor. lib. i. cap. 6. p. 535.

[1] *Ubi supra.*

[2] See Aristotle, *ut supra*, p. 537.

[3] "Videtur is non cometes fuisse, sed meteorus quidam ignis;" Alexandre in Lemaire, i. 296.

[4] Virgil, Geor. i. 488 *et seq.*, Manilius, i. 904 *et seq.*, and Lucan, i. 526 *et seq.*, all speak of the comets and meteors that were observed previous to the civil wars between Pompey and Cæsar. In reference to the existence of a comet about the time of Julius Cæsar, Playfair remarks, that Halley supposed the great comet of 1680 to have been the same that appeared in the year 44 A.C., and again in Justinian's time, 521 P.C., and also in 1106; Elem. Nat. Phil. ii. 197, 198. See Ptolemy's Cent. Dict. no. 100, for the opinion, that comets presented an omen especially unfavourable to kings. To this opinion the following passage in the Paradise Lost obviously refers; "And with fear of change perplexes monarchs."

[5] Seneca refers to the four comets that were seen, after the death of Cæsar, in the time of Augustus, of Claudius, and of Nero; Quæst. Nat. i. 7. Suetonius mentions the comet which appeared previous to the death of Claudius, cap. 46, and Tacitus that before the death of Nero, Ann. xiv. 22.

thing unfavourable respecting music; if it appears in the parts of the signs referred to the secret members, something respecting lewdness of manners; something respecting wit and learning, if they form a triangular or quadrangular figure with the position of some of the fixed stars; and that some one will be poisoned, if they appear in the head of either the northern or the southern serpent.

Rome is the only place in the whole world where there is a temple dedicated to a comet; it was thought by the late Emperor Augustus to be auspicious to him, from its appearing during the games which he was celebrating in honour of Venus Genetrix, not long after the death of his father Cæsar, in the College which was founded by him[1]. He expressed his joy in these terms: "During the very time of these games of mine, a hairy star was seen during seven days, in the part of the heavens which is under the Great Bear. It rose about the eleventh hour of the day[2], was very bright, and was conspicuous in all parts of the earth. The common people supposed the star to indicate, that the soul of Cæsar was admitted among the immortal Gods; under which designation it was that the star was placed on the bust which was lately consecrated in the forum[3]." This is what he proclaimed in public, but, in secret, he rejoiced at this auspicious omen, interpreting it as produced for himself; and, to confess the truth, it really proved a salutary omen for the world at large[4].

Some persons suppose that these stars are permanent, and that they move through their proper orbits, but that they are only visible when they recede from the sun. Others suppose that they are produced by an accidental vapour together with the force of fire, and that, from this circumstance, they are liable to be dissipated[5].

[1] "A Julio Cæsare. Is enim paulo ante obitum collegium his ludis faciendis instituerat, confecto Veneris templo;" Hardouin in Lemaire, i. 299. Jul. Obsequens refers to a "stella crinita," which appeared during the celebration of these games, cap. 128.

[2] "Hoc est, hora fere integra ante solis occasum;" Hardouin in Lemaire, i. 299.

[3] All these circumstances are detailed by Suetonius, in Julio, § 88. p. 178.

[4] "terris."

[5] Seneca remarks, ".... quidam nullos esse cometas existimant, sed species illorum per repercussionem vicinorum siderum, ... Quidam aiunt esse quidem, sed habere cursus suos et post certa lustra in conspectum

CHAP. 24. (26.)—THE DOCTRINE OF HIPPARCHUS[1] ABOUT THE STARS.

This same Hipparchus, who can never be sufficiently commended, as one who more especially proved the relation of the stars to man, and that our souls are a portion of heaven, discovered a new star that was produced in his own age, and, by observing its motions on the day in which it shone, he was led to doubt whether it does not often happen, that those stars have motion which we suppose to be fixed. And the same individual attempted, what might seem presumptuous even in a deity, viz. to number the stars for posterity and to express their relations by appropriate names; having previously devised instruments[2], by which he might mark the places and the magnitudes of each individual star. In this way it might be easily discovered, not only whether they were destroyed or produced, but whether they changed their relative positions, and likewise, whether they were increased or diminished; the heavens being thus left as an inheritance to any one, who might be found competent to complete his plan.

CHAP. 25.—EXAMPLES FROM HISTORY OF CELESTIAL PRODIGIES; *FACES*, *LAMPADES*, AND *BOLIDES*[3].

The *faces* shine brilliantly, but they are never seen excepting when they are falling[4] one of these darted across the

mortalium exire." He concludes by observing, "Veniet tempus, quo ista quæ nunc latent, in lucem dies extrahat, et longioris diei diligentia;" Nat. Quæst. lib. 7. § 19. p. 807.

[1] For some account of Hipparchus, see note [3], p. 37.

[2] Nothing is known respecting the nature of these instruments, nor have we any means of forming even a conjecture upon the subject.

[3] The terms "faces," "lampades," "bolides," and "trabes," literally torches, lamps, darts, and beams, which are employed to express different kinds of meteors, have no corresponding words in English which would correctly designate them.

[4] From this account it would appear, that the "fax" was what we term a falling star. "Meteora ista, super cervices nostras transeuntia, diversaque a stellis labentibus, modo aërolithis ascribenda sunt, modo vaporibus incensis aut electrica vi prognata videntur, et quamvis frequentissime recurrant, explicatione adhuc incerta indigent." Alexandre in Lemaire, i. 302.

heavens, in the sight of all the people, at noon-day, when Germanicus Cæsar was exhibiting a show of gladiators[1]. There are two kinds of them; those which are called *lampades* and those which are called *bolides*, one of which latter was seen during the troubles at Mutina[2]. They differ from each other in this respect, that the *faces* produce a long train of light, the fore-part only being on fire; while the *bolides*, being entirely in a state of combustion, leave a still longer track behind them.

CHAP. 26.—*TRABES CELESTES; CHASMA CŒLI.*

The *trabes* also, which are named δοκοὶ[3], shine in the same manner; one of these was seen at the time when the Lacedæmonians, by being conquered at sea, lost their influence in Greece. An opening sometimes takes place in the firmament, which is named *chasma*[4].

CHAP. 27. (27.)—OF THE COLOURS OF THE SKY AND OF CELESTIAL FLAME.

There is a flame of a bloody appearance (and nothing is

[1] Seneca refers to this meteor; "Vidimus non semel flammam ingenti pilæ specie, quæ tamen in ipso cursu suo dissipata est . . . . nec Germanici mors sine tali demonstratione fuit;" Nat. Quæst. lib. i. cap. 1. p. 683.

[2] This meteor is mentioned by Dion Cassius, lib. xlv. p. 278, but is described by him as a lampas.

[3] We may presume that the *trabes* are, for the most part, to be referred to the aurora borealis. *The chasma* and the appearances described in the twenty-seventh chapter are probably varieties of this meteor. On these phænomena we have the following remarks by Seneca: "Lucem in aëre, seu quamdam albedinem, angustam quidem, sed oblongam, de noctu quandoque visam, sereno cœlo, si parallelo situ sit, Trabem vocant; si perpendiculari, Columnam; si, cum cuspide Bolida, sive Jaculum." Nat. Quæst. vii. 4, and again, vii. 5, "Trabes autem non transcurrunt nec prætervolant, ut faces, sed commorantur, et in eadem parte cœli collucent."

[4] Seneca describes this meteor, *ubi supra*, i. 14. "Sunt chasmata, cum aliquando cœli spatium discedit, et flammam dehiscens velut in abdito ostentat. Colores quoque horum omnium plurimi sunt. Quidam ruboris acerrimi, quidam evanidæ et levis flammæ, quidam candidæ lucis, quidam micantes, quidam æquabiliter et sine eruptionibus aut radiis fulvi." Aristotle's account of chasmata is contained in his Meteor. lib. i. cap. 5. p. 534.

more dreaded by mortals) which falls down upon the earth[1], such as was seen in the third year of the 103rd olympiad, when King Philip was disturbing Greece. But my opinion is, that these, like everything else, occur at stated, natural periods, and are not produced, as some persons imagine, from a variety of causes, such as their fine genius may suggest. They have indeed been the precursors of great evils, but I conceive that the evils occurred, not because the prodigies took place, but that these took place because the evils were appointed to occur at that period[2]. Their cause is obscure in consequence of their rarity, and therefore we are not as well acquainted with them as we are with the rising of the stars, which I have mentioned, and with eclipses and many other things.

CHAP. 28. (28.)—OF CELESTIAL CORONÆ.

Stars are occasionally seen along with the sun, for whole days together, and generally round its orb, like wreaths made of the ears of corn, or circles of various colours[3]; such as occurred when Augustus, while a very young man, was entering the city, after the death of his father, in order to take upon himself the great name which he assumed[4]. (29.) The same *coronæ* occur about the moon and also about the principal stars, which are stationary in the heavens.

[1] The meteor here referred to is probably a peculiar form of the aurora borealis, which occasionally assumes a red colour. See the remarks of Fouché, in Ajasson, i. 382.

[2] The doctrine of the author appears to be, that the prodigies are not the cause, but only the indication of the events which succeed them. This doctrine is referred to by Seneca; "Videbimus an certus omnium rerum ordo ducatur, et alia aliis ita complexa sint, ut quod antecedit, aut causa sit sequentium aut signum." Nat. Quæst. i. 1.

[3] It would appear that, in this passage, two phænomena are confounded together; certain brilliant stars, as, for example, Venus, which have been occasionally seen in the day-time, and the formation of different kinds of halos, depending on certain states of the atmosphere, which affect its transparency.

[4] This occurrence is mentioned by Seneca, Nat. Quæst. i. 2; he enters into a detailed explanation of the cause; also by V. Paterculus, ii. 59, and by Jul. Obsequens, cap. 128. We can scarcely doubt of the reality of the occurrence, as these authors would not have ventured to relate what, if not true, might have been so easily contradicted.

CHAP. 29.—OF SUDDEN CIRCLES.

A bow appeared round the sun in the consulship of L. Opimius and L. Fabius[1], and a circle in that of C. Porcius and M. Acilius. (30.) There was a little circle of a red colour in the consulship of L. Julius and P. Rutilius.

CHAP. 30.—OF UNUSUALLY LONG ECLIPSES OF THE SUN.

Eclipses of the sun also take place which are portentous and unusually long, such as occurred when Cæsar the Dictator was slain, and in the war against Antony, the sun remained dim for almost a whole year[2].

CHAP. 31. (31.)—MANY SUNS.

And again, many suns have been seen at the same time[3]; not above or below the real sun, but in an oblique direction, never near nor opposite to the earth, nor in the night, but either in the east or in the west. They are said to have been seen once at noon in the Bosphorus, and to have continued from morning until sunset. Our ancestors have frequently seen three suns at the same time[4], as was the case in the consulship of Sp. Postumius and L. Mucius, of L. Marcius and M. Portius, that of M. Antony and Dolabella, and that of M. Lepidus and L. Plancus. And we have ourselves seen one during the reign of the late Emperor Claudius, when he

[1] The term here employed is "arcus," which is a portion only of a circle or "orbis." But if we suppose that the sun was near the horizon, a portion only of the halo would be visible, or the condition of the atmosphere adapted for forming the halo might exist in one part only, so that a portion of the halo only would be obscured.

[2] The dimness or paleness of the sun, which is stated by various writers to have occurred at the time of Cæsar's death, it is unnecessary to remark, was a phænomenon totally different from an eclipse, and depending on a totally different cause.

[3] Aristotle, Meteor. lib. iii. cap. 2. p. 575, cap. 6. p. 582, 583, and Seneca, Quæst. Nat. lib. i. § 11, describe these appearances under the title which has been retained by the moderns of *παρήλια*. Aristotle remarks on their cause as depending on the refraction (*ἀνάκλασις*) of the sun's rays. He extends the remark to the production of halos (*ἅλως*) and the rainbow, *ubi supra*.

[4] This occurrence is referred to by Livy, xli. 21.

was consul along with Corn. Orfitus. We have no account transmitted to us of more than three having been seen at the same time.

CHAP. 32. (32.)—MANY MOONS.

Three moons have also been seen, as was the case in the consulship of Cn. Domitius and C. Fannius; they have generally been named nocturnal suns[1].

CHAP. 33. (33.)—DAYLIGHT IN THE NIGHT.

A bright light has been seen proceeding from the heavens in the night time, as was the case in the consulship of C. Cæcilius and Cn. Papirius, and at many other times, so that there has been a kind of daylight in the night[2].

CHAP. 34. (34.)—BURNING SHIELDS[3].

A burning shield darted across at sunset, from west to east, throwing out sparks, in the consulship of L. Valerius and C. Marius[4].

CHAP. 35. (35.)—AN OMINOUS APPEARANCE IN THE HEAVENS, THAT WAS SEEN ONCE ONLY.

We have an account of a spark falling from a star, and increasing as it approached the earth, until it became of the size of the moon, shining as through a cloud[5]; it afterwards returned into the heavens and was converted into a *lampas*; this occurred in the consulship of Cn. Octavius and C. Scri-

[1] This meteor has been named παρασελήνη; they are supposed to depend upon the same cause with the Parhelia. A phænomenon of this description is mentioned by Jul. Obsequens, cap. 92, and by Plutarch, in Marcellus, ii. 360. In Shakspeare's King John the death of Prince Arthur is said to have been followed by the ominous appearance of five moons.

[2] This phænomenon must be referred to the aurora borealis. See Livy, xxviii. 11. and xxix. 14.

[3] "clypei."

[4] Probably an aërolite. Jul. Obsequens describes a meteor as "orbis clypei similis," which was seen to pass from west to east, cap. 105.

[5] "ceu nubilo die."

bonius. It was seen by Silanus, the proconsul, and his attendants[1].

CHAP. 36. (36.)—OF STARS WHICH MOVE ABOUT IN VARIOUS DIRECTIONS.

Stars are seen to move about in various directions, but never without some cause, nor without violent winds proceeding from the same quarter[2].

CHAP. 37. (37.)—OF THE STARS WHICH ARE NAMED CASTOR AND POLLUX[3].

These stars occur both at sea and at land. I have seen, during the night-watches of the soldiers, a luminous appearance, like a star, attached to the javelins on the ramparts. They also settle on the yard-arms and other parts of ships while sailing, producing a kind of vocal sound, like that of birds flitting about. When they occur singly they are mischievous, so as even to sink the vessels, and if they strike on the lower part of the keel, setting them on fire[4]. When there are two of them they are considered auspicious, and are thought to predict a prosperous voyage, as it is said that they drive away that dreadful and terrific meteor named Helena. On this account their efficacy is ascribed to Castor and Pollux, and they are invoked as gods. They also occasionally shine round the heads of men in the evening[5], which is considered

[1] It would be difficult to reconcile this phænomenon with any acknowledged atmospherical phænomenon.

[2] Perhaps the phænomena here alluded to ought to be referred to some electric action; but they are stated too generally to admit of our forming more than a conjecture on the subject. Virgil refers to the occurrence of storms of wind after the appearance of a falling star; Geor. i. 265–6.

[3] These phænomena are admitted to be electrical; they are referred to by Seneca, Nat. Quæst. i. 1. This appearance is noticed as of frequent occurrence in the Mediterranean, where it is named the fire of St. Elmo; see Hardouin in Lemaire, i. 311, and Fouché in Ajasson, ii. 382.

[4] Perhaps this opinion may be maintained on the principle, that, when there is a single luminous appearance only, it depends upon the discharge of a quantity of electrical fluid in a condensed state; its effects are, in this case, those that would follow from a stroke of lightning.

[5] This is said by Livy to have occurred to Servius Tullius while he was a child; lib. i. cap. 39; and by Virgil to Ascanius, Æn. ii. 632–5.

as predicting something very important. But there is great uncertainty respecting the cause of all these things, and they are concealed in the majesty of nature.

CHAP. 38. (38.)—OF THE AIR AND ON THE CAUSE OF THE SHOWERS OF STONES.

So far I have spoken of the world itself and of the stars. I must now give an account of the other remarkable phænomena of the heavens. For our ancestors have given the name of heavens, or, sometimes, another name, air, to all the seemingly void space, which diffuses around us this vital spirit. It is situated beneath the moon, indeed much lower, as is admitted by every one who has made observations on it, and is composed of a great quantity of air from the upper regions, mixed with a great quantity of terrestrial vapour, the two forming a compound. Hence proceed clouds, thunder and lightning of all kinds; hence also hail, frost, showers, storms and whirlwinds; hence proceed many of the evils incident to mortals, and the mutual contests of the various parts of nature. The force of the stars keeps down all terrestrial things which tend towards the heavens, and the same force attracts to itself those things which do not go there spontaneously. The showers fall, mists rise up, rivers are dried up, hail-storms rush down, the rays of the sun parch the earth, and impel it from all quarters towards the centre. The same rays, still unbroken, dart back again, and carry with them whatever they can take up. Vapour falls from on high and returns again to the same place. Winds arise which contain nothing, but which return loaded with spoils. The breathing of so many animals draws down the spirit from the higher regions; but this tends to go in a contrary direction, and the earth pours out its spirit into the void space of the heavens. Thus nature moving to and fro, as if impelled by some machine[1], discord is kindled by the rapid motion of the world. Nor is the contest allowed to cease, for she is continually whirled round and lays open the causes of all things, forming an immense globe about the earth, while she again, from time to time, covers this other firma-

[1] "Ut circumagendo balistæ vel fundæ impetus augetur." Alexandre in Lemaire, i. 313.

ment with clouds[1]. This is the region of the winds. Here their nature principally originates, as well as the causes of almost all other things[2]; since most persons ascribe the darting of thunder and lightning to their violence. And to the same cause are assigned the showers of stones, these having been previously taken up by the wind, as well as many other bodies in the same way. On this account we must enter more at large on this subject.

CHAP. 39. (39.)—OF THE STATED SEASONS.

It is obvious that there are causes of the seasons and of other things which have been stated, while there are some things which are casual, or of which the reason has not yet been discovered. For who can doubt that summer and winter, and the annual revolution of the seasons are caused by the motion of the stars[3]? As therefore the nature of the sun is understood to influence the temperature of the year, so each of the other stars has its specific power, which produces its appropriate effects. Some abound in a fluid retaining its liquid state, others, in the same fluid concreted into hoar frost, compressed into snow, or frozen into hail; some are prolific in winds, some in heat, some in vapours, some in dew, some in cold. But these bodies must not be supposed to be actually of the size which they appear, since the consideration of their immense height clearly proves, that none of them are less than the moon. Each of them exercises its influence over us by its own motions; this is particularly observable with respect to Saturn, which produces a great quantity of rain in its transits. Nor is this power confined to the stars which change their situations, but is found to exist in many of the fixed stars, whenever

[1] "sed assidue rapta (natura) convolvitur, et circa terram immenso rerum causas globo ostendit, subinde per nubes cœlum aliud obtexens." On the words "immenso globo," Alexandre has the following comment: "Immensis cœli fornicibus appicta sidera, dum circumvolvitur, terris ostendit;" and on the words "cœlum aliud," "obductæ scilicet nubes falsum quasi cœlum vero prætexunt." Lemaire, i. 313.

[2] The author probably means to speak of all the atmospheric phænomena that have been mentioned above.

[3] Marcus has made some remarks on this subject which may be read with advantage; Ajasson, ii. 245-6.

they are impelled by the force of any of the planets, or excited by the impulse of their rays; as we find to be the case with respect to the Suculæ[1], which the Greeks, in reference to their rainy nature, have termed the Hyades[2]. There are also certain events which occur spontaneously, and at stated periods, as the rising of the Kids[3]. The star Arcturus scarcely ever rises without storms of hail occurring.

CHAP. 40. (40.)—OF THE RISING OF THE DOG-STAR.

Who is there that does not know that the vapour of the sun is kindled by the rising of the Dog-star? The most powerful effects are felt on the earth from this star. When it rises, the seas are troubled, the wines in our cellars ferment, and stagnant waters are set in motion. There is a wild beast, named by the Egyptians Oryx, which, when the star rises, is said to stand opposite to it, to look steadfastly at it, and then to sneeze, as if it were worshiping it[4]. There is no doubt that dogs, during the whole of this period, are peculiarly disposed to become rabid[5].

CHAP. 41. (41.)—OF THE REGULAR INFLUENCE OF THE DIFFERENT SEASONS.

There is moreover a peculiar influence in the different degrees of certain signs, as in the autumnal equinox, and also in the winter solstice, when we find that a particular star is connected with the state of the weather[6]. It is not so much the recurrence of showers and storms, as of various circumstances, which act both upon animals and vegetables. Some are planet-struck[7], and others, at stated times, are affected in the bowels, the sinews, the head, or the intellect.

[1] The diminutive of Sus.

[2] Ab ὕω, pluo.

[3] The Hædi were in the constellation Auriga.

[4] We have the same account of the Oryx in Ælian, lib. vii. cap. 8.

[5] Our author again refers to this opinion, viii. 63, and it was generally adopted by the ancients; but it appears to be entirely unfounded.

[6] "cum tempestatibus confici sidus intelligimus."

[7] "afflantur." On this term Hardouin remarks, "Siderantur. Sideratio morbi genus est, partem aliquam corporis, ipsumque sæpe totum corpus percutientis subito: quod quum repentino eveniat impetu, e cœlo vi quadam sideris evenire putatur." Lemaire, i. 317.

The olive, the white poplar, and the willow turn their leaves round at the summer solstice. The herb pulegium, when dried and hanging up in a house, blossoms on the very day of the winter solstice, and bladders burst in consequence of their being distended with air[1]. One might wonder at this, did we not observe every day, that the plant named heliotrope always looks towards the setting sun, and is, at all hours, turned towards him, even when he is obscured by clouds[2]. It is certain that the bodies of oysters and of whelks[3], and of shell-fish generally, are increased in size and again diminished by the influence of the moon. Certain accurate observers have found out, that the entrails of the field-mouse[4] correspond in number to the moon's age, and that the very small animal, the ant, feels the power of this luminary, always resting from her labours at the change of the moon. And so much the more disgraceful is our ignorance, as every one acknowledges that the diseases in the eyes of certain beasts of burden increase and diminish according to the age of the moon. But the immensity of the heavens, divided as they are into seventy-two[5] constellations, may serve as an excuse. These are the resemblances of certain things, animate and inanimate, into which the learned have divided the heavens. In these they have announced 1600 stars, as being remarkable either for their effects or their appearance; for example, in the tail of the Bull there are seven stars, which are named Vergiliæ[6]; in his forehead

[1] Cicero alludes to these opinions in his treatise De Divin. ii. 33; see also Aul. Gellius, ix. 7.

[2] The heliotropium of the moderns has not the property here assigned to it, and it may be doubted whether it exists in any plant, except in a very slight and imperfect degree: the subject will be considered more fully in a subsequent part of the work, xxii. 29, where the author gives a more particular account of the heliotrope.

[3] "conchyliorum;" this term appears to have been specifically applied to the animal from which the Tyrian dye was procured.

[4] "soricum fibras;" Alexandre remarks on these words, "fibras jecoris intellige, id est, lobos infimos . . . . .;" Lemaire, i. 318; but I do not see any ground for this interpretation.

[5] It does not appear from what source our author derived this number; it is considerably greater than that stated by Ptolemy and the older astronomers. See the remarks of Hardouin and of Brotier; Lemaire. i. 319.

[6] The Vergiliæ or Pleiades are not in the tail of the Bull, according to the celestial atlas of the moderns.

are the Suculæ; there is also Bootes, which follows the seven northern stars[1].

CHAP. 42. (42.)—OF UNCERTAIN STATES OF THE WEATHER.

But I would not deny, that there may exist showers and winds, independent of these causes, since it is certain that an exhalation proceeds from the earth, which is sometimes moist, and at other times, in consequence of the vapours, like dense smoke; and also, that clouds are formed, either from the fluid rising up on high, or from the air being compressed into a fluid[2]. Their density and their substance is very clearly proved from their intercepting the sun's rays, which are visible by divers, even in the deepest waters[3].

CHAP. 43. (43.)—OF THUNDER AND LIGHTNING.

It cannot therefore be denied, that fire proceeding from the stars which are above the clouds, may fall on them, as we frequently observe on serene evenings, and that the air is agitated by the impulse, as darts when they are hurled whiz through the air. And when it arrives at the cloud, a discordant kind of vapour is produced, as when hot iron is plunged into water, and a wreath of smoke is evolved. Hence arise squalls. And if wind or vapour be struggling in the cloud, thunder is discharged; if it bursts out with a flame, there is a thunderbolt; if it be long in forcing out its way, it is simply a flash of lightning[4]. By the latter the cloud is simply rent, by the former it is shattered. Thunder is pro-

[1] "Septemtriones."

[2] The doctrine of Aristotle on the nature and formation of mists and clouds is contained in his treatises De Meteor. lib. i. cap. 9. p. 540, and De Mundo, cap. 4. p. 605. He employs the terms *ἀτμὶς*, *νέφος*, and *νεφέλη*, which are translated *vapor*, *nubes* and *nebula*, respectively. The distinction, however, between the two latter does not appear very clearly marked either in the Greek or the Latin, the two Greek words being indiscriminately applied to either of the Latin terms.

[3] It is doubtful how far this statement is correct; see the remarks of Hardouin, Lem. i. 320.

[4] The words in the original are respectively *fulmen* and *fulgetrum*; Seneca makes a similar distinction between *fulmen* and *fulguratio*: "Fulguratio est late ignis explicitus; fulmen est coactus ignis et impetu jactus." Nat. Quæst. lib. ii. cap. 16. p. 706.

duced by the stroke given to the condensed air, and hence it is that the fire darts from the chinks of the clouds. It is possible also that the vapour, which has risen from the earth, being repelled by the stars, may produce thunder, when it is pent up in a cloud; nature restraining the sound whilst the vapour is struggling to escape, but when it does escape, the sound bursting forth, as is the case with bladders that are distended with air. It is possible also that the spirit, whatever it be, may be kindled by friction, when it is so violently projected. It is possible that, by the dashing of the two clouds, the lightning may flash out, as is the case when two stones are struck against each other. But all these things appear to be casual. Hence there are thunderbolts which produce no effect, and proceed from no immediate actual cause; by these mountains and seas are struck, and no injury is done. Those which prognosticate future events proceed from on high and from stated causes, and they come from their peculiar stars[1].

CHAP. 44.—THE ORIGIN OF WINDS.

In like manner I would not deny that winds, or rather sudden gusts, are produced by the arid and dry vapours of the earth; that air may also be exhaled from water, which can neither be condensed into a mist, nor compressed into a cloud; that it may be also driven forward by the impulse of the sun, since by the term 'wind' we mean nothing more than a current of air, by whatever means it may be produced[2]. For we observe winds to proceed from rivers and bays, and from the sea, even when it is tranquil; while others, which are named *Altani*, rise up from the earth; when they come back from the sea they are named *Tropæi*, but if they go straight on, *Apogæi*[3].

[1] "Præsertim ex tribus superioribus planetis, uti dictum est, cap. 18." Hardouin, in Lemaire, i. 322.

[2] Our author's opinion respecting the origin of winds nearly agrees with that of Aristotle; "nihil ut aliud ventus (*ἄνεμος*) sit, nisi aër multus fluctuans et compressus, qui etiam spiritus (*πνεῦμα*) appellatur;" De Meteor. This treatise contains a full account of the phænomena of winds. Seneca also remarks, "Ventus est aër fluens;" Nat. Quæst. lib. 3 & 5.

[3] Aristotle informs us, that the winds termed apogæi (*ἀπόγαιοι*) pro-

(44.) The windings and the numerous peaks of mountains, their ridges, bent into angles or broken into defiles, with the hollow valleys, by their irregular forms, cleaving the air which rebounds from them (which is also the cause why voices are, in many cases, repeated several times in succession), give rise to winds.

(45.) There are certain caves, such as that on the coast of Dalmatia, with a vast perpendicular chasm, into which, if a light weight only be let down, and although the day be calm, a squall issues from it like a whirlwind. The name of the place is Senta. And also, in the province of Cyrenaica, there is a certain rock, said to be sacred to the south wind, which it is profane for a human hand to touch, as the south wind immediately rolls forwards clouds of sand[1]. There are also, in many houses, artificial cavities, formed in the walls[2], which produce currents of air; none of these are without their appropriate cause.

CHAP. 45.—VARIOUS OBSERVATIONS RESPECTING WINDS.

But there is a great difference between a gale and a wind[3]. The former are uniform and appear to rush forth[4]; they are felt, not in certain spots only, but over whole countries, not forming breezes or squalls, but violent storms[5]. Whether they be produced by the constant revolution of the world and the opposite motion of the stars, or whether they both of them depend on the generative spirit of the nature of

ceed from a marshy and moist soil; De Mundo, cap. 4. p. 605. For the origin and meaning of the terms here applied to the winds, see the remarks of Hardouin and Alexandre, in Lemaire, i. 323.

[1] This is mentioned by Pomp. Mela.

[2] "In domibus etiam multis manu facta inclusa opacitate conceptacula . . . . ." Some of the MSS. have *madefacta* for *manu facta*, and this reading has been adopted by Lemaire; but nearly all the editors, as Dalechamps, Laët, Grovonius, Poincinet and Ajasson, retain the former word.

[3] The terms in the original are "flatus" and "ventus."

[4] "illos (flatus) statos atque perspirantes."

[5] "qui non aura, non procella, sed mares appellatione quoque ipsa venti sunt." This passage cannot be translated into English, from our language not possessing the technical distinction of genders, as depending on the termination of the substantives.

things, wandering, as it were, up and down in her womb, or whether the air be scourged by the irregular strokes of the wandering stars[1], or the various projections of their rays, or whether they, each of them, proceed from their own stars, among which are those that are nearest to us, or whether they descend from those that are fixed in the heavens, it is manifest that they are all governed by a law of nature, which is not altogether unknown, although it be not completely ascertained.

(46.) More than twenty old Greek writers have published their observations upon this subject. And this is the more remarkable, seeing that there is so much discord in the world, and that it is divided into different kingdoms, that is into separate members, that there should have been so many who have paid attention to these subjects, which are so difficult to investigate. Especially when we consider the wars and the treachery which everywhere prevail; while pirates, the enemies of the human race, have possession of all the modes of communication, so that, at this time, a person may acquire more correct information about a country from the writings of those who have never been there, than from the inhabitants themselves. Whereas, at this day, in the blessed peace which we enjoy, under a prince who so greatly encourages the advancement of the arts, no new inquiries are set on foot, nor do we even make ourselves thoroughly masters of the discoveries of the ancients. Not that there were greater rewards held out, from the advantages being distributed to a greater number of persons, but that there were more individuals who diligently scrutinized these matters, with no other prospect but that of benefiting posterity. It is that the manners of men are degenerated, not that the advantages are diminished. All the seas, as many as there are, being laid open, and a hospitable reception being given us at every shore, an immense number of people undertake voyages; but it is for the sake of gain, not of science. Nor does their understanding, which is blinded and bent only on avarice, perceive that this very thing might be more safely done by means of science. Seeing, therefore, that there are so many thousands of persons on the seas, I will treat of the

[1] "Septem nimirum errantibus." Hardouin, in Lemaire, i. 306.

winds with more minuteness than perhaps might otherwise appear suitable to my undertaking.

CHAP. 46. (47.)—THE DIFFERENT KINDS OF WINDS[1].

The ancients reckoned only four winds (nor indeed does Homer mention more[2]) corresponding to the four parts of the world; a very poor reason, as we now consider it. The next generation added eight others, but this was too refined and minute a division; the moderns have taken a middle course, and, out of this great number, have added four to the original set. There are, therefore, two in each of the four quarters of the heavens. From the equinoctial rising of the sun[3] proceeds Subsolanus[4], and, from his brumal rising, Vulturnus[5]; the former is named by the Greeks Apeliotes[6], the latter Eurus. From the south we have Auster, and from the brumal setting of the sun, Africus; these were named Notos

[1] In his account and nomenclature of the winds, Pliny has, for the most part, followed Aristotle, Meteor. lib. ii. cap. 4. pp. 558–560, and cap. 6. pp. 563–565. The description of the different winds by Seneca is not very different, but where it does not coincide with Aristotle's, our author has generally preferred the former; see Nat. Quæst. lib. 5. We have an account of the different winds, as prevailing at particular seasons, in Ptolemy, De Judiciis Astrol. l. 9. For the nomenclature and directions of the winds, we may refer to the remarks of Hardouin, Lemaire, i. 328 *et seq.*

[2] Odyss. v. 295, 296.

[3] In giving names to the different winds, the author designates the points of the compass whence they proceed, by the place where the sun rises or sets, at the different periods of the year. The following are the terms which he employs:—"Oriens æquinoctialis," the place where the sun rises at the equinox, i. e. the East. "Oriens brumalis," where he rises on the shortest day, the S.E. "Occasus brumalis," where he sets on the shortest day, the S.W. "Occasus æquinoctialis," where he sets at the equinox, the W. "Occasus solstitialis," where he sets on the longest day, the N.W. "Exortus solstitialis," where he rises on the longest day, the N.E. "Inter septemtrionem et occasum solstitialem," between N. and N.W., N.N.W. "Inter aquilonem et exortum æquinoctialem," between N. and N.E., N.N.E. "Inter ortum brumalem et meridiem," between S. and S.E., S.S.E. "Inter meridiem et hybernum occidentem," between S. and S.W., S.S.W.

[4] "Quod sub sole nasci videtur."

[5] This name was probably derived from the town Vulturnum in Campania.

[6] Seneca informs us, that what the Latins name Subsolanus, is named by the Greeks Ἀφηλιώτης; Quæst. Nat. lib. 5. § 16. p. 764.

and Libs. From the equinoctial setting proceeds Favonius[1], and from the solstitial setting, Corus[2]; these were named Zephyrus and Argestes. From the seven stars comes Septemtrio, between which and the solstitial rising we have Aquilo, named Aparctias and Boreas[3]. By a more minute subdivision we interpose four others, Thrascias, between Septemtrio and the solstitial setting; Cæcias, between Aquilo and the equinoctial rising; and Phœnices, between the brumal rising and the south. And also, at an equal distance from the south and the winter setting, between Libs and Notos, and compounded of the two, is Libonotos. Nor is this all. For some persons have added a wind, which they have named Meses, between Boreas and Cæcias, and one between Eurus and Notos, named Euronotus[4].

There are also certain winds peculiar to certain countries, which do not extend beyond certain districts, as Sciron in Attica, deviating a little from Argestes, and not known in the other parts of Greece. In other places it is a little higher on the card and is named Olympias; but all these

[1] "quia favet rebus nascentibus."

[2] ". . . . semper spirantes frigora Cauri." Virgil, Geor. iii. 356.

[3] The eight winds here mentioned will bear the following relation to our nomenclature: Septemtrio, N.; Aquilo, N.E.; Subsolanus, E.; Vulturnus, S.E.; Auster, S.; Africus, N.W.; Favonius, W.; and Corus, N.W.

[4] The four winds here mentioned, added to eight others, making, in the whole, twelve, will give us the following card:—

N. Septemtrio.	S. Notos or Auster.
N.N.E. Boreas or Aquilo.	S.S.W. Libonotos.
E.N.E. Cæcias.	W.S.W. Libs or Africus.
E. Apeliotes or Subsolanus.	W. Zephyrus or Favonius.
E.S.E. Eurus or Vulturnus.	W.N.W. Argestes or Corus.
S.S.E. Euronotus or Phœnices.	N.N.W. Thrascias.

We are informed by Alexandre, Lemaire, i. 330, that there is an ancient dial plate in the Vatican, consisting of twelve sides, in which the names of the twelve winds are given both in Greek and in Latin. They differ somewhat from those given above, both absolutely and relatively; they are as follows:—

Ἀπαρκτίας, Septemtrio.	Νότος, Auster.
Βορέας, Aquilo.	Λιβόνοτος, Austroafricus.
Καικίας, Vulturnus.	Λίψ, Africus.
Ἀφηλιώτης, Solanus.	Ζέφυρος, Zephyrus.
Εὖρος, Eurus.	Ἰάπυξ, Corus.
Εὐρόνοτος, Euronotus.	Θρασκίας, Circius.

have gone by the name of Argestes. In some places Cæcias is named Hellespontia, and the same is done in other cases. In the province of Narbonne the most noted wind is Circius; it is not inferior to any of the winds in violence, frequently driving the waves before it, to Ostia[1], straight across the Ligurian sea. Yet this same wind is unknown in other parts, not even reaching Vienne, a city in the same province; for meeting with a high ridge of hills, just before it arrives at that district, it is checked, although it be the most violent of all the winds. Fabius also asserts, that the south winds never penetrate into Egypt. Hence this law of nature is obvious, that winds have their stated seasons and limits.

CHAP. 47.—THE PERIODS OF THE WINDS[2].

The spring opens the seas for the navigators. In the beginning of this season the west winds soften, as it were, the winter sky, the sun having now gained the 25th degree of Aquarius; this is on the sixth day before the Ides of February[3]. This agrees, for the most part, with all the remarks that I shall subsequently make, only anticipating the period by one day in the intercalary year, and again, preserving the same order in the succeeding lustrum[4]. After the eighth day before the Calends of March[5], Favonius is called by some Chelidonias[6], from the swallows making their appearance. The wind, which blows for the space of nine days, from the seventy-first day after the winter solstice[7], is sometimes called Ornithias, from the arrival of the birds[8]. In the contrary direction to Favonius is the wind which we name Subsolanus, and

[1] This wind must have been N.N.W.; it is mentioned by Strabo, iv. 182; A. Gellius, ii. 22; Seneca, Nat. Quæst. v. 17; and again by our author, xvii. 2.

[2] We may learn the opinions of the Romans on the subject of this chapter from Columella, xi. 2.

[3] corresponding to the 8th day of the month.

[4] ... lustro sequenti ...; "tribus annis sequentibus." Alexandre, in Lemaire, i. 334.

[5] corresponding to the 22nd of February.

[6] a χελιδὼν, hirundo.

[7] This will be either on March 2nd or on February 26th, according as we reckon from December the 21st, the real solstitial day, or the 17th, when, according to the Roman calendar, the sun is said to enter Capricorn.

[8] "quasi Avicularem dixeris." Hardouin, in Lemaire, i. 334.

this is connected with the rising of the Vergiliæ, in the 25th degree of Taurus, six days before the Ides of May[1], which is the time when south winds prevail: these are opposite to Septemtrio. The dog-star rises in the hottest time of the summer, when the sun is entering the first degree of Leo[2]; this is fifteen days before the Calends of August. The north winds, which are called Prodromi[3], precede its rising by about eight days. But in two days after its rising, the same north winds, which are named Etesiæ[4], blow more constantly during this period; the vapour from the sun, being increased twofold by the heat of this star, is supposed to render these winds more mild; nor are there any which are more regular. After these the south winds become more frequent, until the appearance of Arcturus[5], which rises eleven days before the autumnal equinox. At this time Corus sets in; Corus is an autumnal wind, and is in the opposite direction to Vulturnus. After this, and generally for forty-four days after the equinox, at the setting of the Vergiliæ, the winter commences, which usually happens on the third of the Ides of November[6]. This is the period of the winter north wind, which is very unlike the summer north wind, and which is in the opposite direction to Africus. For seven days before the winter solstice, and for the same length of time after it, the sea becomes calm, in order that the king-fishers may rear their young; from this circumstance they have obtained the name of the halcyon days[7]; the rest of the season is winterly[8]. Yet the

[1] Corresponding to the 10th of May.

[2] According to the Roman calendar, this corresponds to the 20th July, but, according to the text, to the 17th. Columella says, that the sun enters Leo on the 13th of the Calends of August; xi. 2.

[3] "quasi præcursores;" Hardouin, in Lemaire, i. 335. Cicero refers to these winds in one of his letters to Atticus; xiv. 6.

[4] ἐτησίαι, ab ἔτος, annus.

[5] This will be on the 13th of September, as, according to our author, xviii. 24, the equinox is on the 24th.

[6] This corresponds to the 11th of November; forty-four days before this will be the 29th of September.

[7] Or Halcyonides. This topic is considered more at length in a subsequent part of the work; x. 47.

[8] The author, as it appears, portions out the whole of the year into fourteen periods, during most of which certain winds are said to blow, or, at least, to be decidedly prevalent. Although the winds of Italy are

severity of the storms does not entirely close up the sea. In former times, pirates were compelled, by the fear of death, to rush into death, and to brave the winter ocean; now we are driven to it by avarice[1].

CHAP. 48.—NATURE OF THE WINDS[2].

Those are the coldest winds which are said to blow from the seven stars, and Corus, which is contiguous to them; these also restrain the others and dispel the clouds. The moist winds are Africus, and, still more, the Auster of Italy. It is said that, in Pontus, Cæcias attracts the clouds. The dry winds are Corus and Vulturnus, especially when they are about to cease blowing. The winds that bring snow are Aquilo and Septemtrio; Septemtrio brings hail, and so does Corus; Auster is sultry, Vulturnus and Zephyrus are warm. These winds are more dry than Subsolanus, and generally those which blow from the north and west are more dry than those which blow from the south and east. Aquilo is the most healthy of them all; Auster is unhealthy, and more so when dry; it is colder, perhaps because it is moist. Animals are supposed to have less appetite for food when this wind is blowing. The Etesiæ generally cease during the night, and spring up at the third hour of the day[3]. In Spain and in Asia these winds have an easterly direction, in Pontus a northerly, and in other places a southerly direction. They blow also after the winter solstice, when they are called Ornithiæ[4], but they are more gentle and continue only for a few days. There are two winds which change their nature with their situation; in Africa Auster is attended with a clear sky, while Aquilo collects the clouds[5]. Almost all

less irregular than those of England, Pliny has considerably exaggerated the real fact.

[1] On this subject the reader may peruse the remarks of Seneca, Nat. Quæst. v. 18, written in his style of flowery declamation.

[2] The greatest part of the remarks on the nature of the winds, in this chapter, would appear to be taken from Aristotle's Treatise De Meteor., and it may be stated generally, that our author has formed his opinions more upon those of the Greek writers than upon actual observation.

[3] 9 A.M. [4] In the last chapter Ornithias is said to be a west wind.

[5] This obviously depends upon the geographical situation of the northern parts of Africa, to which the observation more particularly applies, with respect to the central part of the Continent and the Mediterranean. See the remarks of Alexandre, in Lemaire, i. 340.

winds blow in their turn, so that when one ceases its opposite springs up. When winds which are contiguous succeed each other, they go from left to right, in the direction of the sun. The fourth day of the moon generally determines their direction for the whole of the monthly period[1]. We are able to sail in opposite directions by means of the same wind, if we have the sails properly set; hence it frequently happens that, in the night, vessels going in different directions run against each other. Auster produces higher winds than Aquilo, because the former blows, as it were, from the bottom of the sea, while the latter blows on the surface; it is therefore after south winds that the most mischievous earthquakes have occurred. Auster is more violent during the night, Aquilo during the day; winds from the east continue longer than from the west. The north winds generally cease blowing on the odd days, and we observe the prevalence of the odd numbers in many other parts of nature; the male winds are therefore regulated by the odd numbers[2]. The sun sometimes increases and sometimes restrains winds; when rising and setting it increases them; while, when on the meridian, it restrains them during the summer. They are, therefore, generally lulled during the middle of the day and of the night, because they are abated either by excessive cold or heat; winds are also lulled by showers. We generally expect them to come from that quarter where the clouds open and allow the clear sky to be seen. Eudoxus[3] supposes that the same succession of changes occurs in them after a period of four years, if we observe their minute revolutions; and this applies not only to winds, but to whatever concerns the state of the weather. He begins his lustrum at the rising of the dog-star, in the intercalary year. So far concerning winds in general.

[1] The influence of the fourth day of the moon is referred to by Virgil, Geor. i. 432 *et seq.* "Sin ortu quarto," &c.

[2] This refers to the genders of the names of the winds, analogous to the remark in note [5], p. 71.

[3] Eudoxus was a native of Cnidus, distinguished for his knowledge in astrology and science generally; he was a pupil of Plato, and is referred to by many of the ancients; see Hardouin's Index Auctorum, in Lemaire, i. 187, and Enfield's Hist. of Phil. i. 412, with the very copious list of references.

CHAP. 49. (48.)—ECNEPHIAS AND TYPHON.

And now respecting the sudden gusts[1], which arising from the exhalations of the earth, as has been said above, and falling down again, being in the mean time covered by a thin film of clouds, exist in a variety of forms. By their wandering about, and rushing down like torrents, in the opinion of some persons, they produce thunder and lightning[2]. But if they be urged on with greater force and violence, so as to cause the rupture of a dry cloud, they produce a squall[3], which is named by the Greeks Ecnephias[4]. But, if these are compressed, and rolled up more closely together, and then break without any discharge of fire, i. e. without thunder, they produce a squall, which is named Typhon[5], or an Ecnephias in a state of agitation. It carries along a portion of the cloud which it has broken off, rolling it and turning it round, aggravating its own destruction by the weight of it, and whirling it from place to place. This is very much dreaded by sailors, as it not only breaks their sail-yards, but the vessels themselves, bending them about in various ways. This may be in a slight degree counteracted by sprinkling it with vinegar, when it comes near us, this substance being of a very cold nature[6]. This wind, when it rebounds after the stroke, absorbs and carries up whatever it may have seized on.

[1] "flatus repentini."

[2] Cicero refers to an opinion very similar to this as maintained by the Stoics; De Div. ii. 44.

[3] "procella."

[4] "ἐκ νέφους, ex nube, erumpente spiritu." Hardouin, in Lemaire, i. 343. Perhaps it most nearly corresponds to the term "hurricane."

[5] a τύφω, incendo, ardeo. We have no distinct term in our language which corresponds to the account of the typhon; it may be considered as a combination of a whirlwind and a hurricane.

[6] Plutarch, Sympos. Quæst. iii. 5, refers to the extraordinary power of vinegar in extinguishing fire, but he ascribes this effect, not to its coldness, but to the extreme tenuity of its parts. On this Alexandre remarks, "Melius factum negassent Plinius et Plutarchus, quam causam inanem rei absurdissimæ excogitarent." Lemaire, i. 344.

CHAP. 50.—TORNADOES; BLASTING WINDS; WHIRLWINDS[1], AND OTHER WONDERFUL KINDS OF TEMPESTS.

But if it burst from the cavity of a cloud which is more depressed, but less capacious than what produces a squall, and is accompanied by noise, it is called a whirlwind, and throws down everything which is near it. The same, when it is more burning and rages with greater heat, is called a blasting wind[2], scorching and, at the same time, throwing down everything with which it comes in contact. (49.) Typhon never comes from the north, nor have we Ecnephias when it snows, or when there is snow on the ground. If it breaks the clouds, and, at the same time, catches fire or burns, but not until it has left the cloud, it forms a thunderbolt. It differs from Prester as flame does from fire; the former is diffused in a gust, the latter is condensed with a violent impulse[3]. The whirlwind, when it rebounds, differs from the tornado in the same manner as a loud noise does from a dash.

The squall differs from both of them in its extent, the clouds being more properly rent asunder than broken into pieces. A black cloud is formed, resembling a great animal, an appearance much dreaded by sailors. It is also called a pillar, when the moisture is so condensed and rigid as to be able to support itself. It is a cloud of the same kind, which, when drawn into a tube, sucks up the water[4].

CHAP. 51. (50.)—OF THUNDER[5]; IN WHAT COUNTRIES IT DOES NOT FALL, AND FOR WHAT REASON.

Thunder is rare both in winter and in summer[6], but from

[1] The terms here employed are respectively "turbines," "presteres," and "vortices."

[2] πρηστὴρ, a πρήθω, incendo. Seneca calls it "igneus turbo;" Nat. Quæst. v. 13. p. 762. See also Lucretius, vi. 423.

[3] Plutarch.

[4] A water-spout. We have a description of this phænomenon in Lucretius, vi. 425 *et seq.*

[5] "fulmen."

[6] This has been pointed out by Alexandre, Lemaire, i. 346, as one of the statements made by our author, which, in consequence of his following the Greek writers, applies rather to their climate than to that of Italy. The reader may form a judgement of the correctness of this remark by comparing the account given by Aristotle and by Seneca; the former in Meteor. iii. 1. p. 573, 574, the latter in Nat. Quæst. ii. 32 *et seq.*

different causes; the air, which is condensed in the winter, is made still more dense by a thicker covering of clouds, while the exhalations from the earth, being all of them rigid and frozen, extinguish whatever fiery vapour it may receive. It is this cause which exempts Scythia and the cold districts round it from thunder. On the other hand, the excessive heat exempts Egypt; the warm and dry vapours of the earth being very seldom condensed, and that only into light clouds. But, in the spring and autumn, thunder is more frequent, the causes which produce summer and winter being, in each season, less efficient. From this cause thunder is more frequent in Italy, the air being more easily set in motion, in consequence of a milder winter and a showery summer, so that it may be said to be always spring or autumn. Also in those parts of Italy which recede from the north and lie towards the south, as in the district round our city, and in Campania, it lightens equally both in winter and in summer, which is not the case in other situations.

CHAP. 52. (51.)—OF THE DIFFERENT KINDS OF LIGHTNING[1] AND THEIR WONDERFUL EFFECTS.

We have accounts of many different kinds of thunder-storms. Those which are dry do not burn objects, but dissipate them; while those which are moist do not burn, but blacken them. There is a third kind, which is called bright lightning[2], of a very wonderful nature, by which casks are emptied, without the vessels themselves being injured, or there being any other trace left of their operation[3]. Gold, copper, and silver are melted, while the bags which contain them are not in the least burned, nor even the wax seal much defaced. Marcia, a lady of high rank at Rome, was struck while pregnant; the fœtus was destroyed, while she herself survived without

[1] "fulgur." The account of the different kinds of thunder seems to be principally taken from Aristotle; Meteor. iii. 1. Some of the phænomena mentioned below, which would naturally appear to the ancients the most remarkable, are easily explained by a reference to their electrical origin.

[2] "quod clarum vocant."

[3] This account seems to be taken from Aristotle, Meteor. iii. 1. p. 574; see also Seneca, Nat. Quæst. ii. 31. p. 711. We have an account of the peculiar effects of thunder in Lucretius, vi. 227 *et seq.*

suffering any injury[1]. Among the prognostics which took place at the time of Catiline's conspiracy, M. Herennius, a magistrate of the borough of Pompeii, was struck by lightning when the sky was without clouds[2].

CHAP. 53. (52.)—THE ETRURIAN[3] AND THE ROMAN OBSERVATIONS ON THESE POINTS.

The Tuscan books inform us, that there are nine Gods who discharge thunder-storms, that there are eleven different kinds of them, and that three of them are darted out by Jupiter. Of these the Romans retained only two, ascribing the diurnal kind to Jupiter, and the nocturnal to Summanus[4]; this latter kind being more rare, in consequence of the heavens being colder, as was mentioned above. The Etrurians also suppose, that those which are named Infernal burst out of the ground; they are produced in the winter and are particularly fierce and direful, as all things are which proceed from the earth, and are not generated by or proceeding from the stars, but from a cause which is near at hand, and of a more disorderly nature. As a proof of this it is said, that all those which proceed from the higher regions strike obliquely, while those which are termed terrestrial strike in a direct line. And because these fall from matter which is nearer to us, they are supposed to proceed from the earth, since they leave no traces of a rebound; this being the effect of a stroke coming not from below, but from an opposite quarter. Those who have searched into the subject

[1] This effect may be easily explained by the agitation into which the female might have been thrown. The title of "princeps Romanarum," which is applied to Marcia, has given rise to some discussion among the commentators, for which see the remarks of Hardouin and Alexandre, in Lemaire, i. 348.

[2] Sometimes a partial thunder-cloud is formed, while the atmosphere generally is perfectly clear, or, as Hardouin suggests, the effect might have been produced by a volcanic eruption. See Lemaire, i. 348.

[3] Seneca gives us an account of the opinions of the Tuscans; Nat. Quæst. ii. 32; and Cicero refers to the "libri fulgurales" of the Etrurians; De Divin. i. 72.

[4] According to Hardouin, "Summanus est Deus summus Manium, idem Orcus et Pluto dictus." Lemaire, i. 349; he is again referred to by our author, xxix. 14; Ovid also mentions him, Fast. vi. 731, with the remark, "quisquis is est."

more minutely suppose, that these come from the planet Saturn, as those that are of a burning nature do from Mars. In this way it was that Volsinium, the most opulent town of the Tuscans, was entirely consumed by lightning[1]. The first of these strokes that a man receives, after he has come into possession of any property, is termed *Familiar*[2], and is supposed to prognosticate the events of the whole of his life. But it is not generally supposed that they predict events of a private nature for a longer space than ten years, unless they happen at the time of a first marriage or a birth-day; nor that public predictions extend beyond thirty years[3], unless with respect to the founding of colonies[4].

CHAP. 54. (53.)—OF CONJURING UP THUNDER.

It is related in our Annals, that by certain sacred rites and imprecations, thunder-storms may be compelled or invoked[5]. There is an old report in Etruria, that thunder was invoked when the city of Volsinium had its territory laid waste by a monster named Volta[6]. Thunder was also in-

[1] The city of Bolsena is supposed to occupy the site of the ancient Volsinium. From the nature of the district in which it is situate, it is perhaps more probable, that the event alluded to in the text was produced by a volcanic eruption, attended by lightning, than by a simple thunder-storm.

[2] "Vocant et familiaria ..... quæ prima fiunt familiam suam cuique indepto." This remark is explained by the following passage from Seneca; Nat. Quæst. ii. 47. "Hæc sunt fulmina, quæ primo accepto patrimonio, in novo hominis aut urbis statu fiunt." This opinion, as well as most of those of our author, respecting the auguries to be formed from thunder, is combated by Seneca; *ubi supra*, § 48.

[3] This opinion is also referred to by Seneca in the following passage; "privata autem fulmina negant ultra decimum annum, publica ultra trigesimum posse deferri;" *ubi supra.*

[4] "in deductione oppidorum;" according to Hardouin, Lemaire, i. 350, "quum in oppida coloniæ deducuntur."

[5] The following conjecture is not without a degree of probability; "Ex hoc multisque aliis auctorum locis, plerique conjiciunt Etruscis auguribus haud ignotam fuisse vim electricam, licet eorum arcana nunquam divulgata sint." Alexandre in Lemaire, i. 350.

[6] Alexandre remarks in this place, "An morbus aliquis fuit, qui primum in agros debacchatus, jam urbi minabatur, forsitan ab aëris siccitate natus, quem advenientes cum procella imbres discusserunt?" Lemaire, i. 350.

voked by King Porsenna. And L. Piso[1], a very respectable author, states in the first book of his Annals, that this had been frequently done before his time by Numa, and that Tullus Hostilius, imitating him, but not having properly performed the ceremonies, was struck with the lightning[2]. We have also groves, and altars, and sacred places, and, among the titles of Jupiter, as Stator, Tonans, and Feretrius, we have a Jupiter Elicius[3]. The opinions entertained on this point are very various, and depend much on the dispositions of different individuals. To believe that we can command nature is the mark of a bold mind, nor is it less the mark of a feeble one to reject her kindness[4]. Our knowledge has been so far useful to us in the interpretation of thunder, that it enables us to predict what is to happen on a certain day, and we learn either that our fortune is to be entirely changed, or it discloses events which are concealed from us; as is proved by an infinite number of examples, public and private. Wherefore let these things remain, according to the order of nature, to some persons certain, to others doubtful, by some approved, by others condemned. I must not, however, omit the other circumstances connected with them which deserve to be related.

CHAP. 55. (54.)—GENERAL LAWS OF LIGHTNING.

It is certain that the lightning is seen before the thunder is heard, although they both take place at the same time. Nor is this wonderful, since light has a greater velocity than sound. Nature so regulates it, that the stroke and the sound coincide[5]; the sound is, however, produced by the discharge of the thunder, not by its stroke. But the air is impelled

[1] For a notice of Piso, see Lemaire, i. 208.

[2] We have an account of the death of Tullus Hostilius in Livy, i. 31.

[3] "ab eliciendo, seu quod precationibus cœlo evocaretur, id nomen traxit." This is confirmed by the following lines from Ovid, Fast. iii. 327, 328:—

"Eliciunt cœlo te, Jupiter: unde minores
Nunc quoque te celebrant, Eliciumque vocant."

[4] "beneficiis abrogare vires."

[5] "ictum autem et sonitum congruere, ita modulante natura." This remark is not only incorrect, but appears to be at variance both with what precedes and what follows.

quicker than the lightning[1], on which account it is that everything is shaken and blown up before it is struck, and that a person is never injured when he has seen the lightning and heard the thunder. Thunder on the left hand is supposed to be lucky, because the east is on the left side of the heavens[2]. We do not regard so much the mode in which it comes to us, as that in which it leaves us, whether the fire rebounds after the stroke, or whether the current of air returns when the operation is concluded and the fire is consumed. In relation to this object the Etrurians have divided the heavens into sixteen parts[3]. The first great division is from north to east; the second to the south; the third to the west, and the fourth occupies what remains from west to north. Each of these has been subdivided into four parts, of which the eight on the east have been called the left, and those on the west the right divisions. Those which extend from the west to the north have been considered the most unpropitious. It becomes therefore very important to ascertain from what quarter the thunder proceeds, and in what direction it falls. It is considered a very favourable omen when it returns into the eastern divisions. But it prognosticates the greatest felicity when the thunder proceeds from the first-mentioned part of the heavens and falls back into it; it was an omen of this kind which, as we have heard, was given to Sylla, the Dictator. The remaining quarters of the heavens are less propitious, and also less to be dreaded. There are some kinds of thunder which it is not thought right to speak of, or even to listen to, unless when they have been disclosed to the master of a family or to a parent. But the futility of this observation was detected when the temple of Juno was struck at Rome, during

[1] The following remark of Seneca may be referred to, both as illustrating our author and as showing how much more correct the opinions of Seneca were than his own, on many points of natural philosophy; "..... necesse est, ut impetus fulminis et præmittat spiritus, et agat ante se, et a tergo trahat ventum ....;" Nat. Quæst. lib. ii. § 20. p. 706.

[2] "quoniam læva parte mundi ortus est." On this passage Hardouin remarks; "a Deorum sede, quum in meridiem spectes, ad sinistram sunt partes mundi exorientes;" Lemaire, i. 353. Poinsinet enters into a long detail respecting opinions of the ancients on this point and the circumstances which induced them to form their opinions; i. 34 *et seq.*

[3] See Cicero de Divin. ii. 42.

the consulship of Scaurus, he who was afterwards the Prince of the Senate[1].

It lightens without thunder more frequently in the night than in the day[2]. Man is the only animal that is not always killed by it, all other animals being killed instantly, nature having granted to him this mark of distinction, while so many other animals excel him in strength. All animals fall down on the opposite side to that which has been struck; man, unless he be thrown down on the parts that are struck, does not expire. Those who are struck directly from above sink down immediately. When a man is struck while he is awake, he is found with his eyes closed; when asleep, with them open. It is not considered proper that a man killed in this way should be burnt on the funeral pile; our religion enjoins us to bury the body in the earth[3]. No animal is consumed by lightning unless after having been previously killed. The parts of the animal that have been wounded by lightning are colder than the rest of the body.

CHAP. 56. (55.)—OBJECTS WHICH ARE NEVER STRUCK.

Among the productions of the earth, thunder never strikes the laurel[4], nor does it descend more than five feet into the earth. Those, therefore, who are timid consider the deepest caves as the most safe; or tents made of the skins of the animal called the sea-calf, since this is the only marine animal which is never struck[5]; as is the case, among birds, with the eagle; on this account it is represented as the bearer of

[1] "Junonis quippe templum fulmine violatum ostendit non a Jove, non a Deis mitti fulmina." Alexandre in Lemaire, i. 354. The consulate of Scaurus was in the year of Rome 638. Lucan, i. 155, and Horace, Od. i. 2. refer to the destruction of temples at Rome by lightning.

[2] Obviously because faint flashes are more visible in the night.

[3] We have an explanation of this peculiar opinion in Tertullian, as referred to by Hardouin, Lemaire, i. 355; "Qui de cœlo tangitur, salvus est, ut nullo igne decineresca t."

[4] Although it has been thought necessary by M. Fée, in the notes to Ajasson's trans., ii. 384, 385, to enter into a formal examination of this opinion of the author's, I conceive that few of our readers will agree with him in this respect.

[5] Suetonius informs us, that Augustus always wore a seal's skin for this purpose; Octavius, § 90.

this weapon[1]. In Italy, between Terracina and the temple of Feronia, the people have left off building towers in time of war, every one of them having been destroyed by thunderbolts.

CHAP. 57. (56.)—SHOWERS OF MILK, BLOOD, FLESH, IRON, WOOL, AND BAKED TILES[2].

Besides these, we learn from certain monuments, that from the lower part of the atmosphere[3] it rained milk and blood, in the consulship of M'Acilius and C. Porcius, and frequently at other times[4]. This was the case with respect to flesh, in the consulship of P. Volumnius and Servius Sulpicius, and it is said, that what was not devoured by the birds did not become putrid. It also rained iron among the Lucanians, the year before Crassus was slain by the Parthians, as well as all the Lucanian soldiers, of whom there was a great number in this army. The substance which fell had very much the appearance of sponge[5]; the augurs warned the people against

[1] The eagle was represented by the ancients with a thunderbolt in its claws.

[2] There is strong evidence for the fact, that, at different times, various substances have fallen from the atmosphere, sometimes apparently of mineral, and, at other times, of animal or vegetable origin. Some of these are now referred to those peculiar bodies termed aërolites, the nature and source of which are still doubtful, although their existence is no longer so. These bodies have, in other instances, been evidently discharged from distant volcanoes, but there are many cases where the substance could not be supposed to have proceeded from a volcano, and where, in the present state of our knowledge, it appears impossible to offer an explanation of their nature, or the source whence they are derived. We may, however, conclude, that notwithstanding the actual occurrence of a few cases of this description, a great proportion of those enumerated by the ancients were either entirely without foundation or much exaggerated. We meet with several variations of what we may presume to have been aërolites in Livy; for example, xxiv. 10, xxx. 38, xli. 9, xliii. 13, and xliv. 18, among many others. As naturally may be expected, we have many narratives of this kind in Jul. Obsequens.

[3] The same region from which lightning was supposed to proceed.

[4] We have several relations of this kind in Livy, xxiv. 10, xxxix. 46 and 56, xl. 19, and xliii. 13. The red snow which exists in certain alpine regions, and is found to depend upon the presence of the Uredo nivalis, was formerly attributed to showers of blood.

[5] This occurrence may probably be referred to an aërolite, while the

wounds that might come from above. In the consulship of L. Paulus and C. Marcellus it rained wool, round the castle of Carissanum, near which place, a year after, T. Annius Milo was killed. It is recorded, among the transactions of that year, that when he was pleading his own cause, there was a shower of baked tiles.

CHAP. 58. (57.)—RATTLING OF ARMS AND THE SOUND OF TRUMPETS HEARD IN THE SKY.

We have heard, that during the war with the Cimbri, the rattling of arms and the sound of trumpets were heard through the sky, and that the same thing has frequently happened before and since[1]. Also, that in the third consulship of Marius, armies were seen in the heavens by the Amerini and the Tudertes, encountering each other, as if from the east and west, and that those from the east were repelled[2]. It is not at all wonderful for the heavens themselves to be in flames[3], and it has been more frequently observed when the clouds have taken up a great deal of fire.

CHAP. 59. (58.)—OF STONES THAT HAVE FALLEN FROM THE CLOUDS[4]. THE OPINION OF ANAXAGORAS RESPECTING THEM.

The Greeks boast that Anaxagoras[5], the Clazomenian, in the second year of the 78th Olympiad, from his knowledge of what relates to the heavens, had predicted, that at a certain

wool mentioned below, i. e. a light flocculent substance, was perhaps volcanic.

[1] Armorum sonitum toto Germania cœlo
Audiit.—Virgil, Geor. i. 474, 475.

"....in Jovis Vicilini templo, quod in Compsano agro est, arma concrepuisse." Livy, xxiv. 44.

[2] See Plutarch, by Langhorne; Marius, iii. 133.

[3] See Livy, iii. 5 & 10, xxxi. 12, xxxii. 9, *et alibi*.

[4] I have already had occasion to remark, concerning this class of phænomena, that there is no doubt of their actual occurrence, although their origin is still unexplained.

[5] The life of Anaxagoras has been written by Diogenes Laërtius. We have an ample account of him by Enfield in the General Biography, *in loco*; he was born B.C. 500 and died B.C. 428.

time, a stone would fall from the sun[1]. And the thing accordingly happened, in the daytime, in a part of Thrace, at the river Ægos. The stone is now to be seen, a waggon-load in size and of a burnt appearance; there was also a comet shining in the night at that time[2]. But to believe that this had been predicted would be to admit that the divining powers of Anaxagoras were still more wonderful, and that our knowledge of the nature of things, and indeed every thing else, would be thrown into confusion, were we to suppose either that the sun is itself composed of stone, or that there was even a stone in it; yet there can be no doubt that stones have frequently fallen from the atmosphere. There is a stone, a small one indeed, at this time, in the Gymnasium of Abydos, which on this account is held in veneration, and which the same Anaxagoras predicted would fall in the middle of the earth. There is another at Cassandria, formerly called Potidæa[3], which from this circumstance was built in that place. I have myself seen one in the country of the Vocontii[4], which had been brought from the fields only a short time before.

CHAP. 60. (59.)—THE RAINBOW.

What we name Rainbows frequently occur, and are not considered either wonderful or ominous; for they do not predict, with certainty, either rain or fair weather. It is obvious, that the rays of the sun, being projected upon a hollow cloud, the light is thrown back to the sun and is re-

[1] There is some variation in the exact date assigned by different authors to this event; in the Chronological table in Brewster's Encyc. vi. 420, it is said to have occurred 467 B.C.

[2] Aristotle gives us a similar account of this stone; that it fell in the daytime, and that a comet was then visible at night; Meteor. i. 7. It is scarcely necessary to remark, that the authority for this fact must be referred entirely to Aristotle, without receiving any additional weight from our author. The occurrence of the comet at the same time with the aërolite must have been entirely incidental.

[3] "Deductis eo sacri lapidis causa colonis, extructoque oppido, cui nomen a colore adusto lapidis, est inditum, Potidæa. Est enim ποτὶ Dorice πρὸς, ad, apud; δαίομαι, uror." Hardouin, in Lemaire, i. 361. It was situated in the peninsula of Pallene, in Macedonia.

[4] The Vocontii were a people of Gallia Narbonensis, occupying a portion of the modern Dauphiné.

fracted[1], and that the variety of colours is produced by a mixture of clouds, air, and fire[2]. The rainbow is certainly never produced except in the part opposite to the sun, nor even in any other form except that of a semicircle. Nor are they ever formed at night, although Aristotle asserts that they are sometimes seen at that time; he acknowledges, however, that it can only be on the 14th day of the moon[3]. They are seen in the winter the most frequently, when the days are shortening, after the autumnal equinox[4]. They are not seen when the days increase again, after the vernal equinox, nor on the longest days, about the summer solstice, but frequently at the winter solstice, when the days are the shortest. When the sun is low they are high, and when the sun is high they are low; they are smaller when in the east or west, but are spread out wider; in the south they are small, but of a greater span. In the summer they are not seen at noon, but after the autumnal equinox at any hour: there are never more than two seen at once.

CHAP. 61.—THE NATURE OF HAIL, SNOW, HOAR, MIST, DEW; THE FORMS OF CLOUDS.

I do not find that there is any doubt entertained respecting the following points. (60.) Hail is produced by frozen rain, and snow by the same fluid less firmly concreted, and hoar

[1] "Manifestum est, radium Solis immissum cavæ nubi, repulsa acie in Solem, refringi."

[2] Aristotle treats of the Rainbow much in detail, principally in his Meteor. iii. 2, 3, 4, and 5, where he gives an account of the phænomena, which is, for the most part, correct, and attempts to form a theory for them; see especially cap. 4. p. 577 *et seq.* In the treatise De Mundo he also refers to the same subject, and briefly sums up his doctrine with the following remark: "arcus est species segmenti solaris vel lunaris, edita in nube humida, et cava, et perpetua; quam velut in speculo intuemur, imagine relata in speciem circularis ambitûs." cap. 4. p. 607. Seneca also treats very fully on the phænomena and theory of the Rainbow, in his Nat. Quæst. i. 3–8.

[3] *Vide supra*, also Meteor. iii. 2, and Seneca, Nat. Quæst. i. 3.

[4] Aristotle, Meteor. iii. 5. p. 581, observes, that the rainbow is less frequently seen in the summer, because the sun is more elevated, and that, consequently, a less portion of the arch is visible. See also Seneca, Nat. Quæst. i. 8. p. 692.

by frozen dew[1]. During the winter snow falls, but not hail; hail itself falls more frequently during the day than the night, and is more quickly melted than snow. There are no mists either in the summer or during the greatest cold of winter. There is neither dew nor hoar formed during great heat or winds, nor unless the night be serene. Fluids are diminished in bulk by being frozen, and, when the ice is melted, we do not obtain the same quantity of fluid as at first[2].

(61.) The clouds are varied in their colour and figure according as the fire which they contain is in excess or is absorbed by them.

CHAP. 62. (62.)—THE PECULIARITIES OF THE WEATHER IN DIFFERENT PLACES.

There are, moreover, certain peculiarities in certain places. In Africa dew falls during the night in summer. In Italy, at Locri, and at the Lake Velinum, there is never a day in which a rainbow is not seen[3]. At Rhodes and at Syracuse the sky is never so covered with clouds, but that the sun is visible at one time or another; these things, however, will be better detailed in their proper place. So far respecting the air.

CHAP. 63. (63.)—NATURE OF THE EARTH.

Next comes the earth, on which alone of all parts of nature we have bestowed the name that implies maternal veneration. It is appropriated to man as the heavens are to God. She receives us at our birth, nourishes us when born, and ever afterwards supports us; lastly, embracing us in her bosom when we are rejected by the rest of nature, she then covers us with especial tenderness; rendered sacred to us, inasmuch as she renders us sacred, bearing our monuments

[1] Aristotle treats at some length of dew, snow, and hail, in his Meteor. i. cap. 10, 11 & 12 respectively.

[2] When water is frozen, its bulk is increased in consequence of its assuming a crystalline structure. Any diminution which may be found to have taken place in the bulk of the fluid, when thawed, must be ascribed to evaporation or to some accidental circumstance.

[3] "Velini lacus ..... præcipiti cursu in gurgitem subjectum defertur, et illo aquarum lapsu, dispersis in aëra guttis humidis, ... iridis multiplicis phænomenon efficit ....." Alexandre, in Lemaire, i. 365.

and titles, continuing our names, and extending our memory, in opposition to the shortness of life. In our anger we imprecate her on those who are now no more[1], as if we were ignorant that she is the only being who can never be angry with man. The water passes into showers, is concreted into hail, swells into rivers, is precipitated in torrents; the air is condensed into clouds, rages in squalls; but the earth, kind, mild, and indulgent as she is, and always ministering to the wants of mortals, how many things do we compel her to produce spontaneously! What odours and flowers, nutritive juices, forms and colours! With what good faith does she render back all that has been entrusted to her! It is the vital spirit which must bear the blame of producing noxious animals; for the earth is constrained to receive the seeds of them, and to support them when they are produced. The fault lies in the evil nature which generates them. The earth will no longer harbour a serpent after it has attacked any one[2], and thus she even demands punishment in the name of those who are indifferent about it themselves[3]. She pours forth a profusion of medicinal plants, and is always producing something for the use of man. We may even suppose, that it is out of compassion to us that she has ordained certain substances to be poisonous, in order that when we are weary of life, hunger, a mode of death the most foreign to the kind disposition of the earth[4], might not consume us by a slow decay, that precipices might not lacerate our mangled bodies, that the unseemly punishment of the halter may not torture us, by stopping the breath of one who seeks

[1] We have an example in Martial, v. 34. 9, of the imprecation which has been common in all ages:

Mollia nec rigidus cespes tegat ossa, nec illi
Terra gravis fueris;

and in Seneca's Hippolytus, *sub finem*:

..... istam terra defossam premat,
Gravisque tellus impio capiti incubet.

[2] The author refers to this opinion, xxix. 23, when describing the effects of venomous animals.

[3] inertium; "ultione abstinentium," as explained by Alexandre, in Lemaire, i. 367.

[4] "Quod mortis genus a terræ meritis et benignitate valde abhorret." Hardouin, in Lemaire, i. 367.

his own destruction, or that we may not seek our death in the ocean, and become food for our graves, or that our bodies may not be gashed by steel. On this account it is that nature has produced a substance which is very easily taken, and by which life is extinguished, the body remaining undefiled and retaining all its blood, and only causing a degree of thirst. And when it is destroyed by this means, neither bird nor beast will touch the body, but he who has perished by his own hands is reserved for the earth.

But it must be acknowledged, that everything which the earth has produced, as a remedy for our evils, we have converted into the poison of our lives. For do we not use iron, which we cannot do without, for this purpose? But although this cause of mischief has been produced, we ought not to complain; we ought not to be ungrateful to this one part of nature[1]. How many luxuries and how many insults does she not bear for us! She is cast into the sea, and, in order that we may introduce seas into her bosom, she is washed away by the waves. She is continually tortured for her iron, her timber, stone, fire, corn, and is even much more subservient to our luxuries than to our mere support. What indeed she endures on her surface might be tolerated, but we penetrate also into her bowels, digging out the veins of gold and silver, and the ores of copper and lead; we also search for gems and certain small pebbles, driving our trenches to a great depth. We tear out her entrails in order to extract the gems with which we may load our fingers. How many hands are worn down that one little joint may be ornamented! If the infernal regions really existed, certainly these burrows of avarice and luxury would have penetrated into them. And truly we wonder that this same earth should have produced anything noxious! But, I suppose, the savage beasts protect her and keep off our sacrilegious hands[2]. For do we not dig among serpents and handle poisonous plants along with those veins of gold? But the Goddess shows herself more propitious to us, inasmuch as all this wealth ends in crimes,

[1] "Terra, inquit, sola est, e quatuor naturæ partibus sive elementis, adversus quam ingrati simus." Alexandre, in Lemaire, i. 368.

[2] "Est ironiæ formula. Quid, ait, feras et serpentes et venena terræ exprobramus, quæ ne ad tuendam quidem illam satis valent?" Alexandre, in Lemaire, i. 369.

slaughter, and war, and that, while we drench her with our blood, we cover her with unburied bones; and being covered with these and her anger being thus appeased, she conceals the crimes of mortals[1]. I consider the ignorance of her nature as one of the evil effects of an ungrateful mind.

CHAP. 64. (64.)—OF THE FORM OF THE EARTH.

Every one agrees that it has the most perfect figure[2]. We always speak of the ball of the earth, and we admit it to be a globe bounded by the poles. It has not indeed the form of an absolute sphere, from the number of lofty mountains and flat plains; but if the termination of the lines be bounded by a curve[3], this would compose a perfect sphere. And this we learn from arguments drawn from the nature of things, although not from the same considerations which we made use of with respect to the heavens. For in these the hollow convexity everywhere bends on itself, and leans upon the earth as its centre. Whereas the earth rises up solid and dense, like something that swells up and is protruded outwards. The heavens bend towards the centre, while the earth goes from the centre, the continual rolling of the heavens about it forcing its immense globe into the form of a sphere[4].

CHAP. 65. (65.)—WHETHER THERE BE ANTIPODES?

On this point there is a great contest between the learned

[1] "ossa vel insepulta cum tempore tellus occultat, deprimentia pondere suo mollitam pluviis humum." Alexandre, in Lemaire, i. 370.

[2] "figura prima." I may refer to the second chapter of this book, where the author remarked upon the form of the earth as perfect in all its parts, and especially adapted for its supposed position in the centre of the universe.

[3] ".... si capita linearum comprehendantur ambitu;" the meaning of this passage would appear to be: if the extremities of the lines drawn from the centre of the earth to the different parts of the surface were connected together, the result of the whole would be a sphere. I must, however, remark, that Hardouin interprets it in a somewhat different manner; "Si per extremitates linearum ductarum a centro ad *summos* quosque vertices montium circulus exigatur." Lemaire, i. 370.

[4] ".... immensum ejus globum in formam orbis assidua circa eam mundi volubilitate cogente." As Hardouin remarks, the word *mundus* is here used in the sense of *cœlum*. Lemaire, i. 371.

and the vulgar. We maintain, that there are men dispersed over every part of the earth, that they stand with their feet turned towards each other, that the vault of the heavens appears alike to all of them, and that they, all of them, appear to tread equally on the middle of the earth. If any one should ask, why those situated opposite to us do not fall, we directly ask in return, whether those on the opposite side do not wonder that we do not fall. But I may make a remark, that will appear plausible even to the most unlearned, that if the earth were of the figure of an unequal globe, like the seed of a pine[1], still it may be inhabited in every part.

But of how little moment is this, when we have another miracle rising up to our notice! The earth itself is pendent and does not fall with us; it is doubtful whether this be from the force of the spirit which is contained in the universe[2], or whether it would fall, did not nature resist, by allowing of no place where it might fall. For as the seat of fire is nowhere but in fire, nor of water except in water, nor of air except in air, so there is no situation for the earth except in itself, everything else repelling it. It is indeed wonderful that it should form a globe, when there is so much flat surface of the sea and of the plains. And this was the opinion of Dicæarchus, a peculiarly learned man, who measured the heights of mountains, under the direction of the kings, and estimated Pelion, which was the highest, at 1250 paces perpendicular, and considered this as not affecting the round figure of the globe. But this appears to me to be doubtful, as I well know that the summits of some of the Alps rise up by a long space of not less than 50,000 paces[3]. But what

[1] As our author admits of the existence of antipodes, and expressly states that the earth is a perfect sphere, we may conclude that the resemblance to the cone of the pine is to be taken in a very general sense. How far the ancients entertained correct opinions respecting the globular figure of the earth, or rather, at what period this opinion became generally admitted, it is perhaps not easy to ascertain. The lines in the Georgics, i. 242, 243, which may be supposed to express the popular opinion in the time of Virgil, certainly do not convey the idea of a sphere capable of being inhabited in all its parts:

Hic vertex nobis semper sublimis; at illum
Sub pedibus Styx atra videt, manesque profundi.

[2] "spiritus vis mundo nclusi."

[3] "..... Alpium vertices, longo tractu, nec breviore quinquaginta

the vulgar most strenuously contend against is, to be compelled to believe that the water is forced into a rounded figure[1]; yet there is nothing more obvious to the sight among the phænomena of nature. For we see everywhere, that drops, when they hang down, assume the form of small globes, and when they are covered with dust, or have the down of leaves spread over them, they are observed to be completely round; and when a cup is filled, the liquid swells up in the middle. But on account of the subtile nature of the fluid and its inherent softness, the fact is more easily ascertained by our reason than by our sight. And it is even more wonderful, that if a very little fluid only be added to a cup when it is full, the superfluous quantity runs over, whereas the contrary happens if we add a solid body, even as much as would weigh 20 denarii. The reason of this is, that what is dropt in raises up the fluid at the top, while what is poured on it slides off from the projecting surface. It is from the same cause[2] that the land is not visible from the body of a ship when it may be seen from the mast; and that when a vessel is receding, if any bright object be fixed to the mast, it seems gradually to descend and finally to become invisible. And the ocean, which we admit to be without limits, if it had any other figure, could it cohere and exist without falling, there being no external margin to contain it? And the same wonder still recurs, how is it that the extreme parts of the sea, although it be in the form of a globe, do not fall down? In opposition to which doctrine, the Greeks, to their great joy and glory, were the first to teach us, by their subtile geometry, that this could not happen, even if the seas were flat, and of the figure which they appear to be. For since water always runs from a higher to

millibus passuum assurgere." To avoid the apparent improbability of the author conceiving of the Alps as 50 miles high, the commentators have, according to their usual custom, exercised their ingenuity in altering the text. See Poinsinet, i. 206, 207, and Lemaire, i. 373. But the expression does not imply that he conceived them as 50 miles in perpendicular height, but that there is a continuous ascent of 50 miles to get to the summit. This explanation of the passage is adopted by Alexandre; Lemaire, *ut supra*. For what is known of Dicæarchus I may refer to Hardouin, Index Auctorum, in Lemaire, i. 181.

1 "coactam in verticem aquarum quoque figuram."

2 "aquarum nempe convexitas." Alexandre, in Lemaire, i. 374.

a lower level, and this is admitted to be essential to it, no one ever doubted that the water would accumulate on any shore, as much as its slope would allow it. It is also certain, that the lower anything is, so much the nearer is it to the centre, and that all the lines which are drawn from this point to the water which is the nearest to it, are shorter than those which reach from the beginning of the sea to its extreme parts[1]. Hence it follows, that all the water, from every part, tends towards the centre, and, because it has this tendency, does not fall.

CHAP. 66.—HOW THE WATER IS CONNECTED WITH THE EARTH. OF THE NAVIGATION OF THE SEA AND THE RIVERS.

We must believe, that the great artist, Nature, has so arranged it, that as the arid and dry earth cannot subsist by itself and without moisture, nor, on the other hand, can the water subsist unless it be supported by the earth, they are connected by a mutual union. The earth opens her harbours, while the water pervades the whole earth, within, without, and above; its veins running in all directions, like connecting links, and bursting out on even the highest ridges; where, forced up by the air, and pressed out by the weight of the earth, it shoots forth as from a pipe, and is so far from being in danger of falling, that it bounds up to the highest and most lofty places. Hence the reason is obvious, why the seas are not increased by the daily accession of so many rivers[2].

(66.) The earth has, therefore, the whole of its globe girt, on every side, by the sea flowing round it. And this is not a

[1] "Quam quæ ad extremum mare a primis aquis." I profess myself altogether unable to follow the author's mode of reasoning in this paragraph, or to throw any light upon it. He would appear to be arguing in favour of the actual flatness of the surface of the ocean, whereas his previous remarks prove its convexity.

[2] Alexandre remarks on this passage, "Nempe quod remotissimos etiam fontes alat oceanus. Sed omittit Plinius vaporationis intermedia ope hoc fieri." Lemaire, i. 376. Aristotle has written at considerable length on the origin of springs, in his Meteor. i. 13. p. 543 *et seq.* He argues against the opinion of those who suppose that the water of springs is entirely derived from evaporation. Seneca's account of the origin of springs is found in his Nat. Quæst. iii. 1.

point to be investigated by arguments, but what has been ascertained by experience.

CHAP. 67. (67.)—WHETHER THE OCEAN SURROUNDS THE EARTH.

The whole of the western ocean is now navigated, from Gades and the Pillars of Hercules, round Spain and Gaul. The greater part of the northern ocean has also been navigated, under the auspices of the Emperor Augustus, his fleet having been carried round Germany to the promontory of the Cimbri[1]; from which spot they descried an immense sea, or became acquainted with it by report, which extends to the country of the Scythians, and the districts that are chilled by excessive moisture[2]. On this account it is not at all probable, that the ocean should be deficient in a region where moisture so much abounds. In like manner, towards the east, from the Indian sea, all that part which lies in the same latitude[3], and which bends round towards the Caspian[4], has been explored by the Macedonian arms, in the reigns of Seleucus and Antiochus, who wished it to be named after themselves, the Seleucian or Antiochian Sea. About the Caspian, too, many parts of the shores of the ocean have been explored, so that nearly the whole of the north has been sailed over in one direction or another. Nor can our argument be much affected by the point that has been so much discussed, respecting the Palus Mæotis, whether it be a bay of the same ocean[5], as is, I understand, the opinion of some persons, or whether it be the overflowing of a narrow channel connected with a different ocean[6]. On the other side of Gades, proceeding from the same western point, a great part of the southern ocean,

[1] The voyage which is here alluded to was probably that performed by Drusus; it is mentioned by Dio, lib. iv., Suetonius, Claud. § 1, Vel. Paterculus, ii. 106, and by Tacitus, Germ. § 34.

[2] What is here spoken of we may presume to have been that part of the German Ocean which lies to the N.W. of Denmark; the term Scythian was applied by the ancients in so very general a way, as not to afford any indication of the exact district so designated.

[3] "Sub eodem sidere;" "which lies under the same star."

[4] The ancients conceived the Caspian to be a gulf, connected with the northern ocean. Our author gives an account of it, vi. 15.

[5] That is, of the Caspian Sea.

[6] The remarks which our author makes upon the Palus Mæotis, in the

along Mauritania, has now been navigated. Indeed the greater part of this region, as well as of the east, as far as the Arabian Gulf, was surveyed in consequence of Alexander's victories. When Caius Cæsar, the son of Augustus[1], had the conduct of affairs in that country, it is said that they found the remains of Spanish vessels which had been wrecked there. While the power of Carthage was at its height, Hanno published an account of a voyage which he made from Gades to the extremity of Arabia[2]; Himilco was also sent, about the same time, to explore the remote parts of Europe. Besides, we learn from Corn. Nepos, that one Eudoxus, a contemporary of his[3], when he was flying from king Lathyrus, set out from the Arabian Gulf, and was carried as far as Gades[4]. And long before him, Cælius Antipater[5] informs us, that he had seen a person who had sailed from Spain to Æthiopia for the purposes of trade. The same Cornelius Nepos, when speaking of the northern circumnavigation, tells us that Q. Metellus Celer, the colleague of L. Afranius in the consulship, but then a proconsul in Gaul[6], had a present made to him by the king of the Suevi, of certain Indians, who sailing from India for the purpose of commerce, had been driven by tempests into Germany[7]. Thus it appears, that the seas which flow com-

different parts of his work, ii. 112 and vi. 7, appear so inconsistent with each other, that we must suppose he indiscriminately borrowed them from various writers, without comparing their accounts, or endeavouring to reconcile them to each other. Such inaccuracies may be thought almost to justify the censure of Alexandre, who styles our author, "indiligens plane veri et falsi compilator, et ubi dissentiunt auctores, nunquam aut raro sibi constans." Lemaire, i. 378.

[1] The son of Agrippa, whom Augustus adopted. Hardouin, in Lemaire, i. 378.

[2] See Beloe's Herodotus, ii. 393, 394, for an account of the voyage round Africa that was performed by the Phœnicians, who were sent to explore those parts by Necho king of Egypt.

[3] It is generally supposed that C. Nepos lived in the century previous to the Christian æra. Ptolemy Lathyrus commenced his reign U.C. 627 or B.C. 117, and reigned for 36 years. The references made to C. Nepos are not found in any of his works now extant.

[4] We have previously referred to Eudoxus, note [3], p. 78.

[5] We have a brief account of Antipater in Hardouin's Index Auctorum; Lemaire, i. 162.

[6] We are informed by Alexandre that this was in the year of the City 691, the same year in which Cicero was consul; see note in Lemaire, i. 379.

[7] It is scarcely necessary to remark, that the account here given must

pletely round the globe, and divide it, as it were, into two parts[1], exclude us from one part of it, as there is no way open to it on either side. And as the contemplation of these things is adapted to detect the vanity of mortals, it seems incumbent on me to display, and lay open to our eyes, the whole of it, whatever it be, in which there is nothing which can satisfy the desires of certain individuals.

CHAP. 68. (68.)—WHAT PART OF THE EARTH IS INHABITED.

In the first place, then, it appears, that this should be estimated at half the globe[2], as if no portion of this half was encroached upon by the ocean. But surrounding as it does the whole of the land, pouring out and receiving all the other waters, furnishing whatever goes to the clouds, and feeding the stars themselves, so numerous and of such great size as they are, what a great space must we not suppose it to occupy! This vast mass must fill up and occupy an infinite extent. To this we must add that portion of the remainder which the heavens[3] take from us. For the globe is divided into five parts[4], termed zones, and all that portion is subject to severe cold and perpetual frost which is under the two extremities, about each of the poles, the nearer of which is called the north, and the opposite the south, pole. In all these regions there is perpetual darkness, and, in consequence of the aspect of the milder stars being turned from them, the light is malignant, and only like the whiteness which is produced by hoar frost. The middle of the earth, over which is the orbit of the sun, is parched and burned by the flame, and is consumed by being so near the heat. There are only two of the zones which are temperate, those which lie between the torrid and the frigid zones, and these are separated from each other, in consequence of the scorching heat of the heavenly bodies.

be incorrect; the reader who may be disposed to learn the opinions of the commentators on this point, may consult the notes in Poinsinet and Lemaire *in loco*.

[1] Dividuo globo; "Eoas partes a vespertinis dividente oceano." Alexandre in Lemaire, i. 380.

[2] "Jam primum in dimidio computari videtur."

[3] "Cœlum;" the rigour of the climate.

[4] The division of the globe into five zones is referred to by Virgil, Geor. i. 233–239, and by Ovid, Met. i. 45, 46.

It appears, therefore, that the heavens take from us three parts of the earth; how much the ocean steals is uncertain.

And with respect to the part which is left us, I do not know whether that is not even in greater danger. This same ocean, insinuating itself, as I have described it, into a number of bays, approaches with its roaring[1] so near to the inland seas, that the Arabian Gulf is no more than 115 miles from the Egyptian Sea[2], and the Caspian only 375 miles from the Euxine. It also insinuates itself into the numerous seas by which it separates Africa, Europe, and Asia; hence how much space must it occupy? We must also take into account the extent of all the rivers and the marshes, and we must add the lakes and the pools. There are also the mountains, raised up to the heavens, with their precipitous fronts; we must also subtract the forests and the craggy valleys, the wildernesses, and the places, which, from various causes, are desert. The vast quantity which remains of the earth[3], or rather, as many persons have considered it, this speck of a world[4] (for the earth is no more in regard to the universe), this is the object, the seat of our glory—here we bear our honours, here we exercise our power, here we covet wealth, here we mortals create our disturbances, here we continually carry on our wars, aye, civil wars, even, and unpeople the earth by mutual slaughter. And not to dwell on public feuds, entered into by nations against each other, here it is that we drive away our neighbours, and enclose the land thus seized upon within our own fence[5]; and yet the man who has most extended his boundary, and has expelled the inhabitants for ever so great a distance, after all, what mighty portion of the earth is he master of? And even when his avarice has been the most completely satisfied, what part of it can he take with him into the grave?

[1] "....interna maria allatrat, ..."

[2] This is considerably more than the distance in the present day. The Isthmus of Suez appears, according to the statement of the most accurate geographers, to be about 70 miles in breadth.

[3] Hæ tot portiones terræ, as Alexandre correctly remarks, "ironice dictum. Quam paucæ enim supersunt!" Lemaire, i. 383.

[4] "Mundi punctus." This expression, we may presume, was taken from Seneca; "Hoc est illud punctum, quod inter tot gentes ferro et igni dividitur." Nat. Quæst. i. præf. p. 681.

Nostro solo adfodimus; "addimus, adjungimus, annectimus, ut una fossione aretur." Hardouin, in Lemaire, i. 383.

CHAP. 69. (69.)—THAT THE EARTH IS IN THE MIDDLE OF THE WORLD.

It is evident from undoubted arguments, that the earth is in the middle of the universe[1], but it is the most clearly proved by the equality of the days and the nights at the equinox[2]. It is demonstrated by the quadrant[3], which affords the most decisive confirmation of the fact, that unless the earth was in the middle, the days and nights could not be equal; for, at the time of the equinox, the rising and setting of the sun are seen on the same line, and the rising of the sun, at the summer solstice, is on the same line with its setting at the winter solstice; but this could not happen if the earth was not situated in the centre

CHAP. 70. (70.)—OF THE OBLIQUITY OF THE ZONES[4].

The three circles[5], which are connected with the above-mentioned zones, distinguish the inequalities of the seasons; these are, the solstitial circle, which proceeds from the part of the Zodiac the highest to us and approaching the nearest to the district of the north; on the other side, the brumal, which is towards the south pole; and the equinoctial, which traverses the middle of the Zodiac.

CHAP. 71.—OF THE INEQUALITY OF CLIMATES.

The cause of the other things which are worthy of our admiration depends on the figure of the earth itself, which, together with all its waters, is proved, by the same arguments, to be a globe. This certainly is the cause why the stars of the northern portion of the heavens never set to us, and why, on the other hand, those in the south never rise, and again, why the latter can never be seen by the former, the globe of the earth rising up and concealing them. The

[1] "Mundi totius." [2] "Æquinoctii paribus horis."

[3] Dioptra. "Græce *διόπτρα*, instrumentum est geometricum, *un quart de cercle*, quo apparentes rerum inter se distantiæ anguli apertura dijudicantur." Alexandre, in Lemaire, i. 384.

[4] This title does not correspond with the contents of the chapter.

[5] "Tropici duo, cum æquinoctiali circulo;" Hardouin, in Lemaire, i. 384.

Northern Wain is never seen in Troglodytice[1], nor in Egypt, which borders on it[2]; nor can we, in Italy, see the star Canopus[3], or Berenice's Hair[4]; nor what, under the Emperor Augustus, was named Cæsar's Throne, although they are, there[5], very brilliant stars. The curved form of the earth is so obvious, rising up like a ridge, that Canopus appears to a spectator at Alexandria to rise above the horizon almost the quarter of a sign; the same star at Rhodes appears, as it were, to graze along the earth, while in Pontus it is not seen at all; where the Northern Wain appears considerably elevated. This same constellation cannot be seen at Rhodes, and still less at Alexandria. In Arabia, in the month of November, it is concealed during the first watch of the night, but may be seen during the second[6]; in Meroë it is seen, for a short time, in the evening, at the solstice, and it is visible at day-break, for a few days before the rising of Arcturus[7]. These facts have been principally ascertained by the expeditions of navigators; the sea appearing more elevated or depressed in certain parts[8]; the stars suddenly coming into view, and, as it were, emerging from the water, after having been concealed by the bulging out of the globe[9]. But the heavens do not, as some suppose, rise higher at one

[1] The Troglodytice of the ancients may be considered as nearly corresponding to the modern Abyssinia and Nubia.

[2] This remark is incorrect, as far as respects nearly the whole of Egypt; see the remarks of Marcus, in Ajasson, ii. 245.

[3] This is a star of the first magnitude in the southern constellation of Argo; we have a similar statement in Manilius, i. 216, 217.

[4] The commentators suppose that the star or constellation here referred to cannot be the same with what bears this name on the modern celestial atlas; vide Hardouin *in loco*, also Marc. in Ajasson, *ut supra*. The constellation of Berenice's hair forms the subject of Catullus's 67th poem.

[5] In Troglodytice and in Egypt.

[6] The first watch of the night was from 6 P.M. to 9; the second from 9 to midnight.

[7] According to Columella, xi. 2. 369, this was 9 Calend. Mart., corresponding to the 21st of February.

[8] "In alia adverso, in alia prono mari." I have adopted the opinion of Alexandre, who explains the terms "adverso" and "prono," "ascendenti ad polum," and "ad austrum devexo;" a similar sense is given to the passage by Poinsinet and Ajasson, in their translations.

[9] "Anfractu pilæ." See Manilius, i. 206 *et seq.* for a similar mode of expression.

pole, otherwise[1] its stars would be seen from all parts of the world; they indeed are supposed to be higher by those who are nearest to them, but the stars are sunk below the horizon to those who are more remote. As this pole appears to be elevated to those who are beneath it; so, when we have passed along the convexity of the earth, those stars rise up, which appear elevated to the inhabitants of those other districts; all this, however, could not happen unless the earth had the shape of a globe.

CHAP. 72.—IN WHAT PLACES ECLIPSES ARE INVISIBLE, AND WHY THIS IS THE CASE.

Hence it is that the inhabitants of the east do not see those eclipses of the sun or of the moon which occur in the evening, nor the inhabitants of the west those in the morning, while such as take place at noon are more frequently visible[2]. We are told, that at the time of the famous victory of Alexander the Great, at Arbela[3], the moon was eclipsed at the second hour of the night, while, in Sicily, the moon was rising at the same hour. The eclipse of the sun which occurred the day before the calends of May, in the consulship of Vipstanus and Fonteius[4], not many years ago, was seen in Campania between the seventh and eighth hour of the day; the general Corbulo informs us, that it was seen

[1] "Aut;" as Poinsinet remarks, "*aut* est ici pour *alioqui*;" and he quotes another passage from our author, xix. 3, where the word is employed in a similar manner.

[2] We may presume that the author meant to convey the idea, that the eclipses which are visible in any one country are not so in those which are situated under a different meridian. The terms "vespertinos," "matutinos," and "meridianos," refer not to the time of the day, but to the situation of the eclipse, whether recurring in the western, eastern, or southern parts of the heavens.

[3] Brewster, in the art. "Chronology," p. 415, mentions this eclipse as having taken place Sept. 21st, U.C. 331, eleven days before the battle of Arbela; while, in the same art. p. 423, the battle is said to have taken place on Oct. 2nd, eleven days after a total eclipse of the moon.

[4] It took place on the 30th of April, in the year of the City 811, A.D. 59; see Brewster, *ubi supra*. It is simply mentioned by Tacitus, Ann. xiv. 12, as having occurred among other prodigies which took place at this period.

in Armenia, between the eleventh and twelfth hour[1]; thus the curve of the globe both reveals and conceals different objects from the inhabitants of its different parts. If the earth had been flat, everything would have been seen at the same time, from every part of it, and the nights would not have been unequal; while the equal intervals of twelve hours, which are now observed only in the middle of the earth, would in that case have been the same everywhere.

CHAP. 73. (71.)—WHAT REGULATES THE DAYLIGHT ON THE EARTH.

Hence it is that there is not any one night and day the same, in all parts of the earth, at the same time; the intervention of the globe producing night, and its turning round producing day[2]. This is known by various observations. In Africa and in Spain it is made evident by the Towers of Hannibal[3], and in Asia by the beacons, which, in consequence of their dread of pirates, the people erected for their protection; for it has been frequently observed, that the signals, which were lighted at the sixth hour of the day, were seen at the third hour of the night by those who were the most remote[4]. Philonides, a

[1] We have an account of Corbulo's expedition to Armenia in Dion Cassius, lx. 19–24, but there is no mention of the eclipse or of any peculiar celestial phænomenon.

[2] The terms employed in the original are "oppositu" and "ambitu." Alexandre's explanation of the first is, "quum globi terraquei crassitudo interposita solis arcet radios;" and of the second, "quum nostra hujus globi pars a sole ambitur." Lemaire, i. 389.

[3] One of these towers is mentioned by Livy, xxxiii. 48; it is said to have been situated between Acholla and Thapsus, on the sea-coast.

[4] Hardouin, according to his usual custom, employs all his learning and ingenuity to give a plausible explanation of this passage. Alexandre, as it must be confessed, with but too much reason, remarks, "Frustra desudavit Harduinus ut sanum aliquem sensum ex illis Plinii deliramentis excuteret." He correctly refers the interval of time, which was said to occur between these signals, not to any astronomical cause, but to the necessary delay which took place in the transmission of them. He concludes, "Sed ad cursum solis hoc referre, dementiæ est. Nam ut tanta horarum differentia intersit, si moram omnem in speculandis ac transmittendis signis sustuleris, necesse erit observatores illos ultimos 135 gradibus, id est, sesquidimidio hemisphærio, a primis distare turribus. Recte igitur incredibilem Plinii credulitatem ludibrio vertit Baylius in Dictionario suo." Lemaire, i. 389.

courier of the above-mentioned Alexander, went from Sicyon to Elis, a distance of 1200 stadia, in nine hours, while he seldom returned until the third hour of the night, although the road was down-hill[1]. The reason is, that, in going, he followed the course of the sun, while on his return, in the opposite direction, he met the sun and left it behind him. For the same reason it is, that those who sail to the west, even on the shortest day, compensate for the difficulty of sailing in the night and go farther[2], because they sail in the same direction with the sun.

CHAP. 74. (72.)—REMARKS ON DIALS, AS CONNECTED WITH THIS SUBJECT.

The same dial-plates[3] cannot be used in all places, the shadow of the sun being sensibly different at distances of 300, or at most of 500 stadia[4]. Hence the shadow of the dial-pin, which is termed the gnomon, at noon and at the summer solstice, in Egypt, is a little more than half the length of the gnomon itself. At the city of Rome it is only $\frac{1}{9}$ less than the gnomon, at Ancona not more than $\frac{1}{33}$ less, while in the part of Italy which is called Venetia, at the same hour, the shadow is equal to the length of the gnomon[5].

[1] The distance, as here stated, is about 150 miles, which he is said to have performed in nine hours, but that the same distance, in returning, required fifteen hours. We have here, as on the former occasion, a note of Hardouin's to elucidate the statement of the author. On this Alexandre observes, "Optime; sed in tam parva locorum distantia, Elidis et Sicyonis horologia vix quinque unius horæ sexagesimis differre poterant; quare eunti ac redeunti ne discrimen quidem quadrantis horæ intererat. Ineptos igitur auctores sequitur hoc quoque loco Plinius." Lemaire, i. 390, 391.

[2] "Vincunt spatia nocturnæ navigationis." This expression would appear to imply, that the author conceived some physical difficulty in sailing during the night, and so it seems to be understood by Alexandre; vide not. *in loco.*

[3] "Vasa horoscopica." "Vasa horoscopica appellat horologia in plano descripta, horizonti ad libellam respondentia. Vasa dicuntur, quod arca in qua lineæ ducebantur, labri interdum instar et conchæ erat, cujus in margine describebantur horæ. Horoscopa, ab ὥρα et σκοπέω, hoc est, ab inspiciendis horis." Hardouin, in Lemaire, i. 391.

[4] These distances are respectively about 38 and 62 miles.

[5] We are not to expect any great accuracy in these estimates, and we accordingly find, that our author, when referring to the subject in his

CHAP. 75. (73.)—WHEN AND WHERE THERE ARE NO SHADOWS.

It is likewise said, that in the town of Syene, which is 5000 stadia south of Alexandria[1], there is no shadow at noon, on the day of the solstice; and that a well, which was sunk for the purpose of the experiment, is illuminated by the sun in every part. Hence it appears that the sun, in this place, is vertical, and Onesicritus informs us that this is the case, about the same time, in India, at the river Hypasis[2]. It is well known, that at Berenice, a city of the Troglodytæ, and 4820 stadia beyond that city, in the same country, at the town of Ptolemais, which was built on the Red Sea, when the elephant was first hunted, this same thing takes place for forty-five days before the solstice and for an equal length of time after it, and that during these ninety days the shadows are turned towards the south[3]. Again, at Meroë, an island in the Nile and the metropolis of the Æthiopians, which is 5000 stadia[4] from Syene, there are no shadows at two periods of the year, viz. when the sun is in the 18th degree of Taurus and in the 14th of Leo[5]. The Oretes, a people of India, have a mountain named Maleus[6], near which the shadows in sum-

6th book, ch. 39, makes the shadow at Ancona $\frac{1}{15}$ greater than the gnomon, while, in Venetia, which is more northerly, he says, as in the present chapter, that the shadow and the gnomon are equal in length. See the remarks of M. Alexandre in Lemaire, *ut supra*.

[1] This would be about 625 miles. Strabo, ii. 114, and Lucan, ii. 587, give the same distance, which is probably nearly correct. Syene is, however, a little to the north of the tropic.

[2] This remark is not correct, as no part of this river is between the tropics. For an account of Onesicritus see Lemaire, i. 203, 204.

[3] "In meridiem umbras jaci." M. Ajasson translates this passage, "les ombres tombent pendant quatre-vingt-dix jours sur le point central du méridien." ii. 165. But I conceive that Holland's version is more correct, "for 90 days' space all the shadows are cast into the south." i. 36. The remarks of M. Alexandre are to the same effect; "..... ut bis solem in zenitho haberet (Ptolemais), Maii mensis et Augusti initio; interea vero, solem e septemtrione haberet." Lemaire, i. 393.

[4] About 625 miles.

[5] These days correspond to the 8th of May and the 4th of August respectively.

[6] There is considerable uncertainty respecting the identity of this mountain; our author refers to it in a subsequent part of his work, where it is

mer fall towards the south and in winter towards the north. The seven stars of the Great Bear are visible there for fifteen nights only. In India also, in the celebrated sea-port Patale[1], the sun rises to the right hand and the shadows fall towards the south. While Alexander was staying there it was observed, that the seven northern stars were seen only during the early part of the night[2]. Onesicritus, one of his generals, informs us in his work, that in those places in India where there are no shadows, the seven stars are not visible[3]; these places, he says, are called "Ascia[4]," and the people there do not reckon the time by hours[5].

CHAP. 76. (74.)—WHERE THIS TAKES PLACE TWICE IN THE YEAR AND WHERE THE SHADOWS FALL IN OPPOSITE DIRECTIONS.

Eratosthenes informs us, that in the whole of Troglodytice, for twice forty-five days in the year, the shadows fall in the contrary direction[6].

CHAP. 77. (75.)—WHERE THE DAYS ARE THE LONGEST AND WHERE THE SHORTEST.

Hence it follows, that in consequence of the daylight increasing in various degrees, in Meroë the longest day

said to be in the country of the Monedes and Suari; vi. 22. See the note of Alexandre in Lemaire, i. 394.

[1] Our author, in a subsequent part of his work, vi. 23, describes the island of Patale as situated near the mouth of the Indus; he again refers to it, xii. 25. His account of the position of the sun does not, however, apply to this place.

[2] If we may suppose this to have been actually the case, we might calculate the time of the year when Alexander visited this place and the length of his stay.

[3] We may presume, that our author means to say no more than that, in those places, they are occasionally invisible; literally the observation would not apply to any part of India.

[4] ἄσκια, shadowless.

[5] If this really were the case, it could have no relation to the astronomical position of the country.

[6] "In contrarium," contrary to what takes place at other times, *i. e.* towards the south. This observation is not applicable to the whole of this country, as its northern and southern parts differ from each other by seven or eight degrees of latitude. For an account of Eratosthenes see Lemaire, i. 186.

consists of twelve æquinoctial hours and eight parts of an hour[1], at Alexandria of fourteen hours, in Italy of fifteen, in Britain of seventeen; where the degree of light, which exists in the night, very clearly proves, what the reason of the thing also obliges us to believe, that, during the solstitial period, as the sun approaches to the pole of the world, and his orbit is contracted, the parts of the earth that lie below him have a day of six months long, and a night of equal length when he is removed to the south pole. Pytheas, of Marseilles[2], informs us, that this is the case in the island of Thule[3], which is six days' sail from the north of Britain. Some persons also affirm that this is the case in Mona, which is about 200 miles from Camelodunum[4], a town of Britain.

CHAP. 78. (76.)—OF THE FIRST DIAL.

Anaximenes the Milesian, the disciple of Anaximander, of whom I have spoken above[5], discovered the theory of shadows and what is called the art of dialling, and he was the first who exhibited at Lacedæmon the dial which they call sciothericon[6].

[1] "Hora duodecim in partes, ut as in totidem uncias dividebatur. Octonas igitur partes horæ antiquæ, sive bessem, ut Martianus vocat, nobis probe repræsentant horarum nostratium 40 sexagesimæ, quas minutas vocamus." Alexandre in Lemaire, i. 396.

[2] For a notice of Pytheas see Lemaire, i. 210. He was a geographer and historian who lived in the time of Ptolemy Philadelphus; but his veracity does not appear to have been highly estimated by his contemporaries.

[3] The Thule of Pliny has been generally supposed to be the Shetland Isles. What is here asserted respecting the length of the day, as well as its distance from Britain, would indeed apply much more correctly to Iceland than to Shetland; but we have no evidence that Iceland was known to the ancients. Our author refers to the length of the day in Thule in two subsequent parts of his work, iv. 30 and vi. 36.

[4] Supposed to be Colchester in Essex; while the Mona of Pliny appears to have been Anglesea. It is not easy to conceive why the author measured the distance of Mona from Camelodunum.

[5] Chap. 6 of this book.

[6] a σκιὰ, umbra, and θηράω, sector. It has been a subject for discussion by the commentators, how far this instrument of Anaximenes is entitled to the appellation of a dial, whether it was intended to mark the hours, or to serve for some other astronomical purpose. See Hardouin in Lemaire, i. 398, 399. It has been correctly remarked by Brotier, that we have an account of a much more ancient dial in the 2nd book of Kings, xx. 9, 11.

CHAP. 79 (77.)—OF THE MODE IN WHICH THE DAYS ARE COMPUTED.

The days have been computed by different people in different ways. The Babylonians reckoned from one sunrise to the next; the Athenians from one sunset to the next; the Umbrians from noon to noon; the multitude, universally, from light to darkness; the Roman priests and those who presided over the civil day, also the Egyptians and Hipparchus, from midnight to midnight[1]. It appears that the interval from one sunrise to the next is less near the solstices than near the equinoxes, because the position of the zodiac is more oblique about its middle part, and more straight near the solstice[2].

CHAP. 80. (78.)—OF THE DIFFERENCE OF NATIONS AS DEPENDING ON THE NATURE OF THE WORLD.

To these circumstances we must add those that are connected with certain celestial causes. There can be no doubt, that the Æthiopians are scorched by their vicinity to the sun's heat, and they are born, like persons who have been burned, with the beard and hair frizzled[3]; while, in the opposite and frozen parts of the earth, there are nations with white skins and long light hair. The latter are savage from the inclemency of the climate, while the former are dull from its variableness[4]. We learn, from the form of the

[1] A. Gellius, iii. 3, informs us, that the question concerning the commencement of the day was one of the topics discussed by Varro, in his book "Rerum Humanarum:" this work is lost. We learn from the notes of Hardouin, Lemaire, i. 399, that there are certain countries in which all these various modes of computation are still practised; the last-mentioned is the one commonly employed in Europe.

[2] It has been supposed, that in this passage the author intended to say no more than that the nights are shorter at the summer solstice than at the other parts of the year; see Alexandre in Lemaire, i. 399, 400. But to this, I conceive, it may be objected, that the words "inter ortus solis" can scarcely apply to the period while the sun is below the horizon, and that the solstices generally would seem to be opposed to the equinoxes generally. Also the words "obliquior" and "rectior" would appear to have some farther reference than merely to the length of time during which the sun is above or below the horizon.

[3] "Vibrato;" the same term is applied by Turnus to the hair of Æneas; Æn. xii. 100.

[4] "Mobilitate hebetes;" it is not easy to see the connexion between these two circumstances.

legs, that in the one, the fluids, like vapour, are forced into the upper parts of the body, while in the other, being a gross humour, it is drawn downwards into the lower parts[1]. In the cold regions savage beasts are produced, and in the others, various forms of animals, and many kinds of birds[2]. In both situations the body grows tall, in the one case by the force of fire, and in the other by the nutritive moisture.

In the middle of the earth there is a salutary mixture of the two, a tract fruitful in all things, the habits of the body holding a mean between the two, with a proper tempering of colours; the manners of the people are gentle, the intellect clear[3], the genius fertile and capable of comprehending every part of nature. They have formed empires, which has never been done by the remote nations; yet these latter have never been subjected by the former, being severed from them and remaining solitary, from the effect produced on them by their savage nature.

CHAP. 81. (79.)—OF EARTHQUAKES.

According to the doctrine of the Babylonians, earthquakes and clefts of the earth, and occurrences of this kind, are supposed to be produced by the influence of the stars, especially of the three to which they ascribe thunder[4]; and to be caused by the stars moving with the sun, or being in conjunction with it, and, more particularly, when they are in the quartile aspect[5]. If we are to credit the report, a

[1] There is a passage in Galen, De Temperamentis, iii. 6, which may appear to sanction the opinion of our author; "Siccos esse, quibus macra sunt crura; humidos, quibus crassa."

[2] The latter part of the remark is correct, but the number of ferocious animals is also greater in the warmer regions; there is, in fact, a greater variety in all the productions of nature in the warmer districts of the globe, except in those particular spots where animal or vegetable life is counteracted by some local circumstances, as in many parts of Asia and Africa by the want of water.

[3] "Sensus liquidus;" Alexandre explains this expression, "judicium sanum, mens intelligendo apta." Lemaire, i. 401.

[4] Saturn, Jupiter and Mars: see the 8th chapter of this book.

[5] "Vel quando meant cum Sole in conjunctione cum eo, vel quando cum eo conveniunt in aspectu, maxime vero in quadrato, qui fit, quum distant a Sole quarta mundi sive cœli parte." Hardouin in Lemaire, i. 401.

most admirable and immortal spirit, as it were of a divine nature, should be ascribed to Anaximander the Milesian, who, they say, warned the Lacedæmonians to beware of their city and their houses[1]. For he predicted that an earthquake was at hand, when both the whole of their city was destroyed and a large portion of Mount Taygetus, which projected in the form of a ship, was broken off, and added farther ruin to the previous destruction. Another prediction is ascribed to Pherecydes, the master of Pythagoras, and this was divine; by a draught of water from a well, he foresaw and predicted that there would be an earthquake in that place[2]. And if these things be true, how nearly do these individuals approach to the Deity, even during their lifetime! But I leave every one to judge of these matters as he pleases. I certainly conceive the winds to be the cause of earthquakes; for the earth never trembles except when the sea is quite calm, and when the heavens are so tranquil that the birds cannot maintain their flight, all the air which should support them being withdrawn[3]; nor does it ever happen until after great winds, the gust being pent up, as it were, in the fissures and concealed hollows. For the trembling of the earth resembles thunder in the clouds; nor does the yawning of the earth differ from the bursting of the lightning; the enclosed air struggling and striving to escape[4].

CHAP. 82. (80.)—OF CLEFTS OF THE EARTH.

The earth is shaken in various ways, and wonderful effects are produced[5]; in one place the walls of cities being thrown

[1] "Ut urbem et tecta custodirent." This anecdote is referred to by Cicero, who employs the words "ut urbem et tecta linquerent." De Divin. i. 112. [2] This anecdote is also referred to by Cicero, de Div. ii.

[3] It has been observed that earthquakes, as well as other great convulsions of nature, are preceded by calms; it has also been observed that birds and animals generally exhibit certain presentiments of the event, by something peculiar in their motions or proceedings; this circumstance is mentioned by Aristotle, Meteor. ii. 8, and by Seneca, Nat. Quæst. vi. 12.

[4] It is scarcely necessary to remark, that this supposed resemblance or analogy is entirely without foundation. The phænomena of earthquakes are described by Aristotle, De Mundo, cap. 4, and Meteor. ii. 7 and 8; also by Seneca in various parts of the 6th book of his Quæst. Nat.

[5] On this subject we shall find much curious matter in Aristotle's Treatise de Mundo, cap. 4.

down, and in others swallowed up by a deep cleft[1]; sometimes great masses of earth are heaped up, and rivers forced out, sometimes even flame and hot springs[2], and at others the course of rivers is turned. A terrible noise precedes and accompanies the shock[3]; sometimes a murmuring, like the lowing of cattle, or like human voices, or the clashing of arms. This depends on the substance which receives the sound, and the shape of the caverns or crevices through which it issues; it being more shrill from a narrow opening, more hoarse from one that is curved, producing a loud reverberation from hard bodies, a sound like a boiling fluid[4] from moist substances, fluctuating in stagnant water, and roaring when forced against solid bodies. There is, therefore, often the sound without any motion. Nor is it a simple motion, but one that is tremulous and vibratory. The cleft sometimes remains, displaying what it has swallowed up; sometimes concealing it, the mouth being closed and the soil being brought over it, so that no vestige is left; the city being, as it were, devoured, and the tract of country engulfed. Maritime districts are more especially subject to shocks. Nor are mountainous tracts exempt from them; I have found, by my inquiries, that the Alps and the Apennines are frequently shaken. The shocks happen more frequently in the autumn and in the spring, as is the case also with thunder. There are seldom shocks in Gaul and in Egypt; in the latter it depends on the prevalence of summer, in the former, of winter. They also happen more frequently in the night than in the day. The greatest shocks are in the morning and the evening; but they often take place at day-break, and sometimes at noon. They also take place during eclipses of the sun and of the moon, because at that time storms are lulled. They are most frequent when great heat succeeds to showers, or showers succeed to great heat[5].

[1] Poinsinet enters into a long detail of some of the most remarkable earthquakes that have occurred, from the age of Pliny to the period when he wrote, about fifty years ago; i. 249. 2. [2] See Aristotle, Meteor. ii. 8.

[3] See Aristotle, Meteor. ii. 8, and Seneca, Nat. Quæst. vi. 13.

[4] "Fervente;" "Fremitum aquæ ferventis imitante." Alexandre in Lemaire, i. 404.

[5] The reader will scarcely require to be informed, that many of the remarks in the latter part of this chapter are incorrect. Our author has principally followed Aristotle, whose treatise on meteorology, although abounding in curious details, is perhaps one of the least correct of his works.

CHAP. 83. (81.)—SIGNS OF AN APPROACHING EARTHQUAKE.

There is no doubt that earthquakes are felt by persons on shipboard, as they are struck by a sudden motion of the waves, without these being raised by any gust of wind. And things that are in the vessels shake as they do in houses, and give notice by their creaking; also the birds, when they settle upon the vessels, are not without their alarms. There is also a sign in the heavens; for, when a shock is near at hand, either in the daytime or a little after sunset, a cloud is stretched out in the clear sky, like a long thin line[1]. The water in wells is also more turbid than usual, and it emits a disagreeable odour[2].

CHAP. 84. (82.)—PRESERVATIVES AGAINST FUTURE EARTHQUAKES.

These same places[3], however, afford protection, and this is also the case where there is a number of caverns, for they give vent to the confined vapour, a circumstance which has been remarked in certain towns, which have been less shaken where they have been excavated by many sewers. And, in the same town, those parts that are excavated[4] are safer than the other parts, as is understood to be the case at Naples in Italy, the part of it which is solid being more liable to injury. Arched buildings are also the most safe, also the angles of walls, the shocks counteracting each other; walls made of brick also suffer less from the shocks[5]. There is also a great

[1] This observation is taken from Aristotle, Meteor. ii. 8.

[2] Phænomena of this kind have been frequently noticed, and are not difficult of explanation.

[3] "In iisdem;" "Iidem, inquit, putei inclusum terra spiritum libero meatu emittentes, terræ motus avertunt." Alexandre in Lemaire, i. 406.

[4] "Quæ pendent." M. Ajasson translates this passage, "qui sont comme suspendues." Hardouin's explanation is, "Structis fornice cameris imposita ædificia intelligit; quod genus camerarum spiramenta plerumque habet non pauca, quibus exeat ad libertatem aer." Lemaire, i. 407.

[5] Many of these circumstances are referred to by Seneca, Nat. Quæst. vi. 30. On the superior security of brick buildings, M. Alexandre remarks, "Muri e lateribus facti difficilius quam cæteri dehiscunt, unde fit ut in urbibus muniendis id constructionum genus plerumque præferatur. Ex antiquæ Italiæ palatiis templisve nihil fere præter immensas laterum moles hodie supercrest."

difference in the nature of the motions[1], where various motions are experienced. It is the safest when it vibrates and causes a creaking in the building, and where it swells and rises upwards, and settles with an alternate motion. It is also harmless when the buildings coming together butt against each other in opposite directions, for the motions counteract each other. A movement like the rolling of waves is dangerous, or when the motion is impelled in one direction. The tremors cease when the vapour bursts out[2]; but if they do not soon cease, they continue for forty days; generally, indeed, for a longer time: some have lasted even for one or two years.

CHAP. 85. (83.)—PRODIGIES OF THE EARTH WHICH HAVE OCCURRED ONCE ONLY.

A great prodigy of the earth, which never happened more than once, I have found mentioned in the books of the Etruscan ceremonies, as having taken place in the district of Mutina, during the consulship of Lucius Martius and Sextus Julius[3]. Two mountains rushed together, falling upon each other with a very loud crash, and then receding; while in the daytime flame and smoke issued from them; a great crowd of Roman knights, and families of people, and travellers on the Æmilian way, being spectators of it. All the farm-houses were thrown down by the shock, and a great number of animals that were in them were killed; it was in the year before the Social war; and I am in doubt whether this event or the civil commotions were more fatal to the territory of Italy. The prodigy which happened in our own age was no less wonderful; in the last year of the emperor Nero[4], as I have related in my history of his times[5], when certain fields and olive grounds in the district of Marrucinum, belonging to Vectius Marcellus, a Roman knight, the steward of Nero,

[1] These remarks upon the different kinds of shocks are probably taken from Aristotle, Meteor. ii. 8.

[2] This observation is also in Aristotle, ii. 8.

[3] In the year of the city 663; A.C. 90.

[4] In the year of the city 821; A.D. 68.

[5] The continuation of Aufidius Bassus' history; our author refers to it in the first book.

changed places with each other[1], although the public highway was interposed.

CHAP. 86. (84.)—WONDERFUL CIRCUMSTANCES ATTENDING EARTHQUAKES.

Inundations of the sea take place at the same time with earthquakes[2]; the water being impregnated with the same spirit[3], and received into the bosom of the earth which subsides. The greatest earthquake which has occurred in our memory was in the reign of Tiberius[4], by which twelve cities of Asia were laid prostrate in one night. They occurred the most frequently during the Punic war, when we had accounts brought to Rome of fifty-seven earthquakes in the space of a single year. It was during this year[5] that the Carthaginians and the Romans, who were fighting at the lake Thrasimenus, were neither of them sensible of a very great shock during the battle[6]. Nor is it an evil merely consisting in the danger which is produced by the motion; it is an equal or a greater evil when it is considered as a prodigy[7]. The city of Rome never experienced a shock, which was not the forerunner of some great calamity.

CHAP. 87. (85.)—IN WHAT PLACES THE SEA HAS RECEDED.

The same cause produces an increase of the land; the vapour, when it cannot burst out forcibly lifting up the

[1] We have no authentic accounts of this mutual change of place between two portions of land, nor can we conceive of any cause capable of effecting it. Our author mentions this circumstance again in book xvii. ch. 38.

[2] See Aristotle, Meteor. ii. 8.

[3] "Eodem videlicet spiritu infusi (maris) ac terræ residentis sinu recepti."

[4] U.C. 770; A.D. 17. We have an account of this event in Strabo, xii. 57; in Tacitus, Ann. ii. 47; and in the Universal History, xiv. 129, 130. We are informed by Hardouin, that coins are still in existence which were struck to commemorate the liberality of the emperor on the occasion, inscribed "civitatibus Asiæ restitutis." Lemaire, i. 410.

[5] U.C. 537; A.C. 217.

[6] This circumstance is mentioned by Livy, xxii. 5, and by Florus, ii. 6.

[7] "Præsagiis, inquit, quam ipsa clade, sæviores sunt terræ motus." Alexandre in Lemaire, i. 410.

surface[1]. For the land is not merely produced by what is brought down the rivers, as the islands called Echinades are formed by the river Achelous, and the greater part of Egypt by the Nile, where, according to Homer, it was a day and a night's journey from the main land to the island of Pharos[2]; but, in some cases, by the receding of the sea, as, according to the same author, was the case with the Circæan isles[3]. The same thing also happened in the harbour of Ambracia, for a space of 10,000 paces, and was also said to have taken place for 5000 at the Piræus of Athens[4], and likewise at Ephesus, where formerly the sea washed the walls of the temple of Diana. Indeed, if we may believe Herodotus[5], the sea came beyond Memphis, as far as the mountains of Æthiopia, and also from the plains of Arabia. The sea also surrounded Ilium and the whole of Teuthrania, and covered the plain through which the Mæander flows[6].

CHAP. 88. (86.)—THE MODE IN WHICH ISLANDS RISE UP.

Land is sometimes formed in a different manner, rising suddenly out of the sea, as if nature was compensating the earth for its losses[7], restoring in one place what she had swallowed up in another.

[1] This phænomenon is distinctly referred to by Seneca, Nat. Quæst. vi. 21. It presents us with one of those cases, where the scientific deductions of the moderns have been anticipated by the speculations of the ancients.

[2] Odyss. iv. 354–357; see also Arist. Meteor. i. 14; Lucan, x. 509–511; Seneca, Nat. Quæst. vi. 26; Herodotus, ii. 4, 5; and Strabo, i. 59.

[3] These form, at this day, the Monte Circello, which, it is remarked, rises up like an island, out of the Pontine marshes. It seems, however, difficult to conceive how any action of the sea could have formed these marshes.

[4] See Strabo, i. 58.

[5] ii. 5. *et alibi.*

[6] The plain in which this river flows, forming the windings from which it derives its name, appears to have been originally an inlet of the sea, which was gradually filled up with alluvial matter.

[7] "Paria secum faciente natura." This appears to have been a colloquial or idiomatic expression among the Romans. See Hardouin in Lemaire, i. 412.

CHAP. 89. (87.)—WHAT ISLANDS HAVE BEEN FORMED, AND AT WHAT PERIODS.

Delos and Rhodes[1], islands which have now been long famous, are recorded to have risen up in this way. More lately there have been some smaller islands formed; Anapha, which is beyond Melos; Nea, between Lemnos and the Hellespont; Halone, between Lebedos and Teos; Thera[2] and Therasia, among the Cyclades, in the fourth year of the 135th Olympiad[3]. And among the same islands, 130 years afterwards, Hiera, also called Automate[4], made its appearance; also Thia, at the distance of two stadia from the former, 110 years afterwards, in our own times, when M. Junius Silanus and L. Balbus were consuls, on the 8th of the ides of July[5].

(88.) Opposite to us, and near to Italy, among the Æolian isles, an island emerged from the sea; and likewise one near Crete, 2500 paces in extent, and with warm springs in it; another made its appearance in the third year of the 163rd Olympiad[6], in the Tuscan gulf, burning with a violent explosion. There is a tradition too that a great number of fishes were floating about the spot, and that those who employed them for food immediately expired. It is said that the Pithecusan isles rose up, in the same way, in the bay of Campania, and that, shortly afterwards, the mountain Epopos, from which flame had suddenly burst forth, was reduced to the level of the neighbouring plain. In the same island, it is said, that a town was sunk in the sea; that in

[1] It may be remarked, that the accounts of modern travellers and geologists tend to confirm the opinion of the volcanic origin of many of the islands of the Archipelago.

[2] Brotier remarks, that, according to the account of Herodotus, this island existed previous to the date here assigned to it; Lemaire, i. 412, 413: it is probable, however, that the same name was applied to two islands, one at least of which was of volcanic origin.

[3] U.C. 517, A.C. 237; and U.C. 647, A.C. 107; respectively.

[4] Hiera, Automata; ab ἱερὰ, sacer, et αὐτομάτη, sponte nascens. Respecting the origin of these islands there would appear to be some confusion in the dates, which it is difficult to reconcile with each other; it is, I conceive, impossible to decide whether this depends upon an error of our author himself, or of his transcribers.

[5] July 25th, U.C. 771; A.C. 19.

[6] U.C. 628; A.C. 125.

consequence of another shock, a lake burst out, and that, by a third, Prochytas was formed into an island, the neighbouring mountains being rolled away from it.

CHAP. 90.—LANDS WHICH HAVE BEEN SEPARATED BY THE SEA.

In the ordinary course of things islands are also formed by this means. The sea has torn Sicily from Italy[1], Cyprus from Syria, Eubœa from Bœotia[2], Atalante and Macris[3] from Eubœa, Besbycus from Bithynia, and Leucosia from the promontory of the Sirens.

CHAP. 91. (89.)—ISLANDS WHICH HAVE BEEN UNITED TO THE MAIN LAND.

Again, islands are taken from the sea and added to the main land; Antissa[4] to Lesbos, Zephyrium to Halicarnassus, Æthusa to Myndus, Dromiscus and Perne to Miletus, Narthecusa to the promontory of Parthenium. Hybanda, which was formerly an island of Ionia, is now 200 stadia distant from the sea. Syries is now become a part of Ephesus, and, in the same neighbourhood, Derasidas and Sophonia form part of Magnesia; while Epidaurus and Oricum are no longer islands[5].

CHAP. 92. (90.)—LANDS WHICH HAVE BEEN TOTALLY CHANGED INTO SEAS.

The sea has totally carried off certain lands, and first of

[1] See Ovid, Metam. xv. 290, 291; also Seneca, Nat. Quæst. vi. 29.

[2] This event is mentioned by Thucydides, lib. 3, Smith's Trans. i. 293; and by Diodorus, xii. 7, Booth's Trans. p. 287, as the consequence of an earthquake; but the separation was from Locris, not from Eubœa. See the remarks of Hardouin in Lemaire, i. 415.

[3] It is somewhat uncertain to what island our author applied this name; see the remarks of Alexandre in Lemaire.

[4] See Ovid, Metam. xv. 287.

[5] It is not improbable, from the situation and geological structure of the places here enumerated, that many of the changes mentioned above may have actually occurred; but there are few of them of which we have any direct evidence.

all, if we are to believe Plato[1], for an immense space where the Atlantic ocean is now extended. More lately we see what has been produced by our inland sea; Acarnania has been overwhelmed by the Ambracian gulf, Achaia by the Corinthian, Europe and Asia by the Propontis and Pontus. And besides these, the sea has rent asunder Leucas, Antirrhium, the Hellespont, and the two Bosphori[2].

CHAP. 93. (91.)—LANDS WHICH HAVE BEEN SWALLOWED UP.

And not to speak of bays and gulfs, the earth feeds on itself; it has devoured the very high mountain of Cybotus, with the town of Curites; also Sipylus in Magnesia[3], and formerly, in the same place, a very celebrated city, which was called Tantalis; also the land belonging to the cities Galanis and Gamales in Phœnicia, together with the cities themselves; also Phegium, the most lofty ridge in Æthiopia[4]. Nor are the shores of the sea more to be depended upon.

CHAP. 94. (92.)—CITIES WHICH HAVE BEEN ABSORBED BY THE SEA.

The sea near the Palus Mæotis has carried away Pyrrha and Antissa, also Elice and Bura[5] in the gulf of Corinth, traces of which places are visible in the ocean. From the

[1] This celebrated narrative of Plato is contained in his Timæus, Op. ix. p. 296, 297; it may be presumed that it was not altogether a fiction on the part of the author, but it is, at this time, impossible to determine what part of it was derived from ancient traditions and what from the fertile stores of his own imagination. It is referred to by various ancient writers, among others by Strabo. See also the remarks of Brotier in Lemaire, i. 416, 417.

[2] Many of these changes on the surface of the globe, and others mentioned by our author in this part of his work, are alluded to by Ovid, in his beautiful abstract of the Pythagorean doctrine, Metam. xv. *passim.*

[3] See Aristotle, Meteor. ii. 8, and Strabo, i. For some account of the places mentioned in this chapter the reader may consult the notes of Hardouin *in loco.*

[4] Poinsinet, as I conceive correctly, makes the following clause the commencement of the next chapter.

[5] See Ovid, Metam. xv. 293–295; also the remarks of Hardouin in Lemaire, i. 418.

island Cea it has seized on 30,000 paces, which were suddenly torn off, with many persons on them. In Sicily also the half of the city of Tyndaris, and all the part of Italy which is wanting[1]; in like manner it carried off Eleusina in Bœotia[2].

CHAP. 95. (93.)—OF VENTS[3] IN THE EARTH.

But let us say no more of earthquakes and of whatever may be regarded as the sepulchres of cities[4]; let us rather speak of the wonders of the earth than of the crimes of nature. But, by Hercules! the history of the heavens themselves would not be more difficult to relate:—the abundance of metals, so various, so rich, so prolific, rising up[5] during so many ages; when, throughout all the world, so much is, every day, destroyed by fire, by waste, by shipwreck, by wars, and by frauds; and while so much is consumed by luxury and by such a number of people:—the figures on gems, so multiplied in their forms; the variously-coloured spots on certain stones, and the whiteness of others, excluding everything except light:—the virtues of medicinal springs, and the perpetual fires bursting out in so many places, for so many ages:—the exhalation of deadly vapours, either emitted from caverns[6], or from certain unhealthy districts; some of them fatal to birds alone, as at Soracte, a district near the city[7]; others to all animals, except to man[8], while

[1] "Spatium intelligit, fretumve, quo Sicilia nunc ab Italia dispescitur." Hardouin in Lemaire, i. 419.

[2] See Strabo, ix.

[3] "Spiracula."

[4] "Busta urbium."

[5] "Suboriens," as M. Alexandre explains it, "renascens;" Lemaire, i. 420.

[6] "Scrobibus;" "aut quum terra fossis excavatur, ut in Pomptina palude, aut per naturales hiatus." Alexandre in Lemaire, i. 420.

[7] This circumstance is mentioned by Seneca, Nat. Quæst. vi. 28, as occurring "pluribus Italiæ locis;" it may be ascribed to the exhalations from volcanos being raised up into the atmosphere. It does not appear that there is, at present, any cavern in Mount Soracte which emits mephitic vapours. But the circumstance of Soracte being regarded sacred to Apollo, as we learn from our author, vii. 2, and from Virgil, Æn. xi. 785, may lead us to conjecture that something of the kind may formerly have existed there.

[8] The author may probably refer to the well-known Grotto del Cane,

others are so to man also, as in the country of Sinuessa and Puteoli. They are generally called vents, and, by some persons, Charon's sewers, from their exhaling a deadly vapour. Also at Amsanctum, in the country of the Hirpini, at the temple of Mephitis[1], there is a place which kills all those who enter it. And the same takes place at Hierapolis in Asia[2], where no one can enter with safety, except the priest of the great Mother of the Gods. In other places there are prophetic caves, where those who are intoxicated with the vapour which rises from them predict future events[3], as at the most noble of all oracles, Delphi. In which cases, what mortal is there who can assign any other cause, than the divine power of nature, which is everywhere diffused, and thus bursts forth in various places?

CHAP. 96. (94.)—OF CERTAIN LANDS WHICH ARE ALWAYS SHAKING, AND OF FLOATING ISLANDS.

There are certain lands which shake when any one passes over them[4]; as in the territory of the Gabii, not far from the city of Rome, there are about 200 acres which shake when cavalry passes over it: the same thing takes place at Reate.

(95.) There are certain islands which are always floating[5], as in the territory of the Cæcubum[6], and of the above-mentioned Reate, of Mutina, and of Statonia. In the lake of Vadimonis and the waters of Cutiliæ there is a dark wood, which is never seen in the same place for a day and a night together. In Lydia, the islands named Calaminæ are not

where, in consequence of a stratum of carbonic acid gas, which occupies the lower part of the cave only, dogs and other animals, whose mouths are near the ground, are instantly suffocated.

[1] Celebrated in the well-known lines of Virgil, Æn. vii. 563 *et seq.*, as the "sævi spiracula Ditis."

[2] Apulcius gives us an account of this place from his own observation; De Mundo, § 729. See also Strabo, xii.

[3] See Aristotle, De Mundo, cap. iv.

[4] "Ad ingressum ambulantium, et equorum cursus, terræ quoque tremere sentiuntur in Brabantino agro, quæ Belgii pars, et circa S. Audomari fanum." Hardouin in Lemaire, i. 421, 422.

[5] See Seneca, Nat. Quæst. iii. 25.

[6] Martial speaks of the marshy nature of the Cæcuban district, xiii. 115. Most of the places mentioned in this chapter are illustrated by the remarks of Hardouin; Lemaire, i. 422, 423.

only driven about by the wind, but may be even pushed at pleasure from place to place, by poles: many citizens saved themselves by this means in the Mithridatic war. There are some small islands in the Nymphæus, called the Dancers[1], because, when choruses are sung, they are moved by the motions of those who beat time. In the great Italian lake of Tarquinii, there are two islands with groves on them, which are driven about by the wind, so as at one time to exhibit the figure of a triangle and at another of a circle; but they never form a square[2].

CHAP. 97. (96.)—PLACES IN WHICH IT NEVER RAINS.

There is at Paphos a celebrated temple of Venus, in a certain court of which it never rains; also at Nea, a town of Troas, in the spot which surrounds the statue of Minerva: in this place also the remains of animals that are sacrificed never putrefy[3].

CHAP. 98.—THE WONDERS OF VARIOUS COUNTRIES COLLECTED TOGETHER.

Near Harpasa, a town of Asia, there stands a terrific rock, which may be moved by a single finger; but if it be pushed by the force of the whole body, it resists[4]. In the Tauric peninsula, in the state of the Parasini, there is a kind of

[1] "Saltuares." In some of the MSS. the term here employed is Saliares, or Saltares; but in all the editions which I am in the habit of consulting, it is Saltuares.

[2] There is, no doubt, some truth in these accounts of floating islands, although, as we may presume, much exaggerated. There are frequently small portions of land detached from the edges of lakes, by floods or rapid currents, held together and rendered buoyant by a mass of roots and vegetable matter. In the lake of Keswick, in the county of Cumberland, there are two small floating islands, of a few yards in circumference, which are moved about by the wind or by currents; they appear to consist, principally, of a mass of vegetable fibres.

[3] It has been observed, that there are certain places where bodies remain for a long time without undergoing decomposition; it depends principally upon a dry and cool condition of the air, such as is occasionally found in vaults and natural caverns. See the remarks of Alexandre in Lemaire, i. 424.

[4] We may conceive of a large mass of rock being so balanced upon the fine point of another rock, as to be moved by the slightest touch; but, that if it be pushed with any force, it may be thrown upon a plane surface, and will then remain immovable.

earth which cures all wounds[1]. About Assos, in Troas, a stone is found, by which all bodies are consumed; it is called Sarcophagus[2]. There are two mountains near the river Indus; the nature of one is to attract iron, of the other to repel it: hence, if there be nails in the shoes, the feet cannot be drawn off the one, or set down on the other[3]. It has been noticed, that at Locris and Crotona, there has never been a pestilence, nor have they ever suffered from an earthquake; in Lycia there are always forty calm days before an earthquake. In the territory of Argyripa the corn which is sown never springs up. At the altars of Mucius, in the country of the Veii, and about Tusculum, and in the Cimmerian Forest, there are places in which things that are pushed into the ground cannot be pulled out again. The hay which is grown in Crustuminium is noxious on the spot, but elsewhere it is wholesome[4].

CHAP. 99. (97.)—CONCERNING THE CAUSE OF THE FLOWING AND EBBING OF THE SEA.

Much has been said about the nature of waters; but the most wonderful circumstance is the alternate flowing and ebbing of the tides, which exists, indeed, under various forms, but is caused by the sun and the moon. The tide flows twice and ebbs twice between each two risings of the moon,

[1] Perhaps the author may refer to some kind of earth, possessed of absorbent or astringent properties, like the Terra Sigillata or Armenian Bole of the old Pharmacopœias.

[2] A σὰρξ, caro, and φάγω, edo. We may conceive this stone to have contained a portion of an acrid ingredient, perhaps of an alkaline nature, which, in some degree, might produce the effect here described. It does not appear that the material of which the stone coffins are composed, to which this name has been applied, the workmanship of which is so much an object of admiration, are any of them possessed of this property.

[3] Alexandre remarks on this statement, "Montes istæ videntur originem dedisse fabulæ quæ in Arabicis Noctibus legitur....;" Lemaire, i. 425. Fouché, indeed, observes, that there are mountains composed principally of natural loadstone, which might sensibly attract a shoe containing iron nails. Ajasson, ii. 386. But I conceive that we have no evidence of the existence of the magnetic iron pyrites having ever been found in sufficient quantity to produce any sensible effect of the kind here described.

[4] We may remark generally, that of the "miracula" related in this chapter, the greatest part are entirely without foundation, and the remainder much exaggerated.

always in the space of twenty-four hours. First, the moon rising with the stars[1] swells out the tide, and after some time, having gained the summit of the heavens, she declines from the meridian and sets, and the tide subsides. Again, after she has set, and moves in the heavens under the earth, as she approaches the meridian on the opposite side, the tide flows in; after which it recedes until she again rises to us. But the tide of the next day is never at the same time with that of the preceding; as if the planet was in attendance[2], greedily drinking up the sea, and continually rising in a different place from what she did the day before. The intervals are, however, equal, being always of six hours; not indeed in respect of any particular day or night or place[3], but equinoctial hours, and therefore they are unequal as estimated by the length of common hours, since a greater number of them[4] fall on some certain days or nights, and they are never equal everywhere except at the equinox. This is a great, most clear, and even divine proof of the dullness of those, who deny that the stars go below the earth and rise up again, and that nature presents the same face in the same states of their rising and setting[5]; for the course of the stars is equally obvious in the one case as in the other, producing the same effect as when it is manifest to the sight.

There is a difference in the tides, depending on the moon, of a complicated nature, and, first, as to the period of seven days. For the tides are of moderate height from the new moon to the first quarter; from this time they increase, and are the highest at the full: they then decrease. On the seventh day they are equal to what they were at the first

[1] "Mundo;" the heavens or visible firmament, to which the stars and planets appear to be connected, so as to be moved along with it.

[2] "Ancillante;" "Credas ancillari sidus, et indulgere mari, ut non ab eadem parte, qua pridie, pastum ex oceano hauriat." Hardouin in Lemaire, i. 427.

[3] Not depending on the time of the rising and setting of the sun or the latitude of the place, but determinate portions of the diurnal period.

[4] By a conjectural variation of a letter, viz. by substituting "eos" for "eas," Dalechamp has, as he conceives, rendered this passage more clear; the alteration is adopted by Lemaire.

[5] "In iisdem ortus occasusque operibus;" "Eodem modo utrinque orientibus occidentibusque sideribus," as interpreted by Alexandre in Lemaire, i. 428.

quarter, and they again increase from the time that she is at first quarter on the other side. At her conjunction with the sun they are equally high as at the full. When the moon is in the northern hemisphere, and recedes further from the earth, the tides are lower than when, going towards the south, she exercises her influence at a less distance[1]. After an interval of eight years, and the hundredth revolution of the moon, the periods and the heights of the tides return into the same order as at first, this planet always acting upon them; and all these effects are likewise increased by the annual changes of the sun[2], the tides rising up higher at the equinoxes, and more so at the autumnal than at the vernal; while they are lower[3] about the winter solstice, and still more so at the summer solstice; not indeed precisely at the points of time which I have mentioned, but a few days after[4]; for example, not exactly at the full nor at the new moon, but after them; and not immediately when the moon becomes visible or invisible, or has advanced to the middle of her course, but generally about two hours later than the equinoctial hours[5]; the effect of what is going on in the heavens being felt after a short interval; as we observe with respect to lightning, thunder, and thunderbolts.

But the tides of the ocean cover greater spaces and produce greater inundations than the tides of the other seas; whether it be that the whole of the universe taken together is more full of life than its individual parts, or that the large open space feels more sensibly the power of the planet, as it moves freely about, than when restrained within narrow bounds.

[1] It is scarcely necessary to remark, that both the alleged fact and the supposed cause are incorrect. And this is the case with what our author says in the next sentence, respecting the period of eight years, and the hundred revolutions of the moon.

[2] "Solis annuis causis." The circumstances connected with the revolution of the sun, acting as causes of the period and height of the tides, in addition to the effect of the moon.

[3] "Inanes;" "Depressiores ac minus tumentes." Hardouin in Lemaire, i. 429.

[4] According to the remark of Alexandre, "Uno die et dimidio altero, 36 circiter horis, in Gallia." Lemaire, i. 429.

[5] Alexandre remarks on this passage, "Variat pro locis hoc intervallum a nullo fere temporis momento ad undecim horas et amplius;" Lemaire, i. 429.

On which account neither lakes nor rivers are moved in the same manner. Pytheas[1] of Massilia informs us, that in Britain the tide rises 80 cubits[2]. Inland seas are enclosed as in a harbour, but, in some parts of them, there is a more free space which obeys the influence[3]. Among many other examples, the force of the tide will carry us in three days from Italy to Utica, when the sea is tranquil and there is no impulse from the sails[4]. But these motions are more felt about the shores than in the deep parts of the seas, as in the body the extremities of the veins feel the pulse, which is the vital spirit, more than the other parts[5]. And in most estuaries, on account of the unequal rising of the stars in each tract, the tides differ from each other, but this respects the period, not the nature of them; as is the case in the Syrtes.

CHAP. 100.—WHERE THE TIDES RISE AND FALL IN AN UNUSUAL MANNER.

There are, however, some tides which are of a peculiar nature, as in the Tauromenian Euripus[6], where the ebb and flow is more frequent than in other places, and in Eubœa, where it takes place seven times during the day and the night. The tides intermit three times during each month, being the 7th, 8th and 9th day of the moon[7]. At Gades, which is very near the temple of Hercules, there is a spring

[1] Our author has already referred to Pytheas, in the 77th chapter of this book.

[2] It is scarcely necessary to remark, that the space here mentioned, which is nearly 120 feet, is far greater than the actual fact.

[3] "Ditioni paret;" "Lunæ solisque efficientiæ, quæ ciet æstum." Hardouin in Lemaire, i. 430.

[4] The effect here described could not have depended upon the tides, but upon some current, either affecting the whole of the Mediterranean, or certain parts of it. See the remarks of Hardouin in Lemaire.

[5] Pliny naturally adopted the erroneous opinions respecting the state of the blood-vessels, and the cause of the pulse, which were universally maintained by the ancients.

[6] The name of Euripus is generally applied to the strait between Bœotia and Eubœa, but our author here extends it to that between Italy and Sicily. A peculiarity in the tide of this strait is referred to by Cicero, De Nat. Deor. iii. 24.

[7] "Æstus idem triduo in mense consistit." "Consistentia, sive mediocritas aquarum non solum septima die sentitur, sed et octava, ac nona durat," as Hardouin explains this passage, Lemaire, i. 431.

enclosed like a well, which sometimes rises and falls with the ocean, and, at other times, in both respects contrary to it. In the same place there is another well, which always agrees with the ocean. On the shores of the Bætis[1], there is a town where the wells become lower when the tide rises, and fill again when it ebbs; while at other times they remain stationary. The same thing occurs in one well in the town of Hispalis[2], while there is nothing peculiar in the other wells. The Euxine always flows into the Propontis, the water never flowing back into the Euxine[3].

CHAP. 101. (98.)—WONDERS OF THE SEA.

All seas are purified at the full moon[4]; some also at stated periods. At Messina and Mylæ a refuse matter, like dung[5], is cast up on the shore, whence originated the story of the oxen of the Sun having had their stable at that place. To what has been said above (not to omit anything with which I am acquainted) Aristotle adds, that no animal dies except when the tide is ebbing. The observation has been often made on the ocean of Gaul; but it has only been found true with respect to man[6].

CHAP. 102. (99.)—THE POWER OF THE MOON OVER THE LAND AND THE SEA.

Hence we may certainly conjecture, that the moon is not

[1] Now called the Guadalquivir. [2] The modern Seville.

[3] This circumstance is noticed by most of the ancients, as by Aristotle, Meteor. ii. 1; by Seneca, Nat. Quæst. iv. 2; and by Strabo. It has, however, no relation to the tide, but depends upon the quantity of water transmitted into the Euxine by the numerous large rivers that empty themselves into it.

[4] It has been suggested, with some plausibility, that the greater height of the tides at this period will cause a greater quantity of matter to be cast on shore. This circumstance is referred to by Seneca, Nat. Quæst. iii. 26; and by Strabo.

[5] Alexandre observes on this supposed fact, "Algarum molles quædam species intelligendæ sunt, quæ convolutæ et marcidæ in littus ejiciuntur." Lemaire, i. 432.

[6] It may cause some surprise to find that such an opinion has been entertained even in modern times; but more correct observation has shown it to be without foundation. Lemaire.

unjustly regarded as the star of our life[1]. This it is that replenishes the earth[2]; when she approaches it, she fills all bodies, while, when she recedes, she empties them. From this cause it is that shell-fish grow with her increase[3], and that those animals which are without blood more particularly experience her influence; also, that the blood of man is increased or diminished in proportion to the quantity of her light; also that the leaves and vegetables generally, as I shall describe in the proper place[4], feel her influence, her power penetrating all things.

CHAP. 103. (100.)—THE POWER OF THE SUN.

Fluids are dried up by the heat of the sun; we have therefore regarded it as a masculine star, burning up and absorbing everything[5].

CHAP. 104.—WHY THE SEA IS SALT.

Hence it is that the widely-diffused sea is impregnated with the flavour of salt, in consequence of what is sweet and mild being evaporated from it, which the force of fire easily accomplishes; while all the more acrid and thick matter is left behind; on which account the water of the sea is less salt at some depth than at the surface. And this is a more true cause of the acrid flavour, than that the sea is the continued perspiration of the land[6], or that the greater part of the dry vapour is mixed with it, or that the nature of the earth is such that it impregnates the waters, and, as it were,

[1] "Spiritus sidus;" "Quod vitalem humorem ac spiritus in corporibus rebusque omnibus varie temperet." Hardouin in Lemaire, i. 433.

[2] "Terras saturet;" as Alexandre interprets it, "succo impleat;" Lemaire.

[3] This circumstance is alluded to by Cicero, De Divin. ii. 33, and by Horace, Sat. ii. 4, 30. It is difficult to conceive how an opinion so totally unfounded, and so easy to refute, should have obtained general credence.

[4] Lib. xviii. chap. 75.

[5] Aristotle, Meteor. ii. 1, remarks, that as the sun is continually evaporating the water of the sea, it must eventually be entirely dried up. But we have reason to believe, that all the water which is evaporated by the solar heat, or any other natural process, is again deposited in the form of rain or dew.

[6] "Terræ sudor;" according to Aristotle, Meteor. ii. 4: this opinion was adopted by some of the ancients.

medicates them[1]. Among the prodigies which have occurred, there is one which happened when Dionysius, the tyrant of Sicily, was expelled from his kingdom; that, for the space of one day, the water in the harbour became sweet.

(101.) The moon, on the contrary, is said to be a feminine and delicate planet, and also nocturnal; also that it resolves humours and draws them out, but does not carry them off. It is manifest that the carcases of wild beasts are rendered putrid by its beams, that, during sleep, it draws up the accumulated torpor into the head, that it melts ice, and relaxes all things by its moistening spirit[2]. Thus the changes of nature compensate each other, and are always adequate to their destined purpose; some of them congealing the elements of the stars and others dissolving them. The moon is said to be fed by fresh, and the sun by salt water.

CHAP. 105. (102.)—WHERE THE SEA IS THE DEEPEST.

Fabianus[3] informs us that the greatest depth of the sea is 15 stadia[4]. We learn from others, that in the Euxine, opposite to the nation of the Coraxi, at what is called the Depths of the Euxine[5], about 300 stadia[6] from the main land, the sea is immensely deep, no bottom having been found.

[1] The commentators discuss at considerable length the relative merits of the three hypotheses here proposed, to account for the saltness of the ocean; all of which are equally unfounded. See Hardouin in Lemaire, i. 434, 435. Aristotle's opinion on this subject is contained in his Meteor.

[2] It is not easy to ascertain the origin of the very general opinion respecting the peculiar physical action of the moon. The alleged facts are, for the most part, without foundation, and I am not aware of any circumstance which could, originally, have made them a part of the popular creed of so many nations, ancient as well as modern. Perhaps some of the effects which have been ascribed to the specific action of the moon, may be explained by the lower temperature and greater dampness of the air, during the absence of the sun.

[3] There appears to be some doubt respecting the history of the person here referred to: according to the account of Hardouin, Fabianus was a naturalist, who enjoyed a high reputation; he lived in the time of Tiberius: see Lemaire, i. 188.

[4] This would be a depth of 3125 yards, not very far short of two miles; see Adam's Rom. Antiq. p. 503.

[5] "Βαθέα Ponti;" Aristotle refers to this as one of those parts where the sea is unfathomable; Meteor. i. 13.

[6] A distance of nearly nine and a half miles.

CHAP. 106. (103.)—THE WONDERS OF FOUNTAINS AND RIVERS.

It is very remarkable that fresh water should burst out close to the sea, as from pipes. But there is no end to the wonders that are connected with the nature of waters. Fresh water floats on sea water, no doubt from its being lighter; and therefore sea water, which is of a heavier nature[1], supports better what floats upon it. And, in some places, different kinds of fresh water float upon each other; as that of the river which falls into the Fucinus; that of the Addua into the Larius; of the Ticinus into the Verbanus; of the Mincius into the Benacus; of the Ollius into the Sevinus; and of the Rhone into the Leman lake[2] (this last being beyond the Alps, the others in Italy): all which rivers passing through the lakes for many miles, generally carry off no more water than they bring with them. The same thing is said to occur in the Orontes, a river of Syria, and in many others.

Some rivers, from a real hatred of the sea, pass under it, as does Arethusa, a fountain of Syracuse, in which the substances are found that are thrown into the Alpheus; which, after flowing by Olympia, is discharged into the sea, on the shore of the Peloponnesus[3]. The Lycus in Asia[4], the Era-

[1] The specific gravity of sea water varies from 1·0269 to 1·0285. The saline contents of the water of the English Channel are stated to be 27 grs. in 1000. Turner's Chem. p. 1289, 1290.

[2] The modern names of the rivers and lakes here mentioned are the Liris, communicating with the Lago di Celano; the Adda, with the Lago di Como; the Ticino, with the Lago Maggiore; the Mincio, with the Lago di Guarda; the Oglio, with the Lago di Sero; and the Rhone with the Lake of Geneva. There may be some foundation for the alleged fact, because the specific gravity and the temperature of the lake may differ a little from that of the river which passes through it.

[3] According to Brotier, "fons ille olim nobilissimus, nunc ignobile est lavacrum, cujus aqua marino sapore inficitur." He conceives that there is no actual foundation for this so frequently repeated story; and conjectures that it originated from the similitude of the names, the fountain in Sicily and the river in the Peloponnesus being both named Alpheus. He goes on to mention some examples of springs of fresh water rising up on the sea-coast; Lemaire, i. 438. The allusion to the fountain of Arethusa, by Virgil, in the commencement of the 10th eclogue, is well known to all classical scholars. The lines of Virgil have been elegantly imitated by Voltaire, in the Henriade, ix. 269, 270.

[4] This is mentioned by Ovid, Met. xv. 273, 274.

sinus in Argolis, and the Tigris[1] in Mesopotamia, sink into the earth and burst out again. Substances which are thrown into the fountain of Æsculapius at Athens[2] are cast up at the fountain of Phalerum. The river which sinks into the ground in the plain of Atinum[3] comes up again at the distance of twenty miles, and the Timavus does the same in Aquileia[4].

In the lake Asphaltites, in Judæa, which produces bitumen, no substance will sink, nor in the lake Arethusa[5], in the Greater Armenia: in this lake, although it contains nitre, fish are found. In the country of the Salentini, near the town of Manduria, there is a lake[6] full to the brim, the waters of which are never diminished by what is taken out of it, nor increased by what is added. Wood, which is thrown into the river of the Cicones[7], or into the lake Velinus in Picenum, becomes coated with a stony crust, while in the Surius, a river of Colchis, the whole substance becomes as hard as stone. In the same manner, in the Silarus[8], beyond

[1] This is again referred to by our author, vi. 31; also by Strabo, and by Seneca, Nat. Quæst. iii. 26.

[2] Pausanias.

[3] The river here referred to is the Tanager, the modern Rio Negro. See the remarks of Hardouin and Alexandre in Lemaire, i. 439.

[4] From a note in Pomsinet, i. 302, we learn that there has been some doubt respecting the locality of this river. It is mentioned by Virgil, Æn. i. 244, and it forms the subject of Heyne's 7th Excursus, ii. 124 *et seq.* Virgil also speaks of the Timavus, Ec. viii. 6; and Heyne, in a note, gives the following description of it: "Timavus in ora Adriæ, non longe ab Aquileia fluvius ex terra novem fontibus seu capitibus progressus, brevi cursu, in unum alveum collectus, lato altoque flumine in mare exit." i. 127, 128.

[5] This remark is not to be taken in its full extent; the water of these lakes contains a large quantity of saline and other substances dissolved in it, and, consequently, has its specific gravity so much increased, that various substances float on it which sink in pure water.

[6] According to Hardouin, this is now called the Lake of Andoria, near the town of Casalnuovo; Lemaire, i. 439. Poinsinet calls it Anduria, i. 303.

[7] The petrifying quality of this river is referred to by Ovid, Met. xv. 313, 314; Seneca quotes these lines when treating on this subject, Nat. Quæst. iii. 20.

[8] Aristotle, Strabo, and Silius Italicus, viii. 582, 583, refer to this property of the Silarus; but, according to Brotier, it does not appear to be known to the present inhabitants of the district through which it flows. Lemaire, i. 440.

Surrentum, not only twigs which are immersed in it, but likewise leaves are petrified; the water at the same time being proper for drinking. In the stream which runs from the marsh of Reate[1] there is a rock, which continues to increase in size, and in the Red Sea olive-trees and green shrubs are produced[2].

There are many springs which are remarkable for their warmth. This is the case even among the ridges of the Alps[3], and in the sea itself, between Italy and Ænaria, as in the bay of Baiæ, and in the Liris and many other rivers[4]. There are many places in which fresh water may be procured from the sea, as at the Chelidonian Isles, and at Arados, and in the ocean at Gades. Green plants are produced in the warm springs of Padua, frogs in those of Pisa, and fish in those of Vetulonia in Etruria, which is not far from the sea. In Casinas there is a cold river called Scatebra, which in summer is more full of water[5]. In this, as in the river Stymphalis, in Arcadia, small water-mice are produced. The fountain of Jupiter in Dodona, although it is as cold as ice, and extinguishes torches that are plunged into it, yet, if they be brought near it, it kindles them again[6]. This spring always becomes dry at noon, from which circumstance it is called

In a subsequent part of the work, xxxi. 8, our author remarks, "Reatinis tantum paludibus ungulas jumentorum indurari." We may presume that the water contained some saline, earthy or metallic substance, either in solution, or in a state of minute division, which would produce these effects. It does not appear that anything of this kind has been observed by the moderns in this water.

[2] The coral beds with which the Red Sea abounds may have given rise to this opinion: see the remarks of Alexandre *in loco*. Hardouin informs us, that this clause respecting the Red Sea is not found in any of the MSS. Lemaire, i. 441. A similar observation occurs in a subsequent part of the work, xiii. 48.

[3] There are thermal springs in the Alpine valleys, but not any in the elevated parts of the Alps themselves.

[4] The volcanic nature of a large portion of the south of Italy and the neighbouring islands may be regarded as the cause of the warm springs which are found there.

[5] This river may be supposed to have been principally supplied by melted snow; it would appear to be colder, because its temperature would be less elevated than the other streams in the neighbourhood.

[6] The statement, if correct, may be referred to the discharge of a quantity of inflammable gas from the surface of the water. The fact is mentioned by Lucretius, vi. 879, 880, and by Mela.

Ἀναπανόμενον[1]: it then increases and becomes full at midnight, after which it again visibly decreases. In Illyricum there is a cold spring, over which if garments are spread they take fire. The pool of Jupiter Ammon, which is cold during the day, is warm during the night[2]. In the country of the Troglodytæ[3], what they call the Fountain of the Sun, about noon is fresh and very cold; it then gradually grows warm, and, at midnight, becomes hot and saline[4].

In the middle of the day, during summer, the source of the Po, as if reposing itself, is always dry[5]. In the island of Tenedos there is a spring, which, after the summer solstice, is full of water, from the third hour of the night to the sixth[6]. The fountain Inopus, in the island of Delos, decreases and increases in the same manner as the Nile, and also at the same periods[7]. There is a small island in the sea, opposite to the river Timavus, containing warm

[1] "Quasi alternis requiescens, ac meridians: diem diffindens, ut Varro loquitur, insititia quiete." Hardouin in Lemaire, i. 443. He says that there is a similar kind of fountain in Provence, called Collis Martiensis.

[2] There has been considerable difference of opinion among the commentators, both as to the reading of the text and its interpretation, for which I shall refer to the notes of Poinsinet, i. 307, of Hardouin and Alexandre, Lemaire, i. 443, and of Richelet, Ajasson, ii. 402.

[3] We have an account of the Troglodytæ in a subsequent part of the work, v. 5. The name is generally applied by the ancients to a tribe of people inhabiting a portion of Æthiopia, and is derived from the circumstance of their dwellings being composed of caverns; a τρωγλὴ and δύνω. Alexandre remarks, that the name was occasionally applied to other tribes, whose habitations were of the same kind; Lemaire, i. 443. They are referred to by Q. Curtius as a tribe of the Æthiopians, situated to the south of Egypt and extending to the Red Sea, iv. 7.

[4] Q. Curtius gives nearly the same account of this fountain.

[5] The Po derives its water from the torrents of the Alps, and is therefore much affected by the melting of the snow or the great falls of rain, which occur at different seasons of the year; but the daily diminution of the water, as stated by our author, is without foundation.

[6] "Fontem ibi intermittentem frustra quæsivit cl. Le Chevalier, Voyage de la Troade, t. i. p. 219." Lemaire, i. 444.

[7] Strabo, in allusion to this circumstance, remarks, that some persons make it still more wonderful, by supposing that this spring is connected with the Nile. We learn from Tournefort, that there is a well of this name in Delos, which he found to contain considerably more water in January and February than in October, and which is supposed to be connected with the Nile or the Jordan: this, of course, he regards as an idle tale. Lemaire.

springs, which increase and decrease at the same time with the tides of the sea[1]. In the territory of Pitinum, on the other side of the Apennines, the river Novanus, which during the solstice is quite a torrent, is dry in the winter[2].

In Faliscum, all the water which the oxen drink turns them white; in Bœotia, the river Melas turns the sheep black; the Cephissus, which flows out of a lake of the same name, turns them white[3]; again, the Peneus turns them black, and the Xanthus, near Ilium, makes them red, whence the river derives its name[4]. In Pontus, the river Astaces waters certain plains, where the mares give black milk, which the people use in diet. In Reate there is a spring called Neminia, which rises up sometimes in one place and sometimes in another, and in this way indicates a change in the produce of the earth[5]. There is a spring in the harbour of Brundisium that yields water which never becomes putrid at sea. The water of the Lyncestis, which is said to be acidulous, intoxicates like wine[6]; this is the case also in Paphlagonia[7] and in the territory of Calenum[8]. In the island of Andros, at the temple of Father Bacchus, we are assured by Mucianus, who was thrice consul, that there is a spring, which, on the nones of January, always has the flavour of wine; it is called

[1] Hardouin informs us, that these warm springs are called "i bagni di Monte Falcone," or "di S. Antonio." They are situate so very near the sea, that we may suppose some communication to exist, which may produce the alleged effect. Lemaire.

[2] According to Hardouin this is the modern Torre di Pitino; he conceives that the river here mentioned must be the Vomanus. The effect here described is, to a certain extent, always the case with rivers which proceed from mountains that are covered with snow. Lemaire, i. 445.

[3] Seneca, Nat. Quæst. iii. 25, makes the same remark: the fact would seem to be, that in certain districts the cattle are found to be for the most part white, and in other places black; but we have no reason to suppose that their colour has any connexion with the water which they employ.

[4] This is asserted by Aristotle, Hist. Anim. iii. 12. We have a similar statement made by Ælian respecting the Scamander; viii. 21.

[5] "Annonæ mutationem significans."

[6] The peculiar nature of the water of the Lyncestis is referred to by many of the ancients: we may suppose that it was strongly impregnated with carbonic acid gas. See Ovid, Met. xv. 329–331; also Aristotle, Meteor. ii. 3, and Seneca, Nat. Quæst. iii. 20.

[7] Vitruvius and Athenæus.

[8] Calenum was a town in Campania; this peculiar property of its water is referred to by Val. Maximus, i. 8, 18.

Διὸς Θεοδοσία[1]. Near Nonacris, in Arcadia, the Styx[2], which is not unlike it either in odour or in colour, instantly destroys those who drink it. Also in Librosus, a hill in the country of the Tauri, there are three springs which inevitably produce death, but without pain. In the territory of the Carrinenses in Spain[3], two springs burst out close together, the one of which absorbs everything, the other throws them out. In the same country there is another spring, which gives to all the fish the appearance of gold, although, when out of the water, they do not differ in any respect from other fish. In the territory of Como, near the Larian lake, there is a copious spring, which always swells up and subsides again every hour[4]. In the island of Cydonea[5], before Lesbos, there is a warm fountain, which flows only during the spring season. The lake Sinnaus[6], in Asia, is impregnated with wormwood, which grows about it. At Colophon, in the cave of the Clarian Apollo, there is a pool, by the drinking of which a power is acquired of uttering wonderful oracles; but the lives of those who drink of it are shortened[7]. In our own times, during the last years of Nero's life, we have seen rivers flowing backwards, as I have stated in my history of his times[8].

And indeed who can be mistaken as to the fact, that all springs are colder in summer than in winter[9], as well as

[1] Literally, Jovis cultus; as interpreted by Hardouin, "tanquam si dixeris, divinum Jovis munus hunc fontem esse." Lemaire, i. 447.

[2] Seneca affirms its poisonous nature; Nat. Quæst. iii. 25. Q. Curtius refers to a spring in Macedonia of the same name, "quo pestiferum virus emanat." x. 10.

[3] There appears to be some uncertainty respecting the locality of this district; see the remarks of Hardouin, Lemaire, i. 447.

[4] "Hunc fontem describit eximie Plinius jun. lib. iv. epist. ult. Est ad orientalem Larii lacus plagam, Lago di Como, x mill. pass. a Como." Hardouin, Lemaire, i. 448.

[5] Our author, in a subsequent passage, v. 39, speaks of Cydonea, "cum fonte calido."

[6] According to Hardouin, i. 448, there is a considerable variation in the MSS. with respect to this name: he informs us that "Συναὸς urbs est Magnæ Phrygiæ Ptolemæo, v. 2."

[7] Tacitus gives an account of this oracle as having been visited by Germanicus; Ann. ii. 54.

[8] Our author refers to this history in the First book of the present work.

[9] "Comparatos scilicet cum aëris externi temperie." Alexandre in Lemaire, i. 448.

these other wonderful operations of nature; that copper and lead sink when in a mass, but float when spread out[1]; and of things that are equally heavy, some will sink to the bottom, while others will remain on the surface[2]; that heavy bodies are more easily moved in water[3]; that a stone from Scyros, although very large, will float, while the same, when broken into small pieces, sinks[4]; that the body of an animal, newly deprived of life, sinks, but that, when it is swelled out, it floats[5]; that empty vessels are drawn out of the water with no more ease than those that are full[6]; that rain-water is more useful for salt-pits than other kinds of water[7]; that salt cannot be made, unless it is mixed with fresh water[8]; that salt water freezes with more difficulty[9], and is more readily heated[10]; that the sea is warmer in winter[11] and more salt in

[1] Thin leaves or films of metal have little affinity for water, and have, generally, bubbles of air attached to them; so that, when placed upon the water, the fluid is prevented from adhering to them, and thus they remain on the surface.

[2] Depending not upon their absolute, but their specific gravity.

[3] Being partly supported by the water.

[4] The stone may have floated in consequence of its being full of pores: these are more quickly filled with water when it is broken into small pieces. It was probably of the nature of pumice or some other volcanic product.

[5] This is well known to depend upon the commencement of the decomposition of some part of the viscera, by which there is an evolution of gaseous matter.

[6] This is an erroneous statement; it is not easy to ascertain what was the source of the error.

[7] Rain, as it falls from the clouds, is nearly pure; and rivers, or receptacles of any kind, that are supplied by it, are considerably more free from saline impregnations than the generality of springs.

[8] This statement is altogether incorrect.

[9] When salt water freezes, it is disengaged from the saline matter which it previously held in solution; a greater degree of cold is therefore required to overcome the attraction of the water for the salt, and to form the ice, than when pure water is congealed.

[10] "Celerius accendi." We can scarcely suppose that by this term our author intended to express the actual burning or inflaming of the water, which is its literal and ordinary meaning. This, however, would appear to be the opinion of Hardouin and Alexandre; Lemaire, i. 449. Holland translates it, "made hot and set a-seething," i. 46; Poinsinet, "s'échauffe le plus vîte," i. 313; and Ajasson, "plus prompte à s'échauffer," ii. 217.

[11] The temperature of the ocean, in consequence of its great mass and the easy diffusion and mixture of its various parts, may be conceived to

the autumn[1]; that everything is soothed by oil, and that this is the reason why divers send out small quantities of it from their mouths, because it smoothes any part which is rough[2] and transmits the light to them; that snow never falls in the deep part of the sea[3]; that although water generally has a tendency downwards, fountains rise up[4], and that this is the case even at the foot of Ætna[5], burning as it does, so as to force out the sand like a ball of flame to the distance of 150 miles?

CHAP. 107.—THE WONDERS OF FIRE AND WATER UNITED.

And now I must give an account of some of the wonders of fire, which is the fourth element of nature; but first those produced by means of water.

CHAP. 108. (104.)—OF MALTHA.

In Samosata, a city of Commagene[6], there is a pool which discharges an inflammable mud, called Maltha[7]. It adheres

be longer in becoming raised or depressed than any particular portion of the land, where contemporary observations may be made.

[1] The evaporation that is going on during the heats of summer, and the heavy rains which in many countries fall during the autumn, may produce the effects here described, in confined seas or inlets.

[2] The statement is true to a certain extent, as is proved by the well-known experiments of Franklin and others; but the degree of the effect is considerably exaggerated. See the observations of Hardouin, Brotier, and Alexandre; Lemaire, i. 450, 451.

[3] In the Mediterranean the warm vapours rising from the water and its shores may melt the snow as it descends; but this is not the case in the parts of the main ocean which approach either to the Arctic or the Antarctic regions.

[4] The theory of springs is well understood, as depending upon the water tending to rise to its original level, so as to produce an equilibrium of pressure.

[5] When we consider the great extent of the base of Ætna, and that the crater is in the form of an inverted cone, we shall perceive that there is ample space for the existence of springs in the lower part of the mountain, without their coming in contact with the heated lava.

[6] Samosata is situated on the Euphrates, in the north of Syria.

[7] The Petroleum or Bitumen of the modern chemists; it is a tarry substance, more or less fluid, which has probably been produced by carbonaceous matter, as affected by heat or decomposition, below the sur-

to every solid body which it touches, and moreover, when touched, it follows you, if you attempt to escape from it. By means of it the people defended their walls against Lucullus, and the soldiers were burned in their armour[1]. It is even set on fire in water. We learn by experience that it can be extinguished only by earth.

CHAP. 109. (105.)—OF NAPHTHA.

Naphtha is a substance of a similar nature[2] (it is so called about Babylon, and in the territory of the Astaceni, in Parthia[3]), flowing like liquid bitumen. It has a great affinity to fire, which instantly darts on it wherever it is seen[4]. It is said, that in this way it was that Medea burned Jason's mistress; her crown having taken fire, when she approached the altar for the purpose of sacrificing[5].

CHAP. 110. (106.)—PLACES WHICH ARE ALWAYS BURNING.

Among the wonders of mountains there is Ætna, which always burns in the night[6], and for so long a period has always had materials for combustion, being in the winter buried in snow, and having the ashes which it has ejected covered with frost. Nor is it in this mountain alone that nature rages, threatening to consume the earth[7]; in Pha-

face of the earth. Our author has exaggerated its properties and action upon other bodies.

[1] Respecting the transaction here mentioned, I shall refer to the note of Hardouin, Lemaire, i. 452.

[2] The substance here mentioned may be considered as not differing essentially from the Maltha of the last chapter, except in being of a more fluid consistence.

[3] The Astaceni are supposed to have inhabited a district near the sources of the Indus, probably corresponding to the modern Cabul.

[4] We may conceive of a quantity of inflammable vapour on the surface of the naphtha, which might, in some degree, produce the effect here described.

[5] Horace, in one of his Epodes, where he refers to the magical arts of Medea, says, that it was a cloak, "palla," which was sent to Creüsa; v. 65. So far as there is any foundation for the story, we may suppose that some part of her dress had been impregnated with an inflammable substance, which took fire when she approached the blazing altar.

[6] When the volcanos are less active the flame is visible in the night only.

[7] The observations of modern travellers and geologists have proved,

selis, the mountain Chimæra burns, and indeed with a continual flame, day and night[1]. Ctesias of Cnidos informs us, that this fire is kindled by water, while it is extinguished by earth and by hay[2]. In the same country of Lycia, the mountains of Hephæstius, when touched with a flaming torch[3], burn so violently, that even the stones in the river and the sand burn, while actually in the water: this fire is also increased by rain. If a person makes furrows in the ground with a stick which has been kindled at this fire, it is said that a stream of flame will follow it. The summit of Cophantus, in Bactria[4], burns during the night; and this is the case in Media and at Sittacene[5], on the borders of Persia; likewise in Susa, at the White Tower, from fifteen apertures[6], the greatest of which also burns in the daytime. The plain of Babylon throws up flame from a place like a fish-pond[7], an acre in extent. Near Hesperium, a mountain of the Æthiopians[8], the fields shine in the night-time like stars; the same thing takes place in the territory of the Megalopo-

that the number of extinct volcanos is considerably greater than those now in action.

[1] Chimæra was a volcano in Lycia, not far from the Xanthus; the circumstance of its summit emitting flame, while its sides were the resort of various savage animals, probably gave rise to the fabulous story of the Centaur of this name, a ferocious monster who was continually vomiting forth flame.

[2] The word in the text is "fœnum"; Hardouin suggests that the meaning of the author may have been litter, or the refuse of stables. Lemaire, i. 454.

[3] The emission of a gas, which may be kindled by the application of flame, is a phænomenon of no very rare occurrence; but the effects are, no doubt, much exaggerated. See the remarks of Alexandre in Lemaire, i. 454.

[4] The country of the Bactrians was a district to the S.E. of the Caspian Sea, and to the north of the sources of the Indus, nearly corresponding to the modern Bucharia.

[5] There would appear to be some uncertainty as to the locality of this place: our author derived his statement from the writer of the treatise de Mirab. Auscult.

[6] "Caminis."

[7] Probably the crater of a former volcano.

[8] This mountain, as well as the Θεῶν ὄχημα, mentioned below, has been supposed to be situated on the west of Africa, near Sierra Leone, or Cape Verd; but, as I conceive, without sufficient authority. See Alexandre in Lemaire, i. 455.

litani. This fire, however, is internal[1], mild, and not burning the foliage of a dense wood which is over it[2]. There is also the crater of Nymphæum[3], which is always burning, in the neighbourhood of a cold fountain, and which, according to Theopompus, presages direful calamities to the inhabitants of Apollonia[4]. It is increased by rain[5], and it throws out bitumen, which, becoming mixed with the fountain, renders it unfit to be tasted; it is, at other times, the weakest of all the bitumens. But what are these compared to other wonders? Hiera, one of the Æolian isles, in the middle of the sea, near Italy, together with the sea itself, during the Social war, burned for several days[6], until expiation was made, by a deputation from the senate. There is a hill in Æthiopia called Θεῶν ὄχημα[7], which burns with the greatest violence, throwing out flame that consumes everything, like the sun[8]. In so many places, and with so many fires, does nature burn the earth!

CHAP. 111. (107.)—WONDERS OF FIRE ALONE.

But since this one element is of so prolific a nature as to produce itself, and to increase from the smallest spark, what must we suppose will be the effect of all those funeral piles

[1] "Internus." "In interiore nemore abditus." Hardouin in Lemaire, i. 455.

[2] If this account be not altogether fabulous, the appearance here described may be, perhaps, referred to the combustion of an inflammable gas which does not acquire a very high temperature.

[3] We have an account of this place in Strabo, vii. 310. Our author has already referred to it in the 96th chapter of this book, as a pool or lake, containing floating islands; and he again speaks of it in the next chapter.

[4] We have an account of this volcano in Ælian, Var. Hist. xiii. 16. It would appear, however, that it had ceased to emit flame previous to the calamitous events of which it was supposed to be the harbinger.

[5] This circumstance is mentioned by Dion Cassius, xli. 174. We may conceive that a sudden influx of water might force up an unusually large quantity of the bitumen.

[6] We have a full account of this circumstance in Strabo, vi. 277.

[7] "Currum deorum Latine licet interpretari." Hardouin in Lemaire, i. 456.

[8] "torrentesque solis ardoribus flammas egerit;" perhaps the author may mean, that the fires of the volcano assist those of the sun in parching the surface of the ground.

of the earth[1]? What must be the nature of that thing, which, in all parts of the world, supplies this most greedy voracity without destroying itself? To these fires must be added those innumerable stars and the great sun itself. There are also the fires made by men[2], those which are innate in certain kinds of stones, those produced by the friction of wood[3], and those in the clouds, which give rise to lightning. It really exceeds all other wonders, that one single day should pass in which everything is not consumed, especially when we reflect, that concave mirrors placed opposite to the sun's rays produce flame more readily than any other kind of fire; and that numerous small but natural fires abound everywhere. In Nymphæum there issues from a rock a fire which is kindled by rain; it also issues from the waters of the Scantia[4]. This indeed is a feeble flame, since it passes off, remaining only a short time on any body to which it is applied: an ash tree, which overshadows this fiery spring, remains always green[5]. In the territory of Mutina fire issues from the ground on the days that are consecrated to Vulcan[6]. It is stated by some authors, that if a burning body falls on the fields below Aricia[7], the ground is set on fire; and that the stones in the territory of the Sabines and of the Sidicini[8], if they be oiled, burn with flame. In Egnatia[9], a

[1] "Tot rogis terræ?" in reference to the remark in a former chapter, "natura terras cremat."

[2] "Humani ignes," according to Hardouin, "Hi nostri ignes, quos vitæ usus requirit, ut Tullius ait de Nat. Deor. ii. 67;" Lemaire, i. 457.

[3] This is the mode which many savage tribes employ for exciting flame.

[4] It is not known whether the Scantia was a river or a lake, or where it was situated; see Alexandre in Lemaire, i. 457.

[5] This may have been owing to the emission of an inflammable gas which burns at a comparatively low temperature, as was observed on a former occasion.

[6] These are said by Columella, xi. 3, to occur in August; the statement as to the fire occurring on these particular days we may presume is erroneous.

[7] Aricia was a town in Campania, near the modern Lake of Nemi: this place, as well as the other places mentioned by our author, were probably of volcanic origin.

[8] Sidicinum was a town in Campania, also called Teanum; probably the modern Teano.

[9] Egnatia was a town in Calabria, on the coast of the Adriatic: the circumstance mentioned by our author is ridiculed by Horace, in his well-

town of Salentinum, there is a sacred stone, upon which, when wood is placed, flame immediately bursts forth. In the altar of Juno Lacinia[1], which is in the open air, the ashes remain unmoved, although the winds may be blowing from all quarters.

It appears also that there are sudden fires both in waters and even in the human body; that the whole of Lake Thrasymenus was on fire[2]; that when Servius Tullius, while a child, was sleeping, flame darted out from his head[3]; and Valerius Antias informs us, that the same flame appeared about L. Marcius, when he was pronouncing the funeral oration over the Scipios, who were killed in Spain; and exhorting the soldiers to avenge their death. I shall presently mention more facts of this nature, and in a more distinct manner; in this place these wonders are mixed up with other subjects. But my mind, having carried me beyond the mere interpretation of nature, is anxious to lead, as it were by the hand, the thoughts of my readers over the whole globe.

CHAP. 112. (108.)—THE DIMENSIONS OF THE EARTH.

Our part of the earth, of which I propose to give an account, floating as it were in the ocean which surrounds it (as I have mentioned above[4]), stretches out to the greatest extent from east to west, viz. from India to the Pillars consecrated to Hercules at Gades, being a distance of 8568 miles[5], according to the statement of Artemidorus[6], or ac-

known lines, Sat. i. 5, 97; but it is not improbable that there may be some foundation for it.

[1] This circumstance is referred to by Val. Maximus, i. 8, 18. The altar was probably in the neighbourhood of the Lacinian Promontory, at the S.W. extremity of the Bay of Tarentum, the modern Capo delle Colonne.

[2] This may be referred to the inflammable vapours mentioned above, unless we regard the whole narrative as fabulous.

[3] See Livy, i. 39, and Val. Maximus, i. 6. 2. Although it would be rash to pronounce this occurrence and the following anecdotes respecting Marcius to be absolutely impossible, we must regard them as highly improbable, and resting upon very insufficient evidence.

[4] In the 66th chapter of this book.

[5] In the estimate of distances I have given the numbers as they occur in the text of Lemaire, although, in many cases, there is considerable doubt as to their accuracy. See the observations of Hardouin and Alexandre in Lemaire, i. 460.

[6] Artemidorus was an Ephesian, who wrote on geography; see Hardouin's Index Auct., Lemaire, i. 167.

cording to that of Isidorus[1], 9818 miles. Artemidorus adds to this 491 miles, from Gades, going round by the Sacred Promontory, to the promontory of Artabrum[2], which is the most projecting part of Spain.

This measurement may be taken in two directions. From the Ganges, at its mouth, where it discharges itself into the Eastern ocean, passing through India and Parthyene, to Myriandrus[3], a city of Syria, in the bay of Issus, is a distance of 5215 miles [4]. Thence, going directly by sea, by the island of Cyprus, Patara in Lycia, Rhodes, and Astypalæa, islands in the Carpathian sea, by Tænarum in Laconia, Lilybæum in Sicily and Calaris in Sardinia, is 2103 miles. Thence to Gades is 1250 miles, making the whole distance from the Eastern ocean 8568 miles[5].

The other way, which is more certain, is chiefly by land. From the Ganges to the Euphrates is 5169 miles; thence to Mazaca, a town in Cappadocia, is 319 miles; thence, through Phrygia and Caria, to Ephesus is 415 miles; from Ephesus, across the Ægean sea to Delos, is 200 miles; to the Isthmus is 212½ miles; thence, first by land and afterwards by the sea of Lechæum and the gulf of Corinth, to Patræ in Peloponnesus, 90 miles; to the promontory of Leucate 87½ miles; as much more to Corcyra; to the Acroceraunian mountains 132½, to Brundisium 87½, and to Rome 360 miles. To the Alps, at the village of Scingomagum[6], is 519 miles; through Gaul to Illiberis at the Pyrenees, 927; to the ocean and the

[1] Isidorus was a native of Nicæa; he appears to have been a writer on various topics in natural history, but not much estimated; see Hardouin's Index Auct., in Lemaire, i. 194.

[2] The modern Cape St. Vincent and Cape Finisterre.

[3] This was a city on the Sinus Issicus, the present Gulf of Aiasso, situated, according to Brotier, between the sites of the modern towns of Scanderoon and Rosos. See Lemaire, i. 461.

[4] Respecting this and the other distances mentioned in this chapter, I may refer the reader to the remarks of Hardouin in Lemaire, i. 461.

[5] It is scarcely necessary to remark, that the calculations of our author do not indicate the real distance between the extreme points of the habitable parts of the globe, as known to the ancients, but the number of miles which must be passed over by a traveller, in going from place to place; in the first instance, a considerable part of the way by sea, and, in the second, almost entirely by land.

[6] It appears to be difficult to ascertain the identity of the place here mentioned; I may refer to the remarks of Hardouin and Brotier in Lemaire, i. 464.

coast of Spain, 331 miles; across the passage of Gades 7½ miles; which distances, according to the estimate of Artemidorus, make altogether 8945 miles.

The breadth of the earth, from south to north, is commonly supposed to be about one-half only of its length, viz. 4490 miles; hence it is evident how much the heat has stolen from it on one side and the cold on the other: for I do not suppose that the land is actually wanting, or that the earth has not the form of a globe; but that, on each side, the uninhabitable parts have not been discovered. This measure then extends from the coast of the Æthiopian ocean, the most distant part which is habitable, to Meroë, 1000 miles[1]; thence to Alexandria 1250; to Rhodes 562; to Cnidos 87½; to Cos 25; to Samos 100; to Chios 94; to Mitylene 65; to Tenedos 44; to the promontory of Sigæum 12½; to the entrance of the Euxine 312½; to the promontory of Carambis 350; to the entrance of the Palus Mæotis 312½; and to the mouth of the Tanais 275 miles, which distance, if we went by sea, might be shortened 89 miles. Beyond the Tanais the most diligent authors have not been able to obtain any accurate measurement. Artemidorus supposes that everything beyond is undiscovered, since he confesses that, about the Tanais, the tribes of the Sarmatæ dwell, who extend towards the north pole. Isidorus adds 1250 miles, as the distance to Thule[2]; but this is mere conjecture. For my part, I believe that the boundaries of Sarmatia really extend to as great a distance as that mentioned above: for if it were not very extensive, how could it contain the innumerable tribes that are always changing their residence? And indeed I consider the uninhabitable portion of the world to be still greater; for it is well known that there are innu-

[1] The same remarks may be made upon this and the following numbers as upon those in the former paragraph; for further information I shall refer my readers to the notes of Hardouin, Brotier, and Alexandre, in Lemaire, i. 465–468.

[2] There is great uncertainty respecting the locality of the Thule of the ancients; there was, in fact, nothing known respecting the locality or identity of any of the places approaching to the Arctic circle; the name appears to have been vaguely applied to some country lying to the north of the habitable parts of Europe. In note [3], p. 109, I have already had occasion to offer some remarks on the locality of Thule. Our author speaks of Thule in two subsequent parts of his work, iv. 30 and vi. 39.

merable islands lying off the coast of Germany[1], which have been only lately discovered.

The above is all that I consider worth relating about the length and the breadth of the earth[2]. But Eratosthenes[3], a man who was peculiarly well skilled in all the more subtle parts of learning, and in this above everything else, and a person whom I perceive to be approved by every one, has stated the whole of this circuit to be 252,000 stadia, which, according to the Roman estimate, makes 31,500 miles. The attempt is presumptuous, but it is supported by such subtle arguments that we cannot refuse our assent. Hipparchus[4], whom we must admire, both for the ability with which he controverts Eratosthenes, as well as for his diligence in everything else, has added to the above number not much less than 25,000 stadia.

(109.) Dionysodorus is certainly less worthy of confidence[5]; but I cannot omit this most remarkable instance of Grecian vanity. He was a native of Melos, and was celebrated for his knowledge of geometry; he died of old age in his native country. His female relations, who inherited his property, attended his funeral, and when they had for several successive days performed the usual rites, they are said to have found in his tomb an epistle written in his own name to those left above; it stated that he had descended from his tomb to the lowest part of the earth, and that it was a distance of 42,000 stadia. There were not wanting certain geometricians, who interpreted this epistle as if it had been sent from the middle of the globe, the point which is at the greatest distance from the surface, and which must necessarily be the centre of the sphere. Hence the estimate has been made that it is 252,000 stadia in circumference.

[1] It is probable, that these supposed "immense islands," if they were not entirely imaginary, were the countries of Sweden and Norway, the southern extremities alone of which had been visited by the ancients.

[2] Strabo, ii.; Vitruvius, i. 6; Macrobius, in Somn. Scip. ii. 20.

[3] Our author has previously referred to Eratosthenes, in the 76th chapter of this book.

[4] Our author has referred to Hipparchus, in the 9th chapter of this book.

[5] "Aliter, inquit, et cautius multo Dionysodorus est audiendus, qui miraculo solo nititur, quam Hipparchus et Eratosthenes, qui geometricis nituntur principiis." Hardouin in Lemaire, i. 469. Nothing further is known of Dionysodorus; see Hardouin's Index Auct. in Lemaire, i. 123.

CHAP. 113.—THE HARMONICAL PROPORTION OF THE UNIVERSE.

That harmonical proportion, which compels nature to be always consistent with itself, obliges us to add to the above measure, 12,000 stadia; and this makes the earth one ninety-sixth part of the whole universe.

SUMMARY.—The facts, statements, and observations contained in this Book amount in number to 417.

ROMAN AUTHORS QUOTED.—M. Varro[1], Sulpicius Gallus[2], Titus Cæsar[3] the Emperor, Q. Tubero[4], Tullius Tiro[5], L. Piso[6], T. Livius[7], Cornelius Nepos[8], Sebosus[9], Cælius Antipater[10],

[1] Marcus Terentius Varro. He was born B.C. 116, espoused the cause of Pompey against Cæsar, and served as his lieutenant in Spain. He afterwards became reconciled to Cæsar, and died in the year B.C. 26. He is said to have written 500 volumes, but nearly all his works are lost (destroyed, it is said, by order of Pope Gregory VII.). His only remains are a Treatise on Agriculture, a Treatise on the Latin Tongue, and the fragments of a work called *Analogia*.

[2] C. Sulpicius Gallus was Consul in the year 166 B.C. He wrote a Roman History, and a work on the Eclipses of the Sun and Moon.

[3] Titus Vespasianus, the Emperor, to whom Pliny dedicates his work. His poem is mentioned in c. 22 of this Book. See pages 1, 2, and 55 of the present volume.

[4] It is most probable that Quintus Ælius Pætus Tubero is here meant. He was son-in-law, and, according to Cicero, nephew of Æmilius Paulus, and Consul in the year B.C. 167. There are two other persons found mentioned of the name of Q. Ælius Tubero.

[5] The freedman and amanuensis of Cicero. He was a man of great learning, and was supposed to have invented short-hand. He also wrote a Life of Cicero.

[6] Lucius Calpurnius Piso Frugi. He was Consul in the year B.C. 133, and was a stout opponent of the Gracchi. He wrote Annals of the History of Rome from the earliest periods.

[7] Livy, the well-known Roman historian.

[8] He was the intimate friend of Cicero, and wrote Chronicles or Annals, in three books, a Life of Cicero, and some other historical works. A work still exists, called "Lives of Eminent Commanders," which is ascribed sometimes to him and sometimes to one Æmilius Probus, a writer of the reign of Theodosius. The latter probably abridged the original work of Nepos.

[9] Statius Sebosus. He is mentioned by Cicero as the friend of Catulus. He wrote a work called the "Periplus," and another on the Wonders of India.

[10] A Roman historian and lawyer, who flourished about B.C. 124. He wrote a Book of Annals, in which was contained a valuable account of the Second Punic war. This work was epitomized by Brutus and held in high estimation by the Emperor Adrian.

Fabianus[1], Antias[2], Mucianus[3], Cæcina[4], who wrote on the Etruscan discipline, Tarquitius[5], who did the same, Julius Aquila[6], who also did the same, and Sergius[7].

FOREIGN AUTHORS QUOTED.—Plato[8], Hipparchus[9], Timæus[10], Sosigenes[11], Petosiris[12], Necepsos[13], the Pythago-

[1] Fabianus Papirius, a Roman rhetorician and naturalist, whose works are highly commended by Pliny and Seneca. He wrote a History of Animals, and a book on Natural Causes.

[2] Quintus Valerius Antias. He flourished about B.C. 80, and wrote the Annals of Rome, down to the time of Sylla.

[3] Marcus Licinius Crassus Mucianus. He was instrumental in raising the Emperor Vespasian to the throne, and was Consul in the years A.D. 52, 70, and 74. He published three Books of Epistles, and a History in eleven Books, which appears to have treated chiefly of Eastern affairs.

[4] Aulus Cæcina. He was sent into exile by Cæsar, joined the Pompeians in Africa, and was taken prisoner by Cæsar, but his life was spared. Cicero wrote several letters to him, and commends his abilities. His work appears to have been on Divination as practised by the Etrurians.

[5] He appears to have been a diviner or soothsayer of Etruria, and to have written a work on Etruscan prodigies.

[6] He also wrote a work on Etruscan divination, but it does not appear that anything further is known of him.

[7] Sergius Paulus. He is also mentioned in the Index to the 18th Book. Nothing further seems to be known of him.

[8] The greatest, with the exception of Aristotle, of the Greek Philosophers, and the disciple of Socrates.

[9] A native of Nicea in Bithynia, who flourished B.C. 160. He is called the "Father" of Astronomy. He wrote a Commentary on the Phænomena of Aratus and Eudoxus, which is still extant. His works, including those on the Lunar Month and the Fixed Stars, have not come down to us. His Catalogue of the Stars is preserved in the Almagest of Ptolemy.

[10] Timæus of Locri in Italy, a Pythagorean philosopher, said to have been the instructor of Plato. He wrote a work on Mathematics. A work "On the Soul of the World and of Nature," which is still extant, has been ascribed to him, but on doubtful grounds.

[11] An astronomer and peripatetic philosopher of Alexandria. He was employed by Julius Cæsar to superintend his revision of the Calendar. It is supposed that he wrote a work on the Celestial Revolutions, and a Commentary on the works of Aristotle.

[12] A priest, mathematician, and astrologer of Egypt. A Letter on the Astrological Sciences, written by him to King Necepsos, is said to be extant in the Royal Library at Vienna, as also a work called the "Organum Astrologicum," dedicated to the same king. Juvenal seems to use his name as a common term for an astrologer.

[13] He is mentioned by Julius Firmicus as "a most just emperor of Egypt, and a very good astronomer." A work by him is quoted by Galen in his tenth Book on Simples, but it was most probably of spurious origin.

rean[1] Philosophers, Posidonius[2], Anaximander[3], Epigenes[4] the philosopher who wrote on Gnomonics, Euclid[5], Cœranus[6] the philosopher, Eudoxus[7], Democritus[8], Critodemus[9], Thrasyllus[10], Serapion[11], Dicæarchus[12], Archimedes[13], Onesi-

[1] "Pythagoricis" here may either mean the works of the followers of Pythagoras of Samos, or the books which were written by that philosopher. Pliny, in Books 19, 20, and 24, speaks of several writings of Pythagoras, and Diogenes Laertius mentions others; but it is more generally supposed that he wrote nothing, and that everything that passed by his name in ancient times was spurious.

[2] A Stoic philosopher of Apamea in Syria. He was the instructor of Cicero, and the friend of Pompey. He wrote works on history, divination, the tides, and the nature of the gods. Some fragments only have survived.

[3] Of Miletus, was born B.C. 610, and was the successor of Thales, the founder of the Ionian school of philosophy. He is said to have first taught the obliquity of the ecliptic and the use of the gnomon.

[4] A philosopher of Rhodes or Byzantium. Seneca says that he boasted of having studied astronomy among the Chaldeans. He is mentioned by Varro and Columella as having written on rural matters, and is praised by Censorinus.

[5] Of Alexandria, the great geometrician, and instructor of Ptolemy I. He was the founder of the mathematical school of Alexandria.

[6] He was a Greek by birth, and lived in the time of Nero. He is extolled by Tacitus, B. 14, for his superlative wisdom, beyond which nothing is known of him.

[7] Of Cnidus, an astronomer and legislator who flourished B.C. 366. He was a friend and disciple of Plato, and said to have been the first who taught in Greece the motions of the planets. His works on astronomy and geometry are lost, but his Phænomena have been preserved by Aratus, who turned his prose into verse.

[8] Born at Abdera in Thrace, about B.C. 460. He was one of the founders of the atomic theory, and looked upon peace of mind as the *summum bonum* of mortals. He wrote works on the nature and organization of the world, on physics, on contagious maladies, on the chameleon, and on other subjects.

[9] A Grecian astronomer. A work of his, called "Apotelesmatica," is said to be preserved in the Imperial Library at Vienna.

[10] An astrologer of Rhodes, patronized by Augustus and Tiberius. He wrote a work on Stones, and a History of Egypt. Tacitus, in his Annals, B. vi., speaks highly of his skill in astrology.

[11] A geographer of Antioch, and an opponent of the views of Eratosthenes. Cicero declares that he himself was unable to understand a thousandth part of his work.

[12] A Peripatetic philosopher and geographer, of Messina in Sicily. He studied under Aristotle and wrote several works, the principal of which was an account of the history, geography, and moral and religious condition of Greece. A few fragments only are extant.

[13] Of Syracuse, the most famous mathematician of antiquity, born B.C.

critus[1], Eratosthenes[2], Pytheas[3], Herodotus[4], Aristotle[5], Ctesias[6], Artemidorus[7] of Ephesus, Isidorus[8] of Charax, and Theopompus[9].

287. A few only of his works have come down to us, published at Oxford in 1792, by Torelli.

[1] Born either at Astypalæa or Ægina. He was chief pilot of the fleet of Alexander during the descent of the Indus and the voyage to the Persian Gulf. He wrote a work called the "Alexandropædia," or Education of Alexander. In his description of what he saw in India, many fables and falsehoods are said to have been interwoven, so much so that the work (which is now lost) is said to have resembled a fable more than a history.

[2] Of Cyrene, born B.C. 276. He was invited from Athens by Ptolemy Euergetes, to become keeper of the library at Alexandria. He was a man of most extensive erudition, as an astronomer, geographer, philosopher, historian and grammarian. All of his writings have perished, with the exception of a few fragments on geographical subjects.

[3] Of Massilia, now Marseilles, a celebrated navigator who flourished about the time of Alexander the Great. In his voyages he visited Britain and Thule, of which he probably gave some account in his work "on the Ocean." He has been wrongfully accused of falsehood by Strabo. Another work written by him was his "Periplus," or 'Circumnavigation' from Gades to the Tanais, probably, in this instance, the Elbe.

[4] Of Halicarnassus, the father of Grecian history; born B.C. 484. Besides his great work which has come down to us, he is supposed to have written a history of Arabia.

[5] Probably the most learned of the Greek philosophers. His works were exceedingly numerous, and those which have survived to us treat of natural history, metaphysics, physical science, ethics, logic, and general literature.

[6] A native of Cnidus in Caria, and private physician to Artaxerxes Mnemon, having been made prisoner by him at the battle of Cunaxa. He wrote a History of Persia in 23 books, which, with the exception of a small abridgement by Photius and a few fragments, is now lost. He also wrote a book on India. He was much censured, probably without sufficient reason, for the credulity displayed in his works.

[7] Of Ephesus, a geographer, who lived about B.C. 100. He wrote a Periplus, and a work on Geography; a few fragments only of abridgements of these have survived.

[8] Of Charax in Parthia, of which country he wrote an account which still exists. He flourished in the reign of Augustus.

[9] Of Chios, a celebrated historian, and disciple of the orator Isocrates. His principal works were a History of Greece, and a Life of Philip of Macedon, father of Alexander the Great.

BOOK III.

AN ACCOUNT OF COUNTRIES, NATIONS, SEAS, TOWNS, HAVENS, MOUNTAINS, RIVERS, DISTANCES, AND PEOPLES WHO NOW EXIST OR FORMERLY EXISTED.

INTRODUCTION.

THUS far have I treated of the position and the wonders of the earth, of the waters, the stars, and the proportion of the universe and its dimensions. I shall now proceed to describe its individual parts; although indeed we may with reason look upon the task as of an infinite nature, and one not to be rashly commenced upon without incurring censure. And yet, on the other hand, there is nothing which ought less to require an apology, if it is only considered how far from surprising it is that a mere mortal cannot be acquainted with everything. I shall therefore not follow any single author, but shall employ, in relation to each subject, such writers as I shall look upon as most worthy of credit. For, indeed, it is the characteristic of nearly all of them, that they display the greatest care and accuracy in the description of the countries in which they respectively flourished; so that by doing this, I shall neither have to blame nor contradict any one.

The names of the different places will here be simply given, and as briefly as possible; the account of their celebrity, and the events which have given rise thereto, being deferred to a more appropriate occasion; for it must be remembered that I am here speaking of the earth as a whole, and I wish to be understood as using the names without any reference whatever to their celebrity, and as though the places themselves were in their infancy, and had not as yet acquired any fame through great events. The name is mentioned, it is true, but only as forming a part of the world and the system of the universe.

The whole globe is divided into three parts, Europe, Asia, and Africa. Our description commences where the sun sets and at the Straits of Gades[1], where the Atlantic ocean, bursting

[1] Now the Straits of Gibraltar.

in, is poured forth into the inland seas. As it makes its entrance from that side, Africa is on the right hand and Europe on the left; Asia lies between them[1]; the boundaries being the rivers Tanais[2] and Nile. The Straits of the ocean, of which I have just spoken, extend fifteen miles in length and five[3] in breadth, measured from the village of Mellaria[4] in Spain to the Album Promontorium[5] or White Promontory in Africa, as we learn from Turranius Gracilis, who was born in that vicinity. Titus Livius and Cornelius Nepos however have stated the breadth, where it is least, to be seven miles, and where greatest, ten; from so small a mouth as this does so immense an expanse of water open upon us! Nor is our astonishment diminished by the fact of its being of great depth; for, instead of that, there are numerous breakers and shoals, white with foam, to strike the mariner with alarm. From this circumstance it is, that many have called this spot the threshold of The Inland Sea.

At the narrowest part of the Straits, there are mountains placed to form barriers to the entrance on either side, Abyla[6] in Africa, and Calpe[7] in Europe, the boundaries formerly of the labours of Hercules[8]. Hence it is that the inhabitants have called them the Columns of that god; they

[1] This is said more especially in reference to the western parts of Asia, the only portion which was perfectly known to the ancients. His meaning is, that Asia as a portion of the globe does not lie so far north as Europe, nor so far south as Africa.

[2] Now the Don. It was usually looked upon as the boundary between Europe and Asia. Pliny's meaning seems to be, that the Tanais divides Asia from Europe, and the Nile, Asia from Africa, the more especially as the part to the west of the Nile was sometimes considered as belonging to Asia. It has been however suggested that he intends to assign these rivers as the extreme eastern boundaries of the internal or Mediterranean sea.

[3] At no spot are the Straits less than ten miles in width; although D'Anville makes the width to be little less than five miles. This passage of our author is probably in a corrupt state.

[4] This probably stood near the site of the town of Tarifa of the present day.

[5] Probably the point called 'Punta del Sainar' at the present day.

[6] Now called Ximiera, Jebel-el-Mina, or Monte del Hacho.

[7] The Rock of Gibraltar.

[8] The fable was that they originally formed one mountain, which was torn asunder by Hercules, or as Pliny says, "dug through."

also believe that they were dug through by him; upon which the sea, which was before excluded, gained admission, and so changed the face of nature.

CHAP. 1. (1.)—THE BOUNDARIES AND GULFS OF EUROPE FIRST SET FORTH IN A GENERAL WAY.

I shall first then speak of Europe, the foster-mother of that people which has conquered all other nations, and itself by far the most beauteous portion of the earth. Indeed, many persons have, not without reason[1], considered it, not as a third part only of the earth, but as equal to all the rest, looking upon the whole of our globe as divided into two parts only, by a line drawn from the river Tanais to the Straits of Gades. The ocean, after pouring the waters of the Atlantic through the inlet which I have here described, and, in its eager progress, overwhelming all the lands which have had to dread its approach, skirts with its winding course the shores of those parts which offer a more effectual resistance, hollowing out the coast of Europe especially into numerous bays, among which there are four Gulfs that are more particularly remarkable. The first of these begins at Calpe, which I have previously mentioned, the most distant mountain of Spain; and bends, describing an immense curve, as far as Locri and the Promontory of Bruttium[2].

CHAP. 2.—OF SPAIN GENERALLY.

The first land situate upon this Gulf is that which is called the Farther Spain or Bætica[3]; next to which, beginning at the frontier town of Urgi[4], is the Nearer, or Tarraconensian[5]

[1] This was the opinion of Herodotus, but it had been so strenuously combated by Polybius and other writers before the time of Pliny, that it is difficult to imagine how he should countenance it.

[2] He probably alludes to Leucopetra, now called Capo dell' Armi. Locri Epizephyrii was a town of Bruttium, situate north of the promontory of Zephyrium, now called Capo di Bruzzano.

[3] So called from the Bætis, now the Guadalquivir or Great River.

[4] The situation of this town is not known, but it is supposed to have been about five leagues from the present city of Mujacar, or Moxacar. It was situate on the Sinus Urgitanus.

[5] So called from the city of Tarraco, on the site of the present Tarragona.

Spain, extending as far as the chain of the Pyrenees. The Farther Spain is divided lengthwise into two provinces, Lusitania[1] and Bætica, the former stretching along the northern side of the latter, and being divided from it by the river Ana[2].

The source of this river is in the district of Laminium[3], in the Nearer Spain. It first spreads out into a number of small lakes, and then again contracts itself into a narrow channel, or entirely disappears under ground[4], and after frequently disappearing and again coming to light, finally discharges itself into the Atlantic Ocean. Tarraconensian Spain lies on one side, contiguous to the Pyrenees, running downwards along the sides of that chain, and, stretching across from the Iberian Sea to the Gallic ocean[5], is separated from Bætica and Lusitania by Mount Solorius[6], the chains of the Oretani[7] and the Carpetani[8], and that of the Astures[9].

CHAP. 3.—OF BÆTICA.

Bætica, so called from the river which divides it in the middle, excels all the other provinces in the richness of its cultivation and the peculiar fertility and beauty of its vegetation.

It consists of four jurisdictions, those of Gades[10], of Corduba[11], of Astigi[12], and of Hispalis[13]. The total number of its towns is 175; of these nine are colonies[14], and eight muni-

[1] Corresponding nearly in extent with the present kingdom of Portugal.

[2] Now Gaudiana, a corruption of the Arabic Wadi Ana, "the river Ana."

[3] According to Hardouin this place is the modern town of Montiel, but Pinet and D'Anville make it the same as Alhambra.

[4] According to modern writers it conceals itself in this manner for a distance of fifteen miles.

[5] From the Balearic Channel to the Gulf of Gascony or Bay of Biscay.

[6] Probably the Sierra Nevada is meant by this name; Hardouin considers it the same as the Sierra de los Vertientes.

[7] Probably the Sierra Morena. [8] The Monte de Toledo.

[9] The Sierra de las Asturias.

[10] The present Cadiz. It was originally a Phœnician colony.

[11] Now Cordova. [12] Now Ecija. [13] Now Seville.

[14] The *Roman* colonies or colonies "civium Romanorum" are those here meant. The colonists in such case enjoyed all the rights of Roman citizens, the town in which they lived being founded under the supervision of the Roman magistracy.

cipal towns[1]; twenty-nine have been long since presented with the old Latin rights[2]; six are free towns[3], three federate[4], and 120 tributary.

In this district, the things that more especially deserve notice, or are more easily explained in the Latin tongue, are the following, beginning at the river Ana, along the line of the sea-shore; the town of Onoba, surnamed Æstuaria[5]; the rivers Luxia and Urium[6], flowing through this territory between the Ana and the Bætis; the Marian[7] Mountains; the river Bætis; the coast of Corum[8], with its winding bay; opposite

[1] "Municipia." These were towns in conquered countries which were *not* founded by the Romans, but whose inhabitants retained their original institutions, at the same time receiving certain of the rights of Roman citizens; most frequently, immunity to a greater or less degree from payment of tribute.

[2] "Latium;" also called "Jus Latii" and "Latinitas." This was the name given to those circumscribed or limited rights as Roman citizens which were at first bestowed upon the conquered states of Italy, before the time of the Social War. Indeed the *Latinus* held a kind of intermediate state between the *Civis Romanus* with all his rights, and the *peregrinus* or foreigner with all his disabilities. These Latin rights were afterwards extended to the people of other countries, but retained their original name.

[3] The free towns were those, the inhabitants of which were at liberty to enjoy their ancient institutions and modes of internal government, though at the same time they enjoyed none of the privileges of Roman citizens.

[4] "Fœderati civitates;" the inhabitants of which were called 'fœderati' or 'socii.' They were in alliance with the Romans, but in some cases paid them tribute in the same manner as the 'stipendiaria' next mentioned. In some instances they also enjoyed the Latin rights.

[5] From the numerous creeks or æstuaries with which the coast is here indented. Commentators are at a loss for the site of the town of Onoba (or Ossonoba according to some readings). D'Anville considers it to be the same with the present town of Moguer; other commentators have suggested Gibraleon, and the vicinity of Palos.

[6] The Odiel and the Tinto; the Urium being supposed to be the same with the Tinto of the present day.

[7] Some readings have "Hareni montes," and others "Arenæ montes," the "mountains of sand." There is no doubt that the sandy heights or downs on this coast are here meant, which are called at the present day "Dunes" by the French, and by the natives "Arenas gordas."

[8] Probably the line of sea-shore between Roia and the city of Cadiz, skirting the Bay of Cadiz. Hardouin however thinks that the coast between the Guadalquivir and the Guadalete is meant, now occupied in part by the town of San Lucar de Barameda.

to which is Gades, of which we shall have occasion to speak among the islands[1]. Next comes the Promontory of Juno[2], and the port of Bæsippo[3]; the towns of Bœlo[4] and Mellaria[5], at which latter begin the Straits of the Atlantic; Carteia[6], called by the Greeks Tartessos[7]; and the mountain of Calpe.

Along the coast of the inland sea[8] is the town of Barbesula[9] with its river; also Salduba[10]; the town of Suel[11]; and then Malaca[12], with its river, one of the federate towns. Next to this comes Mænoba[13], with its river; then Sexifirmum[14], surnamed

[1] In the Fourth Book, c. 36.

[2] The present Cape Trafalgar.

[3] Hardouin says that the present Vejer is the place meant, while others have suggested Puerto de Santa Maria, or Cantillana. Others again identify it with Bejer de la Frontera, though that place probably lies too far inland. The Roman ruins near Porto Barbato were probably its site.

[4] Hardouin and other commentators suggest that the site of the present Tarifa is here meant; it is more probable however that D'Anville is right in suggesting the now deserted town of Bolonia.

[5] Probably the present Tarifa.

[6] The exact site of Carteia is unknown; but it is generally supposed to have stood upon the bay which opens out of the straits on the west of the Rock of Gibraltar, now called the Bay of Algesiras or Gibraltar; and upon the hill at the head of the bay of El Rocadillo, about half-way between Algesiras and Gibraltar.

[7] We learn also from Strabo, that Tartessus was the same place as Carteia; it is not improbable that the former was pretty nearly the Phœnician name of the place, and the latter a Roman corruption of it, and that in it originated the 'Tarshish' of Scripture, an appellation apparently given to the whole of the southern part of the Spanish peninsula. Probably the Greeks preserved the appellation of the place more in conformity with the original Phœnician name.

[8] By the "inland sea" Pliny means the Mediterranean, in contradistinction to the Atlantic Ocean without the Straits of Cadiz.

[9] The ruins of this place, probably, are still to be seen on the east bank of the river Guadiaro, here alluded to.

[10] With its river flowing by it. This place is probably the present Marbella, situate on the Rio Verde.

[11] Probably the present Castillo de Torremolinos, or else Castillo de Fuengirola.

[12] The present city of Malaga. Hardouin thinks that the river Guadalquivirejo is here meant, but as that is some miles distant from the city, it is more probable that the Guadalmedina, which is much nearer to it, is the stream alluded to.

[13] Not improbably Velez Malaga, upon a river of the same name. Hardouin thinks that the place is the modern Torrox on the Fiu Frio, and D'Anville the present city of Almunecar, on the Rio Verde.

[14] Most probably the present Almunecar, but it is uncertain. D'An-

Julium; Selambina[1]; Abdera[2]; and Murci[3], which is at the boundary of Bætica. M. Agrippa supposed that all this coast was peopled by colonists of Punic origin. Beyond the Anas, and facing the Atlantic, is the country of the Bastuli[4] and the Turditani. M. Varro informs us, that the Iberians, the Persians, the Phœnicians, the Celts, and the Carthaginians spread themselves over the whole of Spain; that the name "Lusitania" is derived from the games (*lusus*) of Father Bacchus, or the fury (*lyssa*[5]) of his frantic attendants, and that Pan[6] was the governor of the whole of it. But the traditions respecting Hercules[7] and Pyrene, as well as Saturn, I conceive to be fabulous in the highest degree.

The Bætis does not rise, as some writers have asserted, near the town of Mentisa[8], in the province of Tarraco, but in the Tugiensian Forest[9]; and near it rises the river Tader[10], which waters the territory of Carthage[11]. At Ilorcum[12] it

ville says the present Torre de Banas; others have suggested the town of Motril.

[1] Now Salobrena.

[2] Either the present Adra or Abdera: it is uncertain which.

[3] Probably the present Mujacar. D'Anville suggests Almeria.

[4] Also called Bastitani, a mixed race, partly Iberian and partly Phœnician.

[5] The Greek Λύσσα, "frantic rage" or "madness." The etymologies here suggested are puerile in the extreme.

[6] Plutarch, quoting from the Twelfth Book of the Iberica of Sosthenes, tells us that, "After Bacchus had conquered Iberia [the present Spain], he left Pan to act as his deputy, and he changed its name and called the country *Pania*, after himself, which afterwards became corrupted into *Spania*."

[7] He alludes to the expedition of Hercules into Spain, of which Diodorus Siculus makes mention; also his courtship of the nymph Pyrene, the daughter of Bebryx, who was buried by him on the Pyrenæan mountains, which thence derived their name.

[8] It is unknown where this town was situate; Hardouin and D'Anville think it was on the site of the present village of San Thome, once an episcopal see, now removed to Jaen. The people of Mentisa, mentioned in c. 4, were probably inhabitants of a different place. D'Anville in his map has two Mentisas, one 'Oretana,' the other 'Bastitana.

[9] According to D'Anville, the place now called Toia.

[10] Now the Segura.

[11] 'Nova' or 'New' Carthage, so called from having been originally founded by a colony of Carthaginians B.C. 242. It was situate a little to the west of the Saturni Promontorium, or Promontory of Palos. It was taken by Scipio Africanus the elder B.C. 210.

[12] The present Lorca.

turns away from the Funeral Pile[1] of Scipio; then taking a sweep to the left, it falls into the Atlantic Ocean, giving its name to this province: at its source it is but small, though during its course it receives many other streams, which it deprives as well of their waters as their renown. It first enters Bætica in Ossigita-nia[2], and glides gently, with a smooth current, past many towns situate on either side of its banks.

Between this river and the sea-shore the most celebrated places inland are Segida[3], also surnamed Augurina; Julia[4], called Fidentia; Urgao[5] or Alba, Ebora[6] or Cerealis, Iliberri[7] or Liberini, Ilipula[8] or Laus, Artigi[9] or Julienses, Vesci[10] or Faventia, Singili[11], Attegua[12], Arialdunum, Agla Minor[13], Bæbro[14], Castra Vinaria[15], Cisimbrium[16], Hippo

[1] This place is even now called by the inhabitants Sepulcro de Scipion. Cneius Cornelius Scipio Calvus, after the defeat of his brother P. Cornelius Scipio, in the year B.C. 211, by the forces of Asdrubal and Mago, fled to a tower at this spot, which was set fire to by the troops of Asdrubal, and he perished in the flames.

[2] So called from the town of Ossigi afterwards mentioned.

[3] It is unknown where this place stood; Medina Sidonia has been suggested.

[4] Probably the present Fuentes del Rey, between Andujar and Jaen, according to Pinet.

[5] D'Anville suggests that this is the present Arjona; but more probably it was the village of Arjonilla, two leagues south of Andujar. Gruter has an inscription found here, "MUNIC . ALBENSE URGANON."

[6] There were five cities of this name in Spain. Hardouin thinks that this is the modern Alcala la Real, between Granada and Cordova.

[7] Most probably the modern Sierra de Elvira, though some writers have suggested the city of Granada.

[8] Probably near the modern Montilla. Hardouin takes it to be the present Granada.

[9] Poinsinet thinks that this is the present Ecija, but other writers take it to be Alhama, between Granada and Malaga.

[10] Perhaps the present Archidona. Some writers have suggested the modern Faventia and Velez.

[11] Probably near the present Puente de Don Gonzalo, on the banks of the Rio Genil.

[12] Probably near Aguilar on the river Cabra; or else the present Teba, between Osuna and Antequera.

[13] Agla the Less.

[14] Probably the present Cabra. The sites of the two preceding towns are not known.

[15] "The Encampment in the Vineyards." Probably this was the same as the Castra Postumiana mentioned by Hirtius in his Book on the Spanish War as being four miles from Attegua. It appears to be the present Castro, or Castro el Rio, situate on the banks of the river Guadajoz.

[16] In some readings "Episibrium." Probably the present Espeja.

Nova or New Hippo[1], Ilurco[2], Osca[3], Escua[4], Sucubo[5], Nuditanum, Old Tuati[6]; all which towns are in that part of Bastitania which extends towards the sea, but in the jurisdiction[7] of Corduba. In the neighbourhood of the river itself is Ossigi[8], also surnamed Laconicum, Iliturgi[9] or Forum Julium, Ipasturgi[10] or Triumphale, Setia, and, fourteen miles inland, Obulco[11], which is also called Pontificense.

Next to these comes Epora[12], a federate town, Sacili[13] Martialium, and Onoba[14]. On the right bank is Corduba, a Roman colony, surnamed Patricia[15]; here the Bætis first becomes navigable. There are also the towns of Carbula

[1] Its present site is unknown.

[2] According to D'Anville, the present Puente de Pinos, six leagues north of Granada. Others take it to be Illora, south of Alcala la Real.

[3] The present Huesca, according to Hardouin; more probably, however, Huector, on the banks of the river Genil.

[4] Perhaps Escusar, five leagues from Granada. But according to some it is the same as Truelo or Eruelo.

[5] Called Ucubis by Hirtius. Morales suggests that it is Sierra la Ronda, but Pinet says Stoponda.

[6] The sites of this and the preceding place are unknown.

[7] In relation to the 'conventus juridicus,' we may here observe that under the Roman sway, in order to facilitate the administration of justice, a province was divided into a number of districts or circuits, each of which was so called, as also 'forum' or 'jurisdictio.' At certain times of the year fixed by the proconsul or chief magistrate, the people assembled in the chief town of the district (whence the name 'conventus'), upon which judges were selected to try the causes of litigant parties.

[8] Probably near the town at the present day called Espelui. Strabo, in Book iii., tells us that Laconian institutions and customs were prevalent in some parts of Spain.

[9] This place was ravaged by fire and levelled with the ground by the troops of Scipio, in consequence of the vigorous defence they had made, and the losses they had caused to the Roman army. It probably stood about four miles from the present city of Baeza.

[10] The sites of this place and the next are unknown.

[11] Most probably the present town of Porcuna. Ubeda or Ubedos has also been suggested.

[12] The present town of Montoro. [13] Now Alcoorrucen, near Perabad.

[14] Ansart suggests that the reading is not Sacili of the Martiales, but Onoba of the Martiales, to distinguish it from Onoba Æstuaria, previously mentioned. It is not improbable that the place was so called from the Martian or Martial legion having originally colonized it. The site of Onoba is unknown.

[15] Cordova was so called from the great number of patricians, who were among the original colonists, when it was founded by Marcellus. To the

and Detunda[1], and the river Singulis[2], which falls into the Bætis on the same side.

The towns in the jurisdiction of Hispalis are the following: Celti, Arua[3], Canama[4], Evia, Ilipa[5], surnamed Illa, and Italica[6]. On the left of the river is the colony of Hispalis[7] named Romuliensis, and, on the opposite side[8], the town of Osset[9], surnamed Julia Constantia, Vergentum, or Julî Genius[10], Orippo, Caura[11], Siarum, and the river Menoba[12], which enters the Bætis on its right bank. Between the æstuaries of the Bætis lie the towns of Nebrissa[13], surnamed Veneria, and of Colobona[14]. The colonies are, Asta[15], which is also called Regia, and, more inland, that of Asido[16], surnamed Cæsariana.

The river Singulis, discharging itself into the Bætis at the place already mentioned, washes the colony of Astigi[17], sur-

present day it is noted for the pride of its nobles. The Great Captain Gonzalo de Cordova used to say, that "other towns might be better to live in, but there was none better to be born in." It was the birth-place of Lucan and the two Senecas.

[1] The site of these two places is unknown at the present day.

[2] Now called by the similar name of Genil or Xenil.

[3] Perhaps the present Alcolea.

[4] Perhaps the Cantillana of the present day: there is, however, the greatest uncertainty as to the sites of these places.

[5] According to Hardouin, the modern city of Penaflor: D'Anville places it about two leagues thence, and near the city of Lora.

[6] Now Sevilla la Vieja, or Old Seville; called by the lower classes Santi-pone.

[7] Now Seville. This colony was founded by Julius Cæsar, and also bore the name of Julia Romula.

[8] Or north side of the river.

[9] Probably on the site of the present Alcala del Rio.

[10] 'The [good] genius of Julius,' probably meaning Cæsar. Nothing seems to be known of its site.

[11] Caura may be the present Coria, a town three leagues from Seville.

[12] Probably the Rio Guadalete.

[13] Either the present Sebrija, or in the vicinity of the city of San Lucar.

[14] Probably the present Bonania.

[15] Probably between Trebujena and the city of Xeres. It was the usual place of meeting for the people of the territory of Gades; and its importance may be judged from its appellation 'Regia' or 'royal,' and its numerous coins. Its ruins are still to be seen on a hill there.

[16] It is not improbable that this was the present city of Xeres. Some geographers however take it to be that of Medina Sidonia, and look upon Xeres as the site of the ancient Asta.

[17] Now Ecija. It stood on the plain of the Bætis, some distance south of the river, on its tributary the Singulis or Xenil.

named Augusta Firma, at which place it becomes navigable. The other colonies in this jurisdiction which are exempt from tribute are Tucci, surnamed Augusta Gemella[1], Itucci called Virtus Julia[2], Attubi or Claritas Julia[3], Urso[4] or Genua Urbanorum; and among them in former times Munda[5], which was taken with the son of Pompey. The free towns are Old Astigi[6] and Ostippo[7]; the tributary towns are Callet, Callecula, Castra Gemina, the Lesser Ilipula, Merucra, Sacrana, Obulcula[8], and Oningis. As you move away from the sea-coast, near where the river Menoba is navigable, you find, at no great distance, the Alontigiceli and the Alostigi[9].

The country which extends from the Bætis to the river Anas, beyond the districts already described, is called Bæturia, and is divided into two parts and the same number of nations; the Celtici[10], who border upon Lusitania, in the ju-

[1] The site of this place is unknown. It probably obtained its name from being a colony of one of the legions, the 7th, 10th, 13th or 14th; which were called 'geminæ' or 'gemellæ,' from being composed of the men of two legions originally.

[2] "The Valour of Julius." Sanson places it not far from Miragenil.

[3] "The Fame of Julius." Perhaps the present Olivera, or else Teba, six leagues to the south of Estepa.

[4] The present city of Ossuna. "Genua Urbanorum" would seem to mean "the knees of the citizens." Though all the MSS. agree in this reading, it probably is an error for "gemina Urbanorum," and it may have been a colony of one of the legions called 'geminæ' or 'gemellæ,' as previously mentioned. The other part of its appellation may possibly have originated in the fact of its first inhabitants being all natives of the city of Rome.

[5] The use of the word *fuit*, 'was,' implies that the place had been destroyed. Cneius Pompeius, the eldest son of Pompey the Great, was defeated at Munda, in the year B.C. 45, and the town destroyed. Pompey escaped from the battle, but was taken a short time after and put to death. The site of the ancient town is very generally supposed to be the modern village of Monda, S.W. of Malaga, and about three leagues from the sea. It is more probable however that it was in the vicinity of Cordova, and there are ruins of ancient walls and towers between Martos, Alcandete, Espejo and Baena, which are supposed to denote its site.

[6] Now Alameda; eight leagues from the other Astiji or Ecija.

[7] Now Estepa, six leagues from Ecija.

[8] Perhaps Mancloua, between the towns of Ecija and Carmona; the sites of all the other places here mentioned appear to be quite unknown.

[9] Sanson supposes the Alostigi to have inhabited the territory near Almagia, between Malaga and Antiqueira.

[10] The Celtici are supposed to have inhabited the country between the

risdiction of Hispalis, and the Turduli, who dwell on the verge[1] of Lusitania and Tarraconensis, and are under the protection of the laws of Corduba. It is evident that the Celtici have sprung from the Celtiberi, and have come from Lusitania, from their religious rites, their language, and the names of their towns, which in Bætica are distinguished by the following epithets[2], which have been given to them. Seria has received the surname of Fama Julia[3], Nertobriga that of Concordia Julia[4], Segida that of Restituta Julia[5], and Contributa[6] that of Julia. What is now Curiga was formerly Ucultuniacum, Constantia Julia[7] was Laconimurgis, the present Fortunales were the Tereses[8], and the Emanici were the Callenses[9]. Besides these, there are in Celtica the towns of Acinippo[10], Arunda[11], Aruci[12], Turobriga, Lastigi, Salpesa, Sæpone, and Serippo.

The other Bæturia, which we have mentioned, is inhabited by the Turduli, and, in the jurisdiction of Corduba, has some towns which are by no means inconsiderable; Arsa[13],

Guadiana and Guadalquivir, the eastern parts of Alentejo and the west of Estremadura, as far as the city of Badajoz.

[1] Probably part of Estremadura, and the vicinity of Badajoz in an easterly direction.

[2] The exact meaning of this passage is somewhat obscure, but he probably means to say that the Celtici have an identity of sacred rites, language, and names of towns with the Celtiberians; though it had become the usage in Bætica more generally to distinguish the towns by their Roman names.

[3] "The Fame of Julius." Its site is not known.

[4] "The Concord of Julius." Probably the same as the modern Valera la Vega, near Frejenal.

[5] Probably meaning "Restored by Julius." Nothing is known of its site.

[6] According to an authority quoted by Hardouin, this may possibly be Medina de las Torres.

[7] Probably Constantina in Andalusia, to the north of Penaflor.

[8] The tribe or nation of the Tereses are supposed to have dwelt in the vicinity of the modern San Nicolo del Puerto.

[9] Calentum was their town; probably the present Cazalla near Alaniz. This place will be found mentioned by Pliny in B. xxxv. c. 14.

[10] The ruins two leagues north of Ronda la Vieja are supposed to be those of this place. There are the remains of an aqueduct and theatre, and numerous coins are found here.

[11] Probably the present Ronda la Vieja.

[12] Identified by inscriptions with the present Aroche. The sites of several of the following places are unknown.

[13] The Azuaga of modern times; but, according to Hardouin, Argallen.

Mellaria[1], Mirobriga[2], and Sisapo[3], in the district of Osintias.

To the jurisdiction of Gades belongs Regina, with Roman citizens; and Læpia, Ulia[4], Carisa[5] surnamed Aurelia, Urgia[6] or Castrum Julium, likewise called Cæsaris Salutariensis, all of which enjoy the Latian rights. The tributary towns are Besaro, Belippo[7], Barbesula, Lacippo, Bæsippo, Callet, Cappacum, Oleastro, Ituci, Brana, Lacibi, Saguntia[8], and Audorisæ.

M. Agrippa has also stated the whole length of this province to be 475 miles[9], and its breadth 257; but this was at a time when its boundaries extended to Carthage[10], a circumstance which has often caused great errors in calculations; which are generally the result either of changes effected in the limits of provinces, or of the fact that in the reckoning of distances the length of the miles has been arbitrarily increased or diminished. In some parts too the sea has been long making encroachments upon the land, and in others again the shores have advanced; while the course of rivers in this place has become more serpentine, in that more direct. And then, besides, some writers begin their measurements at one place,

[1] According to Hardouin this was on the site of the modern Fuente de la Ovejuna, fourteen leagues from Cordova.

[2] This has been identified by inscriptions with the modern Villa de Capilla.

[3] According to Hardouin, the modern Almaden de la Plata.

[4] Probably the same as the modern Monte Major.

[5] The ruins of this place are probably those seen at Carixa, near Bornos, in the vicinity of Seville.

[6] According to Hardouin, the same as the modern Las Cabezas, not far from Lebrija.

[7] The sites of these two towns are unknown. Bæsippo, Barbesula and Callet have been already mentioned.

[8] The ruins of Saguntia are to be seen between Arcos and Xeres della Frontera, on the river Guadalete; they bear their ancient name under the form of Cigonza. Mela, B. iii. c. 1, says that Oleastro was a grove near the Bay of Cadiz. Brana was probably the same place that is mentioned by Ptolemy under the name of Urbona.

[9] We may here mention for the more correct information of the reader that the Roman mile consisted of 1000 paces, each pace being five English feet. Hence its length was 1618 English yards (taking the Roman foot at 11·6496 English inches), or 142 yards less than the English statute mile.

[10] Nova Carthago, or New Carthage.

and some at another, and so proceed in different directions; and hence the result is, that no two accounts agree.

(2.) At the present day the length of Bætica, from the town of Castulo[1], on its frontier, to Gades is 250 miles, and from Murci, which lies on the sea-coast, twenty-five miles more. The breadth, measured from the coast of Carteia, is 234 miles. Who is there that can entertain the belief that Agrippa, a man of such extraordinary diligence, and one who bestowed so much care on his subject, when he proposed to place before the eyes of the world a survey of that world, could be guilty of such a mistake as this, and that too when seconded by the late emperor the divine Augustus? For it was that emperor who completed the Portico[2] which had been begun by his sister, and in which the survey was to be kept, in conformity with the plan and descriptions of M. Agrippa.

CHAP. 4. (3.)—OF NEARER SPAIN.

The ancient form of the Nearer Spain, like that of many other provinces, is somewhat changed, since the time when Pompey the Great, upon the trophies which he erected in the Pyrenees, testified that 877 towns, from the Alps to the borders of the Farther Spain, had been reduced to subjection by him. The whole province is now divided into seven jurisdictions, those of Carthage[3], of Tarraco, of Cæsar Augusta[4], of

[1] Now Cazlona, on the confines of New Castile and the kingdom of Granada. It was a place of great importance, and the chief town of the Oretani. Himilce, the rich wife of Hannibal, was a native of this place.

[2] This was the 'porticus Octaviæ,' which, having been commenced by his sister Octavia, the wife of Marcellus and Antony, was completed by Augustus. It lay between the Circus Flaminius and the Theatre of Marcellus, occupying the site of the former portico, which had been built by Q. Cæcilius Metellus, and enclosing the two temples of Juno and of Jupiter Stator. It contained a public library, in which the Senate often met, and it was in this probably that the map or plan, mentioned by Pliny, was deposited. It also contained a great number of statues, paintings, and other works of art, which, with the library, were destroyed by fire in the reign of Titus.

[3] Nova Carthago or New Carthage, now Carthagena.

[4] Now Zaragoza or Saragossa, on the right bank of the river Ebro. Its original name was Salduba, but it was changed in honour of Augustus, who colonized it after the Cantabrian war, B.C. 25.

Clunia[1], of Asturica[2], of Lucus[3], and of the Bracari[4]. To these are to be added the islands, which will be described on another occasion, as also 293 states which are dependent on others; besides which the province contains 179 towns. Of these, twelve are colonies, thirteen, towns with the rights of Roman citizens, eighteen with the old Latian rights, one confederate, and 135 tributary.

The first people that we come to on the coast are the Bastuli; after whom, proceeding according to the order which I shall follow, as we go inland, there are the Mentesani, the Oretani, and the Carpetani on the Tagus, and next to them the Vaccæi, the Vectones, and the Celtiberian Arevaci. The towns nearest to the coast are Urci, and Barea[5] included in Bætica, the district of Mavitania, next to it Deitania, and then Contestania, and the colony of Carthago Nova; from the Promontory of which, known as the Promontorium Saturni[6], to the city of Cæsarea[7] in Mauritania, the passage is a distance of 187 miles. The remaining objects worthy of mention on the coast are the river Tader[8], and the free colony of Ilici[9], whence the Ilicitanian Gulf[10] derives its name; to this colony the Icositani are subordinate.

We next have Lucentum[11], holding Latian rights; Dianium[12], a tributary town; the river Sucro[13], and in former times a town of the same name, forming the frontier of Contestania.

[1] This was the most remote place of any consideration in Celtiberia, on the west. Its ruins are still to be seen on the summit of a hill surrounded with rocks, forming a natural wall between Corunna del Conde and Pennalda de Castro.

[2] This was Asturica Augusta, the chief city of the nation of the Astures, and situate on one of the tributaries of the Astura, now Esta. On its site is situate the present Astorga: its ruins are very extensive.

[3] Now Lugo.

[4] Or Bracara Augusta, now Braga. Among the ruins of the ancient city there are the remains of an aqueduct and amphitheatre.

[5] Probably the present town of Vera near Muxacra.

[6] The "Promontory of Saturn," now Cabo de Palos.

[7] D'Anville takes this place to be the port of Vacur; if so, the distance from Cape Palos is exactly 170 miles.

[8] Now Segura.

[9] The modern town of Elche was probably built from the ruins of this place.

[10] Now called the Gulf of Alicant.

[11] With the Arabian *El* prefixed, this has formed the name of the famous port of Alicant.

[12] Now Denia, a thriving town.

[13] Now called the Xucar.

Next is the district of Edetania, with the delightful expanse of a lake[1] before it, and extending backward to Celtiberia. Valentia[2], a colony, is situate three miles from the sea, after which comes the river Turium[3], and Saguntum[4] at the same distance, a town of Roman citizens famous for its fidelity, the river Uduba[5], and the district of the Ilergaones[6]. The Iberus[7], a river enriched by its commerce, takes its rise in the country of the Cantabri, not far from the town of Juliobriga[8], and flows a distance of 450 miles; 260 of which, from the town of Varia[9] namely, it is available for the purposes of navigation. From this river the name of Iberia has been given by the Greeks to the whole of Spain.

Next comes the district of Cossetania, the river Subi[10], and the colony of Tarraco, which was built by the Scipios as Carthage[11] was by the Carthaginians. Then the district of the Ilergetes, the town of Subur[12], and the river Rubricatum[13], beyond which begin the Laletani and the Indigetes[14]. Behind these, in the order in which they will be mentioned,

[1] Now called Albufera.

[2] The present city of Valencia.

[3] Or Turia, now the Guadalaviar.

[4] Or Saguntus, famed for the fidelity of its inhabitants to the Roman cause: after a siege of nine months, rather than submit to the Carthaginians under Hannibal, they set fire to their town and perished in the flames, B.C. 219. It was rebuilt eight years afterwards and made a Roman colony. The ruins of the ancient town, which was said to have been originally founded by Greeks from Zacynthus, are still to be seen, and the ancient walls (*muri veteres*) give name to the present Murviedro, which is built on its site.

[5] Now the Murviedro, which flows past the city of that name and the town of Segorbe.

[6] Dertosa, the present Tortosa, is supposed to have been inhabited by them.

[7] Now the Ebro.

[8] Hardouin places this on the site of the modern Fuente de Ivero. The Ebro takes its rise in the Val de Vieso.

[9] According to D'Anville, the present Logrono. At present the Ebro only becomes navigable at Tudela, 216 miles from the sea. Other writers, however, take Varia to be the present Valtierra, near Tudela.

[10] Or the Subur, now the Francoli. It flows into the sea at the port of Tarraco, now Tarragona.

[11] The more ancient commentators think that Carthago Vetus, or the colony of Old Carthage (now Carta la Vieja), is here alluded to, but more probably it is Carthago Nova that is meant.

[12] On the Subi, previously mentioned; now called Villa Nova.

[13] Now the Llobregat.

[14] Their territory was situate around the present Gulf of Ampurias.

going back from the foot of the Pyrenees, are the Ausetani[1], the Lacetani[2], and along the Pyrenees, the Cerretani[3], next to whom are the Vascones[4]. On the coast is the colony of Barcino[5], surnamed Faventia; Bætulo[6] and Iluro[7], towns with Roman citizens; the river Larnum[8], Blandæ[9], the river Alba[10]; Emporiæ[11], a city consisting of two parts, one peopled by the original inhabitants, the other by the Greek descendants of the Phocæans; and the river Ticher[12]. From this to the Venus Pyrenæa[13], on the other side of the Promontory, is a distance of forty miles.

I shall now proceed to give an account of the more remarkable things in these several jurisdictions, in addition to those which have been already mentioned. Forty-three different peoples are subject to the jurisdiction of the courts of Tarraco: of these the most famous are—holding the rights of Roman citizens, the Dertusani[14] and the Bisgargitani; enjoying Latian rights, the Ausetani, and the Cerretani, both Julian and Augustan, the Edetani[15], the Gerundenses[16], the

[1] Their chief cities were Gerunda, the present Gerona, and Ausa or Vicus Ausæ, now Vic d'Osona. [2] In the country beyond Gerona.

[3] Living in the upper valley of the river Sicoris or Segre, which still retains, from them, the name of Cerdague.

[4] The people of the modern Navarre and Guipuzcoa.

[5] In the later writers Barcelo, now Barcelona. It was said to have been originally founded by Hercules, and afterwards rebuilt by Hamilcar Barcas, who gave it the name of his family. Its name as a Roman colony was Colonia Faventia Julia Augusta Pia Barcino. The modern city stands somewhat to the east of the ancient one.

[6] The modern Badalona, two leagues from Barcelona.

[7] On the sea-shore,—the present Pineda. [8] Now the Tordera.

[9] The modern city of Blanos stands on its site.

[10] Probably the present Ter or Tet.

[11] The modern Ampurias. We learn from Strabo that a wall divided the town of the Greeks from that of the old inhabitants. It was the usual landing-place for travellers from Gaul. It was originally colonized by the Phocæans from Massilia or Marseilles.

[12] Hardouin says that the Ticher or Tichis is the same with the modern Ter, but in such case Pliny would have mentioned it before coming to Emporiæ. Its present name however does not appear to be accurately known.

[13] A promontory extending from the Pyrenæan chain, on which a temple of Venus was situate. It is now called Cabo de Cruz. The distance mentioned by Pliny is probably too great.

[14] The people of the present Tortosa.

[15] Probably not the same people as the Edetani, in whose district Saguntum and Valencia were situate. [16] The people of Gerunda or Gerona.

Gessorienses[1], and the Teari[2], also called Julienses. Among the tributaries are the Aquicaldenses[3], the Onenses, and the Bæculonenses[4].

Cæsar Augusta, a free colony, watered by the river Iberus, on the site of the town formerly called Salduba, is situate in the district of Edetania, and is the resort of fifty-five nations. Of these there are, with the rights of Roman citizens, the Bellitani[5], the Celsenses[6], a former colony, the Calagurritani[7], surnamed the Nassici, the Ilerdenses[8], of the nation of the Surdaones, near whom is the river Sicoris, the Oscenses[9] in the district of Vescitania, and the Turiasonenses[10]. Of those enjoying the rights of the ancient Latins, there are the Cascantenses[11], the Ergavicenses[12], the Graccuritani[13], the Leo-

[1] They are nowhere else mentioned. Ukert supposes that their city stood in the district between the Sicoris and Nucaria.

[2] Their city was Tiara Julia.

[3] The people of Aquæ Calidæ or the 'Hot Springs,' called at the present day Caldes, four leagues from the city of Barcelona.

[4] Ptolemy places Bæcula between Ausa and Gerunda.

[5] The people of the present Belchite.

[6] The people of the present Xelsa, on the Ebro.

[7] The inhabitants of Calagurris, now Calahorra, a city of the Vascones, on the banks of the Ebro. They remained faithful to Sertorius to the last, and after slaughtering their wives and children and eating their flesh, their city was taken and destroyed; which event put an end to the Sertorian war. It was called "Nassica," in contradistinction to Calagurris Fibularia, which is afterwards mentioned by Pliny. The latter is mentioned by Cæsar as forming one community with Osca (now Huesca), and was probably the present Loarre, though some writers take the first-named Calagurris to be that place, and the latter one to be the present Calahorra.

[8] The people of Ilerda, the present Lerida, on the Sicoris or Segre. It is memorable for its siege by Cæsar, when the Pompeian forces under Afranius and Petreius had retired thither. It was a most flourishing city, though in the times of the later Roman emperors it had fallen into decay.

[9] The people of the present Huesca.

[10] The inhabitants of Turiazo, the present Tarazona, five leagues south of Tudela.

[11] The people of Cascantum, the present town of Cascante in Navarre.

[12] The people of Ergavica. Its ruins, at the confluence of the Guadiela and Tagus, are still to be seen, and are called Santaver. By some writers this place is considered to be the same as the modern Fraga, on the river Cinca, five leagues from Lerida.

[13] The people of Graccuris. Its former name of Ilurcis was changed in honour of Sempronius Gracchus, who placed new settlers there after the conquest of Celtiberia. It is supposed to be the same as the modern Agreda, four leagues from Tarazona.

nicenses[1], and the Osicerdenses; of federate states, there are the Tarragenses[2]; and of tributaries, the Arcobrigenses[3], the Andologenses[4], the Aracelitani[5], the Bursaonenses[6], the Calagurritani[7], who are also surnamed the Fibularenses, the Complutenses[8], the Carenses[9], the Cincenses[10], the Cortonenses, the Damanitani[11], the Larnenses[12], the Lursenses[13], the Lumberitani[14], the Lacetani, the Lubienses, the Pompelonenses[15], and the Segienses.

[1] The people of Leonica, probably the modern Alcaniz, on the river Guadalope, in Arragon.

[2] The people of Tarraga, the present Tarrega, nine leagues east of Lerida, in Catalonia.

[3] The people of Arcobriga, now Los Arcos, in Navarre, five leagues south of Estella.

[4] Perhaps the same as the Andosini, a people mentioned by Polybius, B. iii. c. 35, as situate between the Iberus and the Pyrenees. There is a small town of Navarre called Androilla.

[5] The people probably of the site now occupied by Huarte Araquil, six leagues to the west of Pampeluna.

[6] Probably the same as the Bursaones of Livy, the Bursavolenses of Hirtius, and the Bursadenses of Ptolemy. Their exact locality is unknown.

[7] Mention has been made of Calagurris Fibularensis or Fibulicensis under Calagurris Nassica: see p. 168.

[8] The people of Complutum, the modern Alcala de Henares, on the river Henares, six leagues to the east of Madrid. It is not quite certain whether it stood on the exact site of Alcala, or on the hill of Zulema, on the other side of the Henares.

[9] The town of Cares, adjoining the more modern one of Puente la Reyna, probably marks their site.

[10] Probably so called from the river Cinga, the modern Cinca: or they may have given their name thereto.

[11] The people probably of the present Mediana on the Ebro, six leagues below Zaragoza.

[12] Their town was Larnum, situate on a river of the same name. It was probably the present Torderas, situate on the river of that name.

[13] Of this people nothing appears to be known. In the old editions the next people mentioned are the "Ispalenses," but since the time of Hardouin, they have been generally omitted, as wrongly introduced, and as utterly unknown. Spanish coins have however been more recently discovered with the name 'Sblaie' or 'Splaie,' inscribed in Celtiberian characters, and numismatists are of opinion that they indicate the name of the town of this people, which in Latin would be Ispala. This at all events is the opinion of M. de Saulcy.

[14] The people of the present town of Lumbier in Navarre, called by its inhabitants Irumberri.

[15] The people of the present city of Pampeluna.

Sixty-five different nations resort to Carthage[1], besides the inhabitants of the islands. Of the Accitanian[2] colony, there are the Gemellenses, and the town of Libisosona[3], surnamed Foroaugustana, to both of which have been granted Italian[4] rights. Of the colony of Salaria[5], there are the people of the following towns, enjoying the rights of ancient Latium: the Castulonenses, also called the Cæsari Venales, the Sætabitani[6] or Augustani, and the Valerienses[7]. The best known among the tributaries are the Alabanenses[8], the Bastitani[9], the Consaburrenses[10], the Dianenses[11], the Egelestani[12],

[1] Carthago Nova, or New Carthage.

[2] The colony of Acci was called Colonia Julia Gemella Accitana. The town of Acci or Accis was on the site of the present Guadix el Viejo, between Granada and Baza. It was colonized by the third and sixth legions under Julius or Augustus, from which it obtained the name of 'Gemella,' the origin of which name is previously mentioned, p. 161.

[3] The ruins of this place are supposed to be those seen at Lebazuza or Lezuza, not far from the city of Cuença.

[4] The "jus Italicum" or "Italiæ," "Italian rights" or "privileges," differed from the "jus Latinum." It was granted to provincial towns which were especially favoured by the magistracy of Rome, and consisted of exemption from taxes, a municipal constitution, after the manner of the Italian towns, and many other rights and exemptions.

[5] According to Hardouin, the people of the town formerly called Saliotis, now Cazorla. They are called "Cæsari venales," from the circumstance of their territory having been purchased by Cæsar.—Castulo or Cazlona has been previously mentioned.

[6] The people of Sætabis, now Xativa in Valencia. This town was famous for its manufacture of fine table-napkins, to which reference is made by Pliny at the beginning of his Introduction addressed to Titus, in his quotation from the lament of Catullus on the loss of his table-napkins which his friends had filched from him. See p. 1 of the present volume.

[7] According to some writers, the present Cuença was the ancient Valeria; but perhaps it was situate at the present village of Valera la Vieja, or Old Valeria, eight leagues south of Cuença.

[8] The people of Alaba, not far from the present town of Ergavica.

[9] They were so called from their town of Basti, now Baza, on the river Guadalentin in Granada.

[10] Their town was probably the present Consuegra, twelve leagues from the city of Toledo.

[11] So called from the promontory Dianium or Artemisium, named from a temple of Diana there situate, and having in its vicinity a town of the same name. The present town of Denia still retains nearly the original name. Its lake, now called Albufera de Valencia, has been previously mentioned, p. 166.

[12] The modern Yniesta marks the site of their town.

the Ilorcitani[1], the Laminitani, the Mentesani[2], both those called Oritani and those called Bastuli, and the Oretani who are surnamed Germani[3], the people of Segobriga[4] the capital of Celtiberia, those of Toletum[5] the capital of Carpetania, situate on the river Tagus, and after them the Viatienses and the Virgilienses[6].

To the jurisdiction of Clunia[7] the Varduli contribute fourteen nations, of whom we need only particularize the Albanenses[8], the Turmodigi[9], consisting of four tribes, among which are the Segisamonenses[10] and the Segisamaiulienses. To the same jurisdiction belong the Carietes[11] and the Vennenses with five states, among which are the Velienses. Thither too resort the Pelendones of the Celtiberians, in four different nations, among whom the Numantini[12] were especially famous. Also, among the eighteen states of the Vaccæi, there are the Intercatienses[13], the Pallantini[14], the Lacobrigenses, and the Caucenses[15]. But among the seven

[1] The people probably of Eliocroca, now Lorca, on the high road from Carthago Nova to Castulo.

[2] There were two places of the name of Mentesa, one in the district of the Oritani, and the other in that of the Bastitani or Bastuli.

[3] Ptolemy, B. ii., mentions a city of this nation, called 'Oretum Germanorum.' It has been supposed that it was the present Calatrava, five leagues from Ciudad Real.

[4] Supposed to be in the vicinity of the present Calatajud.

[5] The present Toledo.

[6] Their town is supposed to have stood on the site of the present Murcia.

[7] Now Coruña del Conde.

[8] The people of the present Alava on the Ebro.—A small town there still bears the name of Alvana.

[9] This nation is not mentioned elsewhere. Possibly they are the Murbogi, mentioned by Ptolemy.

[10] Their town Segisamon was either the present Veyzama in Guipuzcoa, or, more probably, Sasamon, eight leagues north-west of Burgos.

[11] The people of Carissa, on the site of the present Carixa near Seville.

[12] Strabo assigns the Numantini to the Arevacæ, and not the Pelendones. The ruins of the city of Numantia were still to be seen at Puente Garray near the city of Soria, in Hardouin's time, the 17th century.

[13] D'Anville places their city, Intercatia, at the place called Villa nueva de Azuague, forty miles from the present Astorga; others again make it to have been sixty miles from that place.

[14] Their town was on the site of the modern city of Palencia, on the river Carion.

[15] The people of Cauca, the present Coca, situate between Segovia and Valladolid, on the river Eresma.

peoples belonging to the Cantabri, Juliobriga[1] is the only place worthy of mention; and of the ten states of the Autrigones, Tritium and Virovesca[2]. The river Areva[3] gives its name to the Arevaci; of whom there are six towns, Segontia[4] and Uxama[5], names which are frequently given to other places, as also Segovia[6] and Nova Augusta, Termes[7], and Clunia itself, the frontier of Celtiberia. The remaining portion turns off towards the ocean, being occupied by the Varduli, already mentioned, and the Cantabri.

Next upon these touch the twenty-two nations of the Astures, who are divided into the Augustani[8] and the Transmontani, with the magnificent city of Asturica. Among these we have the Cigurri[9], the Pæsici, the Lancienses[10], and the Zoëlæ[11]. The total number of the free population amounts to 240,000 persons.

The jurisdiction of Lucus[12] embraces, besides the Celtici and the Lebuni, sixteen different nations, but little known

[1] This was the chief city of the Cantabri. It has been already mentioned, but we may add that it stood near the sources of the Ebro, on the eminence of Retortillo, south of Reynosa. Five stones still mark the boundaries which divided the territory from that of the Fourth Legio.

[2] Supposed to be the present Briviesca; the site of Tritium does not appear to be known, but it has been suggested that it was near Najara, in the vicinity of Logrono.

[3] It does not appear to be certain whether the Areva was the present Ucero, or the Arlanzon, which flows near Valladolid.

[4] The modern Siguenza.

[5] Now El Burgo d'Osma, in the province of Soria.

[6] This must not be mistaken for the modern Segovia, between Madrid and Valladolid: it was a small town in the vicinity of Numantia.

[7] Probably the present Lerma, on the river Arlanza.

[8] The people of Asturica Augusta, now Astorga, in the province of Leon. The ruins of this fine city are said still to give a perfect idea of a fortified Roman town.

[9] Their chief city stood on the site of the present Cigarrosa, or San Estevan de Val de Orres. Its ruins are still to be seen, and a Roman bridge, the people preserving a tradition that an old town once stood there called Guigurra.

[10] The people of Lance or Lancia, probably the present Lollanco or Mansilla; though Oviedo has been suggested. This however may be the Ovetum mentioned by Pliny in B. xxxiv. c. 17.

[11] Mentioned by Pliny in B. xix. c. 2, as famous for their flax. Their locality near the coast does not appear to be exactly known. The Pæsici previously mentioned were situate on the peninsula of Cabo de Penas.

[12] Now the city of Lugo in Gallicia.

and with barbarous names. The number however of the free population amounts to nearly 166,000.

In a similar manner the twenty-four states of the jurisdiction of the Bracari contain a population of 175,000, among whom, besides the Bracari[1] themselves, we may mention, without wearying the reader, the Bibali, the Cœlerni, the Gallæci, the Hequæsi, the Limici, and the Querquerni.

The length of the Nearer Spain, from the Pyrenees to the frontier of Castulo, is 607[2] miles, and a little more if we follow the line of the coast; while its breadth, from Tarraco to the shore of Olarson[3], is 307[4] miles. From the foot of the Pyrenees, where it is wedged in by the near approach of the two seas, it gradually expands until it touches the Farther Spain, and thereby acquires a width more than double[5].

Nearly the whole of Spain abounds in mines[6] of lead, iron,

[1] The people of Bracara Augusta, now Braga. Among the ruins of the ancient city are the remains of an aqueduct and an amphitheatre. This people probably derived their name from their fashion of wearing braccæ, "breeches" or "trowsers," like their neighbours of Gallia Braccata. The exact localities of the various other tribes here mentioned do not appear to be exactly known.

[2] Our author is mistaken here, even making allowance for the shortness of the Roman mile (1618 yards), as the length is only 470 miles. Coastwise it is 620.

[3] Now Oyarzun. It is also mentioned in B. iv. c. 34.

[4] He is also in error here; for, taken in a straight line, this distance is but 210 miles.

[5] The distance is about 560 miles.

[6] It may be worth while here to take some notice of the mineral productions of Spain in modern times, from which we shall be able to form a more accurate judgement as to the correctness of the statement here made by Pliny. Grains of gold are still to be found in the rivers Tagus and Douro; but there is not found sufficient of the precious metal to pay for the search. Silver is found in the mines of the Guadal canal. Copper and lead are to be found in abundance. There is a mine of plumbago four leagues from Ronda; and tin is found in Gallicia. In every province there are iron mines, those in Biscay being the most remarkable. Lodestone is found in Seville, cobalt on the Pyrenees, quicksilver and cinnabar at Almaden, arsenic in Asturias, and coal in Asturias and Arragon. There are salt-mines at Mingrilla and Cardona; alum is found in Arragon, antimony at Alcaraz. On the Sierra Morena, and in Gallicia, there is saltpetre in numerous localities; amber in Asturias and Valencia, and sulphur in Murcia, Arragon, and Seville. Pipe-clay of a peculiar quality is found in the vicinity of Andujar. Gypsum and marble are found in great abundance, and stone for building purposes, of the best quality. Amethysts, white cornelians, rubies, agates, garnets, and rock crystals, with other precious stones, are also found in abundance and of the finest quality.

copper, silver, and gold; in the Nearer Spain there is also found lapis specularis[1]; in Bætica there is cinnabar. There are also quarries of marble. The Emperor Vespasianus Augustus, while still harassed by the storms that agitated the Roman state, conferred the Latian rights on the whole of Spain. The Pyrenean mountains divide Spain from Gaul, their extremities projecting into the two seas on either side.

CHAP. 5. (4.)—OF THE PROVINCE OF GALLIA NARBONENSIS.

That part of the Gallias which is washed by the inland sea[2] is called the province of [Gallia] Narbonensis[3], having formerly borne the name of Braccata[4]. It is divided from Italy by the river Varus[5], and by the range of the Alps, the great safeguards of the Roman Empire. From the remainder of Gaul, on the north, it is separated by the mountains Cebenna[6] and Jura[7]. In the cultivation of the soil, the manners and civilization of the inhabitants, and the extent of its wealth, it is surpassed by none of the provinces, and, in short, might be more truthfully described as a part of Italy than as a province. On the coast we have the district of the Sordones[8], and more inland that of the Consuarani[9]. The

[1] Transparent stone. Further mention is made of it by Pliny in B. xxxv. c. 45.

[2] Or Mediterranean.

[3] From the chief city Narbo Martius, and later Narbona, now Narbonne, situate on the river Atax, now Aude. It was made a Roman colony by the Consul Q. Martius B.C. 118, and from him received its surname. It was the residence of the Roman governor of the province and a place of great commercial importance. There are scarcely any remains of the ancient city, but some vestiges of the canal, by which it was connected with the sea at twelve miles' distance.

[4] From the linen breeches which the inhabitants wore, a fashion which was not adopted by the Romans till the time of the Emperors. Severus wore them, but the use of them was restricted by Honorius.

[5] Still called the 'Var.' It divides France from Nice, a province of Sardinia.

[6] Now the Cevennes. They lie as much to the west as the north of Gallia Narbonensis.

[7] The range of the Jura, north of the Lake of Geneva.

[8] Inhabiting the former Comté de Roussillon, or Département des Pyrénées Orientales. They were said to have been originally a Bebrycian or Thracian colony.

[9] Probably the inhabitants of the present Conserans, on the west of the Département de l' Arriége.

rivers are the Tecum and the Vernodubrum[1]. The towns are Illiberis[2], the scanty remains of what was formerly a great city, and Ruscino[3], a town with Latian rights. We then come to the river Atax[4], which flows from the Pyrenees, and passes through the Rubrensian Lake[5], the town of Narbo Martius, a colony of the tenth legion, twelve miles distant from the sea, and the rivers Arauris[6] and Liria[7]. The towns are otherwise but few in number, in consequence of the numerous lakes[8] which skirt the sea-shore. We have Agatha[9], formerly belonging to the Massilians, and the district of the Volcæ Tectosages[10]; and there is the spot where Rhoda[11], a Rhodian colony, formerly stood, from which the river takes its name of Rhodanus[12]; a stream by far the most fertilizing of any in either of the Gallias. Descending from the Alps and rushing through lake Lemanus[13], it carries along with it the sluggish Arar[14], as well as the torrents of the Isara and the Druentia[15], no less rapid than itself. Its two smaller mouths are called Libica[16], one being the Spanish, and the

[1] Probably the Tech, and the Verdouble, which falls into the Gly.

[2] Probably the present Elne, on the Tech.

[3] The present Castel Roussillon.

[4] The Aude of the present day.

[5] The bodies of water now called Etangs de Bages et de Sigean.

[6] Now the Herault.

[7] Now called the Lez, near the city of Montpellier.

[8] Now called Etangs de Leucate, de Sigean, de Gruissan, de Vendres, de Thau, de Maguelonne, de Perols, de Mauguio, du Repausset; Marais d'Escamandre, de Lermitane et de la Souteyrane, and numerous others.

[9] Now the town of Agde. Strabo also informs us that this place was founded by the Massilians.

[10] This people seems to have inhabited the eastern parts of the departments of l'Arriége and the Haute Garonne, that of Aude, the south of that of Tarn, and of that of Herault, except the arrondissement of Montpellier.

[11] Dalechamp takes this to be Foz les Martigues; but the locality is doubtful. Most probably this is the same place that is mentioned by Strabo as Rhoë, in conjunction with the town of Agathe or Agde, and the Rodanusia of Stephen of Byzantium, who places it in the district of Massilia or Marseilles.

[12] Now the Rhone.

[13] Now the Lake of Geneva.

[14] The modern Saone.

[15] Now the rivers Isère and Durance.

[16] Most probably from Libici, a town in the south of Gaul, of which there are coins in existence, but nothing else seems to be known. At the present day there are four mouths of the Rhone, the most westerly of which is called the "Dead" Rhone; the next the "Lesser" Rhone; the third the "Old" Rhone; and the fourth simply the Rhone. D'An-

other the Metapinian mouth; the third and largest is called the Massiliotic[1]. There are some authors who state that there was formerly a town called Heraclea[2] at the mouth of the Rhodanus or Rhone.

Beyond this are the Canals[3] leading out of the Rhone, a famous work of Caius Marius, and still distinguished by his name; the Lake of Mastramela[4], the town of Maritima[5] of the Avatici, and, above this, the Stony Plains[6], memorable for the

ville considers the "Lesser" Rhone to have been the "Spanish" mouth of the ancients. In consequence of the overflowings of this river there is great confusion upon this subject.

[1] This mouth of the Rhone was much used by the Massilians for the purposes of commerce with the interior of Gaul, and the carriage of the supplies of tin which they obtained thence.

[2] The manner in which Pliny here expresses himself shows that he doubts the fact of such a place having even existed; it is mentioned by none of the preceding geographers, and of those who followed him Stephen of Byzantium is the only one who notices it. An inscription was found however in the reign of Charles V. of France, in which it was stated that Ataulphus, king of the Visigoths, selected Heraclea as his place of residence. On the faith of this inscription, Spon and Ducange have placed Heraclea at the modern Saint-Gilles, and other writers at Saint-Remy, where the inscription was found. Unfortunately, however, Messrs. Devic and Vaissette, in their "History of Languedoc," have proved that this inscription is of spurious origin.

[3] The "Fossæ Marianæ" are also mentioned by Ptolemy and Solinus; though they differ in the situation which they have respectively assigned them. They were formed by Marius when advancing to dispute the passage of the Rhone with the Cimbri, who had quitted Spain for the purpose of passing the Pyrenees and invading Italy, in the year B.C. 102. There is considerable difficulty in determining their position, but they are supposed to have commenced at the place now called the Camp of Marius, and to have terminated at the eastern mouth of the Rhone near the present Arles.

[4] Pliny is the first who mentions the name of this lake, though previous writers had indicated its existence. Strabo informs us that above the mouth of the Rhone there is a large lake that communicates with the sea, and abounds in fish and oysters. Brotier and D'Anville identify it with the present lake of Martigues or of Berre.

[5] D'Anville takes this place to be the present town of Martigues; Brotier thinks that it was situate on the spot now called Le Cap d'Œil, near the town of Saint-Chamas; and Bouche, the historian of the Province, places it at Marignane, on the east side of the lake already mentioned.

[6] "Campi Lapidei," called by the natives at the present day "La Crau;" probably from the same Celtic root as our word "Crags;" though Bochart derives it from the Hebrew. Æschylus and Hyginus speak of this com-

battles of Hercules; the district of the Anatilii[1], and more inland, that of the Desuviates[2] and the Cavari. Again, close upon the sea, there is that of the Tricorii[3], and inland, there are the Tricolli[4], the Vocontii[5], and the Segovellauni, and, after them, the Allobroges[6].

On the coast is Massilia, a colony of Phocæan[7] Greeks, and a federate[8] city; we then have the Promontory of Zao[9], the port of Citharista[10], and the district of the Camatullici[11]; then the Suelteri[12], and above them the Verrucini[13]. Again,

bat of Hercules, and Mela relates that being engaged in a mortal struggle with Albion and Geryon, the sons of Neptune, he invoked the aid of Jupiter, on which a shower of stones fell from the heavens and destroyed his antagonists. Those on this plain are said to be the remains of the stony shower. It is supposed by the scientific that many of these stones are aërolites, and that tradition has ingeniously adapted this story to their real origin. The vicinity of Tunbridge Wells presents a somewhat similar appearance.

[1] The people probably of the site of the present isle of Camargue.

[2] They probably inhabited the district south of the Durance, between it and the Rhone.

[3] They inhabited the country in which the present Avignon, Orange, Cavaillon, and perhaps Carpentras are situate.

[4] They are thought by Hardouin to have dwelt in the vicinity of the present town of Talard in the department of the Hautes Alpes.

[5] They inhabited the eastern part of the departments of the Drôme and the Vaucluse.

[6] Their territory comprehended the southern part of the department of the Ain, the department of the Isère, the canton of Geneva, and part of Savoy.

[7] It was said to have been colonized from Phocæa, a town of Ionia in Asia Minor. Lucan in his Third Book more than once falls into the error of supposing that it was colonized from Phocis in Greece.

[8] We learn from Justin, B. xliii., that this privilege, as well as others, and a seat at the public shows, were granted to the Massilians by the Roman Senate, in return for their sympathy and assistance after the city had been taken and plundered by the Gauls.

[9] According to D'Anville the present Cap de l'Aigre, though Mannert takes it to be the Cap de la Croisette.

[10] D'Anville takes this to be the same as the present Port de la Ciotat.

[11] Probably occupying the south-east of the department of the Var. It is supposed by Hardouin that the village of Ramatuelle, near the coast, south of the Gulf of Grimaud, represents the ancient name; and D'Anville and other writers are of the same opinion.

[12] Probably the country around the modern Brignole and Draguignan was inhabited by them.

[13] They inhabited Verignon and Barjols in the southern part of the department of the Var.

on the coast, we find Athenopolis[1], belonging to the Massilians, Forum Julii[2] Octavanorum, a colony, which is also called Pacensis and Classica, the river Argenteus[3], which flows through it, the district of the Oxubii[4] and that of the Ligauni[5]; above whom are the Suetri[6], the Quariates[7] and the Adunicates[8]. On the coast we have Antipolis[9], a town with Latian rights, the district of the Deciates, and the river Varus, which proceeds from Mount Cema, one of the Alps.

The colonies in the interior are Arelate Sextanorum[10], Beterræ Septimanorum[11], and Arausio[12] Secundanorum; Valentia[13] in the territory of the Cavari, and Vienna[14] in that of the Allobroges. The towns that enjoy Latian rights are Aquæ Sextiæ[15] in the territory of the Saluvii, Avenio[16] in that of the

[1] D'Anville takes this to be the place called Agaï, between Frejus and La Napoule: but in so doing he disregards the order in which they are given by Pliny.

[2] "The Forum of Julius." Now Frejus. As its name implies, it was a colony of the Eighth Legion. It was probably called 'Pacensis,' on some occasion when peace had happily been made with the original inhabitants, and 'Classica' from the fleet being stationed there by Augustus.

[3] Still known as the Argens, from the silvery appearance of the water. It has choked up the harbour with sand, in which probably the ships of Augustus rode at anchor.

[4] They inhabited the coast, in the vicinity of the modern Cannes.

[5] They are supposed to have inhabited the country of Grasse, in the south-east of the department of the Var.

[6] According to Ptolemy they had for their capital the town of Salinæ; which some take to be the modern Saluces, others Castellane, and others again Seillans, according to Holstein and D'Anville.

[7] D'Anville thinks that they lived in the valley of Queyras, in the department of the Hautes Alpes, having a town of the same name.

[8] The Adunicates are supposed by Hardouin to have inhabited the department of the Basses Alpes, between the towns of Senez and Digne.

[9] The modern Antibes. Mount Cema is the present Monte-Cemelione.

[10] "Arelate of the Sixth Legion," a military colony; now the city of Arles. It is first mentioned by Cæsar, who had some ships built there for the siege of Massilia or Marseilles. It was made a military colony in the time of Augustus.

[11] "Beterræ of the Seventh Legion." The modern town of Beziers.

[12] "Arausio of the Second Legion," now Orange, a town in the department of Vaucluse.

[13] Now Valence, in the department of the Drôme.

[14] Now Vienne, in the department of the Isère.

[15] Aix, in the department of the Bouches du Rhône.

[16] Avignon, in the Vaucluse.

Cavari, Apta Julia[1] in that of the Volgientes, Alebece[2] in that of the Reii Apollinares, Alba[3] in that of the Helvi, and Augusta[4] in that of the Tricastini, Anatilia, Aeria[5], the Bormanni[6], the Comaci, Cabellio[7], Carcasum[8] in the territory of the Volcæ Tectosages, Cessero[9], Carpentoracte[10] in the territory of the Memini, the Cenicenses[11], the Cambolectri[12], surnamed the Atlantici, Forum[13] Voconi, Glanum Livi[14], the Lutevani[15], also called the Foroneronienses[16], Nemausum[17] in

[1] Apt, in the department of Vaucluse.

[2] Riez, in the department of the Basses Alpes.

[3] The modern Alps, near Viviers, is probably built on the site of this town. The text shows that it was different from Augusta, probably the Alba Augusta mentioned by Ptolemy, though D'Anville supposes them to have been the same place.

[4] Some writers take this place to be the present Saint-Paul-Trois-Châteaux, in the department of the Drôme.

[5] Probably so called from its lofty position, and supposed by D'Anville to have been situate on the modern Mont Ventoux, or "Windy Mountain." Other writers place it at La Croix Haute, near the city of Avignon.

[6] There is a village in the department of the Var, six leagues from Toulon, called Bormes, not improbably from these people.

[7] The modern Cavaillon, in the department of the Vaucluse.

[8] Now Carcassone, in the department of the Aude.

[9] Probably Saint Tibéry, on the river Hérault.

[10] Now Carpentras. Ptolemy also makes mention of the Memini.

[11] Probably situate on the river Cœnus of Ptolemy, between the eastern mouth of the Rhone and Massilia. Probably the name in Pliny should be "Cœnienses."

[12] Walckenaer places this people in the vicinity of Cambo, in the arrondissement of Bayonne, in the department of the Basses Pyrenees.

[13] In names similar to this, as Festus remarks, "Forum" has the meaning of "Market;" much as that word is used as a compound in our names, such as Market Drayton, &c. Bouche thinks that by this place is meant the modern Le Canet: but D'Anville takes it to be Gonfaron, a corruption, he thinks, of Voconfaron from the Latin name.

[14] The site of Glanum was about a mile to the south of the village of Saint Remi, between Cavaillon and Arles. On the spot there are the remains of a Roman mausoleum and a triumphal arch.

[15] The people of Luteva, now Lodève, in the department of the Hérault.

[16] "The people of Forum Neronis," which place has been supposed by some to have been the same with Carpentoracte: D'Anville supposes Forcalquier to have been Forum Neronis, while Walckenaer takes Momas to have been that place. From the text it would appear to have been identical with Luteva.

[17] The modern Nismes, which in its ruins contains abundant marks of its ancient splendour. The family of the Antonines came from this place.

the territory of the Arecomici, Piscenæ[1], the Ruteni[2], the Sanagenses[3], the Tolosani[4] in the territory of the Tectosages on the confines of Aquitania, the Tasconi[5], the Tarusconienses[6], the Umbranici[7], Vasio[8] and Lucus Augusti[9], the two capitals of the federate state of the Vocontii. There are also nineteen towns of less note, as well as twenty-four belonging to the people of Nemausum. To this list[10] the Emperor Galba added two tribes dwelling among the Alps, the Avantici[11] and the Bodiontici, to whom belongs the town of Dinia[12]. According to Agrippa the length of the province of Gallia Narbonensis is 370 miles, and its breadth 248[13].

CHAP. 6. (5.)—OF ITALY.

Next comes Italy, and we begin with the Ligures[14], after

The remains of its aqueduct still survive, containing three rows of arches, one above the other, and 180 feet in height.

1 The people of the present Pézenas, in the department of the Hérault.

2 Their chief town is supposed to have been Albiga, now Albi, in the department of Tarn.

3 The inhabitants of the present Senez in the Basses Alpes. De la Saussaye says that their coins read 'Samnagenses,' and not 'Sanagenses,' and that they inhabited Senas, a town in the vicinity of Aix.

4 Their chief town was Tolosa, now Toulouse, in the department of the Haute-Garonne.

5 They probably lived in the vicinity of the present Montauban, in the department of the Tarn et Garonne.

6 Probably the inhabitants of the site of the modern town of Tarascon. There is, however, considerable doubt as to these two names.

7 Poinsinet thinks that they occupied Vabres, a place situate in the south of the department of Aveyron.

8 Now Vaison, in the department of Vaucluse.

9 "The Grove of Augustus." This town appears to have been overflowed by the river Druma, which formed a lake on its site. Its remains were still to be seen in the lake in modern times, and from it the town on the margin of the lake takes its name of Le Luc.

10 Under the name "formula" Pliny perhaps alludes to the official list of the Roman government, which he had consulted for the purposes of accuracy.

11 Bouche places the site of this people at the village of Avançon, between Chorges and Gap, in the department of the Hautes Alpes.

12 The present town of Digne, in the department of the Basses Alpes.

13 It is not known from what points these measurements of our author are taken.

14 The modern names of these localities will form the subject of con-

whom we have Etruria, Umbria, Latium, where the mouths of the Tiber are situate, and Rome, the Capital of the world, sixteen miles distant from the sea. We then come to the coasts of the Volsci and of Campania, and the districts of Picenum, of Lucania, and of Bruttium, where Italy extends the farthest in a southerly direction, and projects into the [two] seas with the chain of the Alps[1], which there forms pretty nearly the shape of a crescent. Leaving Bruttium we come to the coast of [Magna] Græcia, then the Salentini, the Pediculi, the Apuli, the Peligni, the Frentani, the Marrucini, the Vestini, the Sabini, the Picentes, the Galli, the Umbri, the Tusci, the Veneti, the Carni, the Iapydes, the Histri, and the Liburni.

I am by no means unaware that I might be justly accused of ingratitude and indolence, were I to describe thus briefly and in so cursory a manner the land which is at once the foster-child[2] and the parent of all lands; chosen by the providence of the Gods to render even heaven itself more glorious[3], to unite the scattered empires of the earth, to bestow a polish upon men's manners, to unite the discordant and uncouth dialects of so many different nations by the powerful ties of one common language, to confer the enjoyments of discourse and of civilization upon mankind, to become, in short, the mother-country of all nations of the Earth.

But how shall I commence this undertaking? So vast is the number of celebrated places (what man living could enumerate them all?), and so great the renown attached to each individual nation and subject, that I feel myself quite

sideration when we proceed, in c. 7, to a more minute description of Italy.

[1] This passage is somewhat confused, and may possibly be in a corrupt state. He here speaks of the Apennine Alps. By the "lunata juga" he means the two promontories or capes, which extend east and west respectively.

[2] This seems to be the meaning of "alumna," and not "nurse" or "foster-mother," as Ajasson's translation has it. Pliny probably implies by this antithesis that Rome has been "twice blessed," in receiving the bounties of all nations of the world, and in being able to bestow a commensurate return. Compared with this idea, "at once the nurse and mother of the world" would be tame indeed!

[3] By adding its deified emperors to the number of its divinities. After what Pliny has said in his Second Book, this looks very much like pure adulation.

at a loss. The city of Rome alone, which forms a portion of it, a face well worthy of shoulders so beauteous, how large a work would it require for an appropriate description! And then too the coast of Campania, taken singly by itself! so blest with natural beauties and opulence, that it is evident that when nature formed it she took a delight in accumulating all her blessings in a single spot—how am I to do justice to it? And then the climate, with its eternal freshness and so replete with health and vitality, the sereneness of the weather so enchanting, the fields so fertile, the hill sides so sunny, the thickets so free from every danger, the groves so cool and shady, the forests with a vegetation so varying and so luxuriant, the breezes descending from so many a mountain, the fruitfulness of its grain, its vines, and its olives so transcendent; its flocks with fleeces so noble, its bulls with necks so sinewy, its lakes recurring in never-ending succession, its numerous rivers and springs which refresh it with their waters on every side, its seas so many in number, its havens and the bosom of its lands opening everywhere to the commerce of all the world, and as it were eagerly stretching forth into the very midst of the waves, for the purpose of aiding as it were the endeavours of mortals!

For the present I forbear to speak of its genius, its manners, its men, and the nations whom it has conquered by eloquence and force of arms. The very Greeks themselves, a race fond in the extreme of expatiating on their own praises, have amply given judgment in its favour, when they named but a small part of it 'Magna Græcia[1].' But we must be content to do on this occasion as we have done in our description of the heavens; we must only touch upon some of these points, and take notice of but a few of its stars. I only beg my readers to bear in mind that I am thus hasten-

[1] Or "Great Greece." This is a poor and frivolous argument used by Pliny in support of his laudations of Italy, seeing that in all probability it was not the people of Greece who gave this name to certain cities founded by Greek colonists on the Tarentine Gulf, in the south of Italy; but either the Italian tribes, who in their simplicity admired their splendour and magnificence, or else the colonists themselves, who, in using the name, showed that they clung with fondness to the remembrance of their mother-country; while at the same time the epithet betrayed some vanity and ostentation in wishing thus to show their superiority to the people of their mother-country.

ing on for the purpose of giving a general description of everything that is known to exist throughout the whole earth.

I may premise by observing that this land very much resembles in shape an oak leaf, being much longer than it is broad; towards the top it inclines to the left[1], while it terminates in the form of an Amazonian buckler[2], in which the spot at the central projection is the place called Cocinthos, while it sends forth two horns at the end of its crescent-shaped bays, Leucopetra on the right and Lacinium on the left. It extends in length 1020 miles, if we measure from the foot of the Alps at Prætoria Augusta, through the city of Rome and Capua to the town of Rhegium, which is situate on the shoulder of the Peninsula, just at the bend of the neck as it were. The distance would be much greater if measured to Lacinium, but in that case the line, being drawn obliquely, would incline too much to one side. Its breadth is variable; being 410 miles between the two seas, the Lower and the Upper[3], and the rivers Varus and Arsia[4]: at about the middle, and in the vicinity of the city of Rome, from the spot where the river Aternus[5] flows into the Adriatic sea, to the mouth of the Tiber, the distance is 136 miles, and a little less from Castrum-novum on the Adriatic sea to Alsium[6] on the Tuscan; but in no place does it exceed 200 miles in breadth.

[1] The comparison of its shape to an oak leaf seems rather fanciful; more common-place observers have compared it to a boot: by the top (cacumen) he seems to mean the southern part of Calabria about Brundisium and Tarentum; which, to a person facing the south, would incline to the coast of Epirus on the left hand.

[2] The 'Parma' or shield here alluded to, would be one shaped like a crescent, with the exception that the inner or concave side would be formed of two crescents, the extremities of which join at the central projection. He says that Cocinthos (now Capo di Stilo) would in such case form the central projection, while Lacinium (now Capo delle Colonne) would form the horn at the extreme right, and Leucopetra (now Capo dell' Armi) the horn on the extreme left.

[3] The Tuscan or Etrurian sea, and the Adriatic.

[4] The Varus, as already mentioned, was in Gallia Narbonensis, while the Arsia, now the Arsa, is a small river of Istria, which became the boundary between Italy and Illyricum, when Istria was annexed by order of Augustus to the former country. It flows into the Flanaticus Sinus, now Golfo di Quarnero, on the eastern coast of Istria, beyond the town of Castel Nuovo, formerly Nesactium.

[5] Now the Pescara.

[6] Now Palo, a city on the coast of Etruria, eighteen miles from Portus Augusti, at the mouth of the Tiber.

The circuit of the whole, from the Varus to the Arsia, is 3059 miles[1].

As to its distance from the countries that surround it—Istria and Liburnia are, in some places[2], 100 miles from it, and Epirus and Illyricum 50; Africa is less than 200, as we are informed by M. Varro; Sardinia[3] is 120, Sicily $1\frac{1}{2}$, Corsica less than 80, and Issa[4] 50. It extends into the two seas towards the southern parts of the heavens, or, to speak with more minute exactness, between the sixth[5] hour and the first hour of the winter solstice.

We will now describe its extent and its different cities; in doing which, it is necessary to premise, that we shall follow the arrangement of the late Emperor Augustus, and adopt the division which he made of the whole of Italy into eleven districts; taking them, however, according to their order on the sea-line, as in so hurried a detail it would not be possible otherwise to describe each city in juxtaposition with the others in its vicinity. And for the same reason, in describing the interior, I shall follow the alphabetical order which has been adopted by that Emperor, pointing out the colonies of which he has made mention in his enumeration. Nor is it a very easy task to trace their situation and origin; for, not to speak of others, the Ingaunian Ligurians have had lands granted to them as many as thirty different times.

CHAP. 7.—OF THE NINTH[6] REGION OF ITALY.

To begin then with the river Varus; we have the town of Nicæa[7], founded by the Massilians, the river Paulo[8], the Alps

1 This distance is overstated: the circuit is in reality about 2500 miles.

2 For instance, from Pola to Ravenna, and from Iadera to Ancona.

3 Sardinia is in no part nearer to Italy than 140 miles.

4 Issa, now Lissa, is an island of the Adriatic, off the coast of Liburnia; it is not less than eighty miles distant from the nearest part of the coast of Italy.

5 That is to say, the south, which was so called by the Romans: the meaning being that Italy extends in a south-easterly direction.

6 Italy was divided by Augustus into eleven districts; the ninth of which nearly corresponded to the former republic of Genoa.

7 The modern Nizza of the Italians, or Nice of the French.

8 Now the Paglione.

and the Alpine tribes, distinguished by various names[1], but more especially the Capillati[2], Cemenelio[3], a town of the state of the Vediantii, the port of Hercules Monæcus[4], and the Ligurian coast. The more celebrated of the Ligurian tribes beyond the Alps are the Salluvii, the Deciates, and the Oxubii[5]; on this side of the Alps, the Veneni[6], and the Vagienni, who are derived from the Caturiges[7], the Statielli[8], the Bimbelli[9], the Magelli, the Euburiates, the Casmonates[10], the Veleiates[11], and the peoples whose towns we shall describe as lying near the adjoining coast. The river Rutuba[12], the town of Albium Intemelium[13], the river Merula[14], the town of Albium Ingaunum[15], the port of Vadum Sabatiorum[16], the river Porcifera[17], the town of Genua, the river Feritor[18], the Portus Delphini[19], Tigullia[20], Tegesta[21] of the Tigullii, and the river Macra[22], which is the boundary of Liguria.

[1] Livy mentions four of these tribes, the Celelates, the Cerdiciates, the Apuani, and the Friniates.

[2] Or "Long-haired." Lucan, B. i. l. 442, 3, refers to this characteristic of the Alpine Ligurians:

> Et nunc tonse Ligur, quondam per colla decora
> Crinibus effusis toti prælate Comatæ.

[3] It is probably the ruins of this place that are to be seen at the present day at Cimiez in the vicinity of Nice. [4] The modern Monaco.

[5] These tribes have been already mentioned in c. 5, as belonging to the province of Gallia Narbonensis.

[6] It is supposed that they dwelt near the present Vinadio in Piedmont.

[7] It is supposed that they inhabited the vicinity of the present town of Chorges, between Embrun and Gap.

[8] They probably dwelt near the modern town of Montserrat.

[9] They probably dwelt near the modern Biela, eight leagues from Verceil in Piedmont.

[10] Some writers place them near the modern city of Casale.

[11] Their locality is supposed by some writers to be near the present Cortemiglia, five leagues from the town of Alba.

[12] Now the Roya, flowing between very high banks.—Lucan, B. ii. l. 422, speaks of the Rutuba as "Cavus," "flowing in deep cavities."

[13] Probably the present Vintimiglia. [14] The modern Arozia.

[15] The present town of Albenga.—Livy, B. xxix. c. 5, calls the inhabitants Albingauni. [16] Now called Vaï or Ve, and Savona.

[17] The modern Bisagna, which waters Genua, the modern Genoa.

[18] Now the Lavagna, which also washes Genoa.

[19] "The Port of the Dolphin;" now Porto Fino.

[20] Probably the ruins called those of Tregesa or Trigoso are those of Tigullia. [21] Now Sestri di Levante. [22] The modern Magra.

Extending behind all the before-mentioned places are the Apennines, the most considerable of all the mountains of Italy, the chain of which extends unbroken from the Alps[1] to the Sicilian sea. On the other side of the Apennines, towards the Padus[2], the richest river of Italy, the whole country is adorned with noble towns; Libarna[3], the colony of Dertona[4], Iria[5], Barderate[6], Industria[7], Pollentia[8], Carrea surnamed Potentia[9], Foro Fulvî or Valentinum[10], Augustâ[11] of the Vagienni, Alba Pompeia[12], Asta[13], and Aquæ Statiellorum[14]. This is the ninth region, according to the arrangement of Augustus. The coast of Liguria extends 211 miles[15], between the rivers Varus and Macra.

CHAP. 8.—THE SEVENTH REGION OF ITALY.

Next to this comes the seventh region, in which is Etruria,

[1] Of which they were considered as a chain, and called the Apennine Alps.

[2] Now the Po.

[3] According to D'Anville, now Castel Arqua.

[4] Now Tortona. It was a city of importance, and there are considerable ruins still in existence.

[5] The modern Voghera, upon the river Staffora.

[6] Probably the present Verrua.

[7] Called by the Ligurians Bodincomagus, by the Romans Industria. Its remains are to be found at Monteù di Po, a few miles below Chevasso, on the right bank of the river.

[8] The modern Pollenza, a small town on the river Tenaro near Alba.

[9] Its site has been placed at Chieri near Turin, and at Carrù on the Tanaro, a few miles south of Bene, which is perhaps the most probable.

[10] The modern Valenza.

[11] Placed by D'Anville at Vico near Mondovi, and by other writers at Carmagnole and Saluzzo: but Durandi has shown that the ruins still to be seen near Bene in Piedmont are those of Augusta Vagiennorum. Bene is supposed to be a corruption of Bagienna, the name of the town in the middle ages. The name of the Vagienni also probably survives in that of Viozenna, an obscure place in that vicinity.

[12] Still called Alba; a town near the northern foot of the Apennines. It probably had its appellation from Cn. Pompeius Strabo, the father of Pompey the Great, who conferred many privileges on the Cisalpine Gauls. It was the birth-place of the Emperor Helvius Pertinax.

[13] The modern Aste.

[14] The modern Acqui, so called from its mineral springs. It is again mentioned by Pliny in B. XXXI. Numerous remains of the ancient town have been discovered.

[15] Ansart observes that this measurement is nearly correct.

a district which begins at the river Macra, and has often changed its name. At an early period the Umbri were expelled from it by the Pelasgi; and these again by the Lydians, who from a king of theirs[1] were named Tyrrheni, but afterwards, from the rites observed in their sacrifices, were called, in the Greek language[2], Tusci. The first town in Etruria is Luna[3], with a noble harbour, then the colony of Luca[4], at some distance from the sea, and nearer to it again the colony of Pisæ[5], between the rivers Auser[6] and Arnus[7], which owes its origin to Pelops and the Pisans[8], or else to the Teutani, a people of Greece. Next is Vada[9] Volaterrana, then the river Cecinna[10], and Populonium[11] formerly belonging to the Etrurians, the only town they had on this coast. Next to these is the river Prile[12], then the Umbro[13], which is navigable, and where the district of Umbria begins, the port of Telamon[14], Cosa[15] of the Volcientes, founded by the Roman

[1] For an account of this see Herodotus, B. i. c. 94, Tacitus, Ann. B. iv. c. 55, and Velleius Paterculus, B. i. c. 1. These writers all agree as to the fact of the migration of a colony of Lydians under the conduct of Tyrrhenus to the part of Italy afterwards called Etruria. This subject however, as well as the migrations of the Pelasgi, is involved in the greatest obscurity.

[2] From the Greek verb *θύειν* "to sacrifice," he implies:—from their custom of frequently sacrificing, says Servius, on the Xth Book of the Æneid. Dionysius of Halicarnassus says that they were from their frequent sacrifices called *θυόσκοοι*. These are probably fanciful derivations; but there is no doubt that the people of Etruria were for several centuries the instructors of the Romans in the arts of sacrifice, augury, and divination.

[3] The ruins of Luna, which was destroyed by the Normans in the middle ages, are still visible on the banks of the Magra. The modern name of the port is Golfo della Spezzia.

[4] The modern city of Lucca has its site and name.—Livy, B. xli. c. 13, informs us that this colony was founded in the year of the city 576, during the Consulship of Claudius Pulcher and Sempronius Gracchus.

[5] The modern city of Pisa. See Virgil, B. x. l. 179, as to the origin of this place. [6] The modern Serchio. [7] Now the Arno.

[8] The people of Pisa or Pisæ, a city of Elis in the Peloponnesus.

[9] Now Vadi, a small village on the sea-shore.

[10] Still called the Cecina. It entered the Tyrrhenian sea, near the port of Vada Volaterrana just mentioned.

[11] The present Piombino is supposed to have arisen from the ruins of this place. [12] Now the Bruno. [13] The modern Ombrone.

[14] Now known as Telamone Vecchio.

[15] There are ruins near lake Orbitello, which bear the name of Cosa;

people, Graviscæ[1], Castrum novum[2], Pyrgi[3], the river Cæretanus[4], and Cære[5] itself, four miles inland, called Agylla by the Pelasgi who founded it, Alsium[6], Fregenæ[7], and the river Tiber, 284[8] miles from the Macra.

In the interior we have the colonies of Falisci[9], founded by the Argives, according to the account of Cato[10], and surnamed Falisci Etruscorum, Lucus Feroniæ[11], Rusellana, the Senienses[12], and Sutrina[13]. The remaining peoples are the

Ansedonia was said to have risen from its ruins, and in its turn fallen to decay.

[1] Two localities have been mentioned as the site of Graviscæ, at both of which there are ancient remains: one on the right bank of the Marta, about a mile from its mouth, and the other on the sea-coast at a spot called Santo Clementino or Le Saline, a mile south of the mouth of the Marta. Probably the latter are the remains of Graviscæ, although Dennis (Etruria, i. pp. 387-395) inclines to be in favour of the former.

[2] The modern Torre Chiaruccia, five miles south of Civita Vecchia.

[3] The modern Torre di Santa Severa. [4] Now the Vaccina.

[5] The remains of this once powerful city are marked by the village of Cervetri or Old Cære. According to Strabo it received its name from the Greek word χαῖρε "hail!" with which the inhabitants saluted the Tyrrhenian or Lydian invaders. It was to this place that the Romans sent their most precious sacred relics when their city was taken by the Gauls. Its most interesting remains are the sepulchres, of which an account is given in Dennis's Etruria.

[6] Its remains are to be seen in the vicinity of the modern village of Palo.

[7] Its site is supposed to have been at the spot now called the Torre di Maccarese, midway between Palo and Porto, and at the mouth of the river Arone. Its situation was marshy and unhealthy.

[8] This exceeds the real distance, which is about 230 miles.

[9] The site of the Etruscan Falerii or Falisci is probably occupied by the present Civita Castellana; while that of the Roman city of the same name, at a distance of four miles, is marked by a single house and the ruins of a church, called Santa Maria di Falleri. The ancient city was captured by the Romans under Camillus.

[10] In his book of "Origines," which is now lost.

[11] "The Grove of Feronia." The town was so called from the grove of that Sabine goddess there situate. In the early times of Rome there was a great resort to this spot not only for religious purposes, but for those of trade as well. Its traces are still to be seen at the village of Saint Orestes, near the south-east extremity of the hill there, which is still called Felonica. This is in southern Etruria, but Ptolemy mentions another place of the same name in the north-west extremity of Etruria, between the Arnus and the Macra.

[12] The people of the spot now called Siena, in Tuscany.

[13] Now Sutri, on the river Pozollo.

Arretini[1] Veteres, the Arretini Fidentes, the Arretini Julienses, the Amitinenses, the Aquenses, surnamed Taurini[2], the Blerani[3], the Cortonenses[4], the Capenates[5], the Clusini Novi, the Clusini Veteres[6], the Florentini[7], situate on the stream of the Arnus, Fæsulæ[8], Ferentinum[9], Fescennia[10],

[1] The people of Arretium, one of the most powerful cities of Etruria. The three tribes or peoples here mentioned probably did not occupy distinct towns, but constituted separate communities or municipal bodies, being distinct colonies or bodies of settlers. The Julienses were the colonists settled there by Augustus. The Fidentes had probably settled at an earlier period. The modern Arezzo has risen on the remains of the Roman city, while the remains of the Etruscan city are pointed out on an elevated spot called Poggio di San Cornellio, two or three miles south-east of Arezzo. Many valuable relics of antiquity have been discovered here. The family of Mæcenas sprang from this place.

[2] The people of Aquæ Tauri, a watering-place of Etruria, situate about three miles north of the present Civita Vecchia, and now called Bagni di Ferrata. The baths are described by Rutilius in his Itinerary, who calls them Tauri Thermæ (the Bull's Baths), and ascribes their name to the fact of their having been accidentally discovered by a bull.

[3] The people of Blera, on the site of the modern village of Bieda, about twelve miles south of Viterbo. Numerous remains of Etruscan antiquity have been found here.—See Dennis's Etruria, vol. i. pp. 260–272.

[4] The people of Cortona, a powerful city of Etruria, which is still known by the same name. It was probably in the number of the cities of Etruria that were ravaged by Sylla, and then recolonized by him. Numerous remains of Etruscan antiquity have been discovered there.

[5] The people of Capena, an ancient and important city of Etruria, which, after long opposing the inroads of the Romans, was reduced to submission shortly after the fall of Veii, B.C. 393. It existed and held municipal rank till the time of the Emperor Aurelian, after which all traces of its name or existence were lost, till 1750, when Galetti fixed its site with great accuracy at Civitucola or San Martino, about 24 miles from Rome. It was situate on the banks of a small river now called the Grammiccia, and in its territory was the celebrated 'Lucus Feroniæ' previously mentioned.

[6] The new and old colonists of the city of Clusium, who probably enjoyed distinct municipal rights. The modern Chiusi stands on its site.

[7] The modern Fiorenze or Florence occupies the site of their city.

[8] The village of Fiesole stands on its site. Extensive remains of the ancient city are still to be found.

[9] The site of Ferentinum is now uninhabited, but is still known by the name of Ferento. The rivers of the ancient city are very considerable; it was finally destroyed by the people of Viterbo in the 12th century.

[10] An ancient town of Etruria near Falisci. Cluver thinks that it was situate at Gallese, a village nine miles north of Civita Castellana; but Dennis considers its site to have been between Borghetto on the Tiber

Hortanum[1], Herbanum[2], Nepeta[3], Novem Pagi[4], the Claudian præfecture of Foroclodium[5], Pistorium[6], Perusia[7], the Suanenses, the Saturnini, formerly called the Aurinini, the Subertani[8], the Statones[9], the Tarquinienses[10], the Tuscanienses[11], the Vetulonienses[12], the Veientani[13], the Vesentini[14], the Volaterrani[15], the Volcentini[16], surnamed Etrusci, and the Volsinienses[17]. In the same district the territories of

and Corchiano, where there are considerable remains of an Etruscan city. The spot is named San Silvestro, from a ruined church there.

[1] Or Horta; the spot now called Orte, where numerous Etruscan remains are found; it probably derived its name from the Etruscan goddess Horta. Hortanum, the name given to it by Pliny, is perhaps an adjective form of the name, "oppidum" being understood.

[2] Possibly the same as 'Urbs Vetus,' on the side of which the present Orvieto stands.

[3] Now Nepi, near the river Pozzolo.

[4] According to Hardouin the site of the Novem Pagi, or nine Boroughs, is occupied by the modern Il Mignone, near Civita Vecchia.

[5] Its site is generally supposed to have been at Oriuolo, about five miles north of Bracciano; but Dennis informs us that there are no ancient remains at that place. Being a præfecture it may have consisted of only a number of little villages, united in one jurisdiction.

[6] The modern Pistoia stands on its site.

[7] Now Perugia.

[8] Supposed by Hardouin to have inhabited the site of the modern Sovretto.

[9] Probably situate in the modern duchy of Castro.

[10] The people of Tarquinii near Rome, the head of the Etruscan confederation. It was here that Demaratus the Corinthian, the father of Tarquinius Priscus, settled. It was deserted by its inhabitants in the eighth or ninth century, who founded the town of Corneto on a hill opposite to it. The ruins are known as Turchina, a corruption of the ancient name.

[11] The site of their town is probably marked by the modern Toscanella.

[12] The ruins of their town still retain somewhat of their ancient name in that of "Vetulia."

[13] The people of the powerful city of Veii, subdued by Camillus. Its ruins have been discovered in the vicinity of the village of Isola Farnese.

[14] Their town stood on the site of the present Bisontia.

[15] The people of Volaterræ, the present Volterra, one of the twelve cities of the Etruscan Confederation. It was for a time the residence of the kings of Lombardy. The modern town covers only a small portion of the area of the ancient city, of which there are some interesting remains.

[16] The people of Volci or Vulci, of which the ruins bear the same name. Its sepulchres have produced vast treasures of ancient art.

[17] The people of Volsinii or Vulsinii, now called Bolsena. This was one of the most ancient and powerful of the twelve cities of the Etruscan confederation. On their subjugation by the Romans the Etruscan city was destroyed, and its inhabitants were compelled to settle on a less de-

Crustumerium[1] and Caletra[2] retain the names of the ancient towns.

CHAP. 9.—THE FIRST REGION OF ITALY[3]; THE TIBER; ROME.

The Tiber or Tiberis, formerly called Thybris, and previously Albula[4], flows down from nearly the central part of the chain of the Apennines, in the territory of the Arretini. It is at first small, and only navigable by means of sluices, in which the water is dammed up and then discharged, in the same manner as the Timia[5] and the Glanis, which flow into it; for which purpose it is found necessary to collect the water for nine days, unless there should happen to be a fall of rain. And even then, the Tiber, by reason of its rugged and uneven channel, is really more suitable for navigation by rafts than by vessels, for any great distance. It winds along for a course of 150 miles, passing not far from Tifernum[6], Perusia, and Ocriculum[7], and dividing Etruria from the Umbri[8] and the Sabini[9], and then, at a distance of less than sixteen

fensible site. The new city was the birth-place of Sejanus, the worthless favourite of Tiberius. Of the ancient city there are scarcely any remains.

[1] Called also Crustumeria, Crustumium, and Crustuminium. It was a city of Latium on the borders of the Sabine country, and was subdued by Romulus, though it afterwards appears as independent in the time of Tarquinius Priscus. The territory was noted for its fertility. The exact site of the city is unknown; a place called Marcigliana Vecchia, about nine miles from Rome, seems the most probable.

[2] The site of Caletra is quite unknown. It was situate at some point in the present valley of the Albegna.

[3] The First Region extended from the Tiber to the Gulf of Salernum, being bounded in the interior by the Apennines. It consisted of ancient Latium and Campania, comprising the modern Campagna di Roma, and the provinces of the kingdom of Naples.

[4] Livy, B. i. c. 3, and Ovid, Fasti, B. iii. l. 389, inform us that the name of Albula was changed into Tiberis in consequence of king Tiberinus being accidentally drowned in it.

[5] Still known by that name. The Glanis is called la Chiana.

[6] According to D'Anville, now known as Citta di Castello.

[7] A municipal town of Umbria, situate near the confluence of the rivers Nar and Tiber, and on the Flaminian Way. There are the ruins of an aqueduct, an amphitheatre, and some temples, now the modern Otricoli.

[8] The territory of Umbria extended from the left bank of the Tiber, near its rise, to the Adriatic.

[9] The Sabines occupied the left bank of the Tiber from the Umbri

miles from the city, separating the territory of Veii from that of Crustuminum, and afterwards that of the Fidenates and of Latium from Vaticanum.

Below its union with the Glanis from Arretinum the Tiber is swollen by two and forty streams, particularly the Nar[1] and the Anio, which last is also navigable and shuts in Latium at the back; it is also increased by the numerous aqueducts and springs which are conveyed to the City. Here it becomes navigable by vessels of any burden which may come up from the Italian sea; a most tranquil dispenser of the produce of all parts of the earth, and peopled and embellished along its banks with more villas than nearly all the other rivers of the world taken together. And yet there is no river more circumscribed than it, so close are its banks shut in on either side; but still, no resistance does it offer, although its waters frequently rise with great suddenness, and no part is more liable to be swollen than that which runs through the City itself. In such case, however, the Tiber is rather to be looked upon[2] as pregnant with prophetic warnings to us, and in its increase to be considered more as a promoter of religion than a source of devastation.

Latium[3] has preserved its original limits, from the Tiber to Circeii[4], a distance of fifty miles: so slender at the beginning were the roots from which this our Empire sprang. Its inhabitants have been often changed, and different nations have peopled it at different times, the Aborigines,

to the Anio. The Crustumini and the Fidenates probably occupied the southern part of the district about the river Alba.

[1] The Nera and the Tevcrone. The exact situation of the district of Vaticanum has not been ascertained with exactness.

[2] As not so much causing mischief by its inundations, as giving warning thereby of the wrath of the gods and of impending dangers; which might be arrested by sacrifices and expiatory rites.—See Horace, Odes, B. i. 2. 29.

[3] The frontier of ancient Latium was at Circeii, but that of modern Latium extended to Sinuessa.

[4] A town of Latium, situate at the foot of the Mons Circeius, now Monte Circello. It was used as a place of retirement, and Tiberius and Domitian had villas there. The Triumvir Lepidus was banished thither by Octavius after his deposition. It was also famous for its oysters, which were of the finest quality. Considerable remains of it are still to be seen on the hill called Monte di Citadella, about two miles from the sea.

the Pelasgi, the Arcades, the Seculi, the Aurunci, the Rutuli, and, beyond Circeii, the Volsci, the Osci, and the Ausones whence the name of Latium came to be extended as far as the river Liris[1].

We will begin with Ostia[2], a colony founded by a king of Rome, the town of Laurentum[3], the grove of Jupiter Indiges[4], the river Numicius[5], and Ardea[6], founded by Danaë, the mother of Perseus. Next come the former site of Aphrodisium[7], the colony of Antium[8], the river and island called Astura[9], the river Nymphæus[10], the Clostra Romana[11], and Circeii[12], formerly an island, and, if we are to believe Homer, surrounded by the open sea, though now by an extensive plain. The circumstances which we are enabled to publish on this subject for the information of the world are very remarkable. Theophrastus, the first foreigner who treated of the affairs of Rome with any degree of accuracy (for Theopompus, before whose time no Greek writer had made mention of us, only

[1] Now the Garigliano, the same river which he previously calls the Glanis. It was the boundary between Latium and Campania.

[2] Founded by Ancus Martius, as we learn from Livy. It was abandoned under the Emperor Claudius, who built the Portus Romanus or Portus Augusti in its vicinity; and it only continued famous for its salt-works, which had been established there by Ancus Martius. Its ruins, still called Ostia, are nearly three miles from the coast, in consequence of the receding of the sea.

[3] Now San Lorenzo. It was between Ostia and Antium.

[4] By some, Æneas was supposed to have been worshiped by that name.

[5] Now the river Numico.

[6] The ruins of this once great city may still be seen near the present village of the same name. Its situation was peculiarly unhealthy. Another tradition, besides the one mentioned by Pliny, was, that it was founded by a son of Ulysses and Circe. It was twenty-four miles distant from Rome.

[7] A temple of Venus, of which the ruins are still to be seen.

[8] Its few ruins are still known as Anzio Rovinato. It was famous for its temple of Fortune, addressed by Horace, Odes, i. 35. Near the site is the modern village of Porto d'Anzo.

[9] This island was occupied by villas of the Roman nobility, and was the resort of Cicero, Augustus and Tiberius. There is still a fortified town called the Torre di Astura.

[10] The modern Ninfa.

[11] "The Roman Bulwarks." They were thrown up to protect the frontier of the ancient kingdom of Rome from the inroads of the Volscians.

[12] To our previous note we may add that this spot was supposed to have been once inhabited by the enchantress Circe, the daughter of the Sun, and from her to have taken its name.

stated the fact that the city had been taken by the Gauls, and Clitarchus, the next after him, only spoke of the embassy that was sent by the Romans to Alexander)—Theophrastus, I say, following something more than mere rumour, has given the circuit of the island of Circeii as being eighty stadia, in the volume which he wrotc during the archonship of Nicodorus at Athens[1], being the 440th year of our city. Whatever land therefore has been annexed to that island beyond the circumference of about ten miles, has been added to Italy since the year previously mentioned.

Another wonderful circumstance too.—Near Circeii are the Pomptine Marshes[2], formerly the site, according to Mucianus, who was thrice consul, of four-and-twenty cities. Next to this comes the river Ufens[3], upon which is the town of Terracina[4], called, in the language of the Volsci, Anxur; the spot too where Amyclæ[5] stood, a town destroyed by serpents. Next is the site of the Grotto[6], Lake Fundanus[7], the port of Caieta[8], and then the town of Formiæ[9], formerly called Hormiæ, the ancient seat of the Læstrygones[10], it is supposed. Beyond this, formerly stood the

[1] This has been also translated "dedicated to Nicodorus, the Archon of Athens," but nothing appears to be known of such a fact as the dedication to Nicodorus of any of his works.

[2] Now called the "Palude Pontine." They are again mentioned in B. xxvi. c. 9.

[3] Now called Il Portatore.

[4] It was situate fifty-eight miles from Rome; the modern town of Terracina stands on its site. The remains of the ancient citadel are visible on the slope of Montecchio.

[5] The exact site of this place is unknown. Servius, in his Commentary on B. x. of the Æneid, l. 564, tells the same story of the serpents.

[6] This was near Amyclæ. A villa was situate there called "Speluncæ," from the cavities in the rock, in one of which the Emperor Tiberius nearly lost his life by the falling in of the roof. The modern village of Sperlonga, eight miles west of Gaëta, marks its site.

[7] Now Lago di Fondi.

[8] Now Gaëta, said to have received its name from being the burial-place of Caieta, the nurse of Æneas. The shore was studded with numerous villas of the Roman nobility. It is now a city of great opulence; in its vicinity extensive ruins are to be seen.

[9] On the spot now called Mola di Gaëta. Many of the wealthy Romans, and among them Cicero, had villas here: and at this place he was put to death. It was destroyed by the Saracens in the year 856. The remains of antiquity to be seen on this spot are very extensive.

[10] Homer places these Cannibals on the coast of Sicily, but the Romans in general transplanted them to the vicinity of Circeii, and suppose For-

town of Pyræ; and we then come to the colony of Minturnæ[1], which still exists, and is divided[2] by the river Liris, also called the Glanis. The town of Sinuessa[3] is the last in the portion which has been added to Latium; it is said by some that it used to be called Sinope.

At this spot begins that blessed country Campania[4], and in this vale first take their rise those hills clad with vines, the juice of whose grape is extolled by Fame all over the world; the happy spot where, as the ancients used to say, father Liber and Ceres are ever striving for the mastery. Hence the fields of Setia[5] and of Cæcubum[6] extend afar, and, next to them those of Falernum[7] and of Calinum[8]. As soon as we have passed these, the hills of Massica[9], of Gaurus[10], and of Surrentum rise to our view. Next, the level plains of Laborium[11] are spread out far and wide, where every care is bestowed on cultivating crops of spelt, from which the most delicate fermenty is made. These shores are watered by warm springs[12], while the seas are distinguished beyond all others for the superlative excellence of their shell and other fish.

miæ to have been built by Lamus, one of their kings. It is more probable however that it was founded by the Laconians, from whom it may have received its name of Hormiæ (from the Greek ὅρμος), as being a good roadstead for shipping.

[1] Its site is occupied by the present Trajetta. In its marshes, formed by the overflow of the Liris, Caius Marius was taken prisoner, concealed in the sedge.

[2] The town of Minturnæ stood on both banks of the river.

[3] Its ruins are probably those to be seen in the vicinity of Rocca di Mondragone. It was a place of considerable commercial importance. On its site Livy says there formerly stood the Greek city of Sinope.

[4] "Felix illa Campania." [5] Now Sezza.

[6] A marshy district of Latium, extending about eight miles along the coast from Terracina to Speluncæ, famous in the time of Horace for the first-rate qualities of its wines.

[7] A district famous for its wines, extending from the Massican Hills to the north bank of the Volturnus.

[8] According to Hardouin, the town of Calenum was on the site of the present Calvi near Capua.

[9] Now called Monte Marsico, and as famous for its wine (called Muscatella) as it was in the Roman times.

[10] Now Monte Barbaro. The wines of most of these places will be found fully described by Pliny in B. xiv.

[11] More fully mentioned, B. xviii. c. 29, where the 'alicæ' or fermenty made from the spelt grown here is again referred to.

[12] Of Baiæ, Puteoli, and Stabiæ, for instance.

In no country too has the oil of the olive a more exquisite flavour. This territory, a battle-ground as it were for the gratification of every luxurious pleasure of man, has been held successively by the Osci, the Greeks, the Umbri, the Tusci, and the Campani.

On the coast we first meet with the river Savo[1], the town of Volturnum with a river[2] of the same name, the town of Liternum[3], Cumæ[4], a Chalcidian colony, Misenum[5], the port of Baiæ[6], Bauli[7], the Lucrine Lake[8], and Lake Avernus, near which there stood formerly a town[9] of the Cimmerians. We then come to Puteoli[10], formerly called the colony of Dicæ-

[1] The modern Saove.

[2] Now called the Volturno, with a small place on its banks called Castel Volturno.

[3] The present village of Torre di Patria is supposed to occupy its site.

[4] Strabo describes Cumæ as a joint colony of the Chalcidians of Eubœa and the Cymæans of Æolis. Its sea-shore was covered with villas of the Roman aristocracy, and here Sylla spent the last years of his life. Its site is now utterly desolate and its existing remains inconsiderable.

[5] Now Capo or Punta di Miseno; a town built on a promontory of Campania, by Æneas, it was said, in honour of his trumpeter, Misenus, who was drowned there. It was made by Augustus the principal station of the Roman fleet. Here was the villa of Marius, which afterwards belonged to Lucullus and the Emperor Tiberius, who died here.

[6] Famous for its warm springs, and the luxurious resort of the Roman patricians. Marius, Lucullus, Pompey, and Cæsar had villas here. In later times it became the seat of every kind of pleasure and dissipation. It is now rendered unwholesome by the Malaria, and the modern Castello di Baja, with numerous ruins, alone marks its site.

[7] The modern village of Baolo stands near its site. It was here that Hortensius had his fish-ponds, mentioned by Pliny in B. ix. c. 55. It rivalled its neighbour Baiæ in ministering to the luxury of the wealthy Romans, and was occupied by numerous villas so late as the reign of Theodosius.

[8] Probably the inner part of the Gulf of Cumæ or Puteoli, but separated from the remainder by an embankment eight stadia in length. It was famous for its oyster-beds. Behind it was the Lake Avernus, occupying the crater of an extinct volcano, and supposed by the Greeks to be the entrance to the Infernal Regions. Agrippa opened a communication with the Lucrine Lake to render Lake Avernus accessible to ships. The Lucrine Lake was filled up by a volcanic eruption in 1538, and a mountain rose in its place. The Lake Avernus is still called the Lago di Averno.

[9] Or "the town Cimmerium." Nothing is known of it.

[10] Now Pozzuolo. The Romans called it Puteoli, from the strong smell of its mineral springs. There are still many ruins of the ancient

archia, then the Phlegræan[1] Plains, and the Marsh of Acherusia[2] in the vicinity of Cumæ.

Again, on the coast we have Neapolis[3], also a colony of the Chalcidians, and called Parthenope from the tomb there of one of the Sirens, Herculaneum[4], Pompeii[5], from which Mount Vesuvius may be seen at no great distance, and which is watered by the river Sarnus[6]; the territory of Nuceria, and, at the distance of nine miles from the sea, the town of that name[7], and then Surrentum[8], with the Promontory of Minerva[9], formerly the abode of the Sirens. The distance thence by sea to Circeii is seventy-eight miles. This

town, which was destroyed by Alaric, Genseric, and Totila, and as many times rebuilt.

[1] Now called Salpatara. This was the name given to the volcanic plain extending from Cumæ to Capua, and supposed to have been once covered with fire; whence the name, from φλέγω, "to burn."

[2] Now the Lago di Fusaro. It seems to have had its name from its vicinity to Avernus, the supposed entrance to the infernal regions. Its banks were, in the later times of the Roman republic, adorned with the villas of the wealthy.

[3] Neapolis, or the "New City," was founded by the Chalcidians of Cumæ on the site of Parthenope, the supposed burial-place of the Siren of that name. It was so called as being only a 'new quarter' of the neighbouring city of Cumæ. The modern city of Naples stands nearly on its site.

[4] Said to have been founded by Hercules. It was on the occasion of its destruction by an eruption of Vesuvius, A.D. 79, that our author unfortunately met his death, a martyr to his thirst for knowledge. Its closer proximity to Vesuvius caused it to be buried under a more solid body of materials ejected from the mountain than was the case with Pompeii; which seems to have been suffocated with ashes, while Herculaneum was covered with volcanic tufa most probably hardened by the agency of water. A few scattered inhabitants are supposed to have afterwards settled upon the site where it was buried, which for many centuries was utterly forgotten, till brought to light in 1738. Part of the site over the buried town is occupied by the villages of Resina and Portici. The works of art found here far exceed in value and interest those discovered at Pompeii.

[5] This seems to have been a town of Oscan origin. The first traces of it were found in 1689, but excavations were not commenced till 1721. It perished in the same eruption of Vesuvius as Herculaneum.

[6] Now the Sarno. Its course was changed by the great eruption of Vesuvius previously mentioned.

[7] The modern Nocera stands on its site. Pompeii was used as its harbour.

[8] Now Sorrento. [9] Now also called Capo della Minerva.

region, beginning at the Tiber, is looked upon as the first of Italy according to the division of Augustus.

Inland there are the following colonies:—Capua[1], so called from its champaign country, Aquinum[2], Suessa[3], Venafrum[4], Sora[5], Teanum surnamed Sidicinum[6], Nola[7]; and the towns of Abella[8], Aricia[9], Alba Longa[10], the Acer-

[1] It probably had its name from Campania, of which it was the capital, and which was so called from its extensive *campi* or plains. The site of this luxurious and magnificent city is now occupied by the village of Santa Maria di Capoua, the modern city of Capua being on the site of ancient Casilinum. Of ancient Capua there are but few remains. It was made a Roman colony by Julius Cæsar.

[2] Originally a city of the Volscians: Cicero had a villa there, and Juvenal and the emperor Pescennius Niger were natives of it. The present Aquino stands on its site, and there are considerable remains of it to be seen.

[3] Or Suessa Aurunca, to distinguish it from the Volscian city of Suessa Pometia. The poet Lucilius was a native of it. The modern Sessa stands in its vicinity.

[4] The modern Venafri stands near its site. It was famous for the excellence of its olives.

[5] On the banks of the Suris, and the most northerly town of the Volsci. The modern Sora is in its vicinity, and the remains of its walls are still to be seen.

[6] The modern Teano occupies its site. It was famous for the medicinal springs in its vicinity. There was another Teanum, in Apulia.

[7] The town on its site still preserves the name. Bells were made here, whence in the later writers they are called "Nolæ." There is also an ecclesiastical tradition that church bells were first used by Saint Paulinus, bishop of this place, whence they were called 'Campanæ.' The emperor Augustus died here.

[8] The remains of the ancient town, of which the ruins are very extensive, are called Avella Vecchia. It was famous for its fruit, especially its filberts, to which it gives name in the French "Avelines." It was first a Greek colony, and then a town of the Oscans.

[9] A city of Latium, sixteen miles from Rome, and said to have been of Sicilian origin. The modern town of La Riccia occupies the site of its citadel. It was celebrated for the temple and grove of Diana, whose high priest was always a fugitive slave who had killed his predecessor, and was called "Rex nemorensis," or "king of the grove." See Ovid, Fasti, B. vi. l. 59; Art of Love, B. i. l. 260; and Lucan, B. vi. l. 74.

[10] The ancient city was destroyed by Tullus Hostilius, king of Rome. The Roman colony here was probably but small. The Roman patrician families, the Julii, Servilii, Tullii, and Quintii, are said to have migrated from Alba Longa, which, according to tradition, had given to Rome her first king.

rani[1], the Allifani[2], the Atinates[3], the Aletrinates[4], the Anagnini[5], the Atellani[6], the Affilani[7], the Arpinates[8], the Auximates[9], the Abellani[10], the Alfaterni (both those who take their names from the Latin, the Hernican and the Labicanian territory), Bovillæ[11], Calatia[12], Casi-

[1] The people of Acerra, still called by the same name; it was plundered and burnt by Hannibal, B.C. 216, but was rebuilt by order of the Roman senate.

[2] The people of Allifæ, a former city of Samnium, on the borders of Campania. The modern city of Alife, a decayed place, stands on its site. There are considerable remains.

[3] The people of Atina, an ancient city of the Volscians. The modern city of Atina, noted for the bleakness of its situation, stands on its site. There are extensive ruins of the ancient city.

[4] The people of Aletrium or Alatrium, an ancient city of the Hernici. The modern Alatri stands on its site; there are but few ancient remains.

[5] The people of Anagnia in Latium, still called Anagni. There are scarcely any remains of the ancient place, which was of considerable importance.

[6] The people of Atella, an ancient city of Campania. Some remains of its ruins are to be seen two miles east of the town of Aversa, near the villages of San Arpino and San Elpidio.

[7] The people of Affilæ, an ancient Hernican town. It is still called Affile, and has many ancient remains.

[8] The people of Arpinum, once a famous city of the Volscians. The present Arpino occupies its site; there are few Roman remains, but its ancient walls, of Cyclopean construction, still exist. It was the birthplace of Marius and Cicero. The villa of the latter was on the banks of the adjoining river Fibrenus. It was, and is still, famous for its woollen manufactures.

[9] The people of Auximum, a city of Picenum. Its site is occupied by the modern Osimo; there are numerous remains of antiquity to be seen.

[10] Or perhaps "Abellini," people of Abelliacum; which, if meant, ought not to be included in this division, being a city of the Hirpini. This city was finally destroyed in the wars of the Greeks and Lombards, and the modern Avellino rose on its site. There are considerable ruins in the vicinity. According to Hardouin, this place also claimed the honour of giving name to filberts, which grew abundantly in its vicinity. If such is the case, it seems probable that both it and Abella took their names from that fruit as called by the early inhabitants. See Note in p. 198.

[11] An ancient city of Latium. Its ruins are to be seen in the vicinity of the Via Appia. See a curious story connected with it in Ovid's Fasti, B. iii. l. 667 *et seq.*

[12] There were two cities of this name on the confines of Samnium and Campania, one in the valley of the Volturnum, the modern Caiazzo, the other in Campania, between Capua and Beneventum, whose ruins are probably those to be seen at Le Galazzi, between Caserta and Maddaloni.

num[1], Calenum[2], Capitulum[3] of the Hernici, the Cereatini[4], surnamed Mariani, the Corani[5], descended from the Trojan Dardanus, the Cubulterini, the Castrimœnienses[6], the Cingulani[7], the Fabienses[8] on the Alban Mount, the Foropopulienses[9] of the Falernian district, the Frusinates[10], the Ferentinates[11], the Freginates[12], the old Frabaterni[13], the new Frabaterni, the Ficolenses[14], the Fre-

[1] Once a considerable city of Latium. The modern city of San Germano has risen on its ruins, while the name of Monte Casino has been retained by the monastery founded near it by St. Bernard A.D. 529.

[2] The present Calvi probably occupies its site.

[3] It is not named in history. Its site was probably between Palestrina and Il Piglio.

[4] The people of Cereatæ, a town of Latium. It is supposed that the ancient monastery of Casamari occupied its site.

[5] The people of Cora, an ancient city of Latium. The present Cori stands on its site, and there are considerable remains of the ancient walls and other buildings.

[6] The people of Castrimœnium, a colony of Sylla. It has been suggested that these were the same people whom Pliny speaks of at a subsequent place in this chapter as the Munienses, an extinct people of Latium. If so, the name was perhaps changed on the establishment here by Sylla of his colony. It probably stood near the modern city of Marino.

[7] The people of Cingulum, a city of Picenum, the site of which is occupied by the modern Cingoli.

[8] It is conjectured that Fabia was on the same site as the present village of Rocca di Papa.

[9] The inhabitants of Forum Popilii in Campania; its site is unknown.

[10] The people of Frusino, originally a Volscian city. The modern Frosinone occupies its site.

[11] The people of Ferentinum, a city of the Hernici: the present city of Ferentino stands on its site. The ruins are very extensive.

[12] Probably the people of Fregellæ, an ancient city of the Volscians. Its site is now unknown, but it was probably on the banks of the Liris, opposite to the modern Ceprano.

[13] The people of Fabrateria or Frabateria, a Volscian city. A Roman colony was placed there B.C. 124, by C. Gracchus, and probably the old inhabitants for that reason styled themselves "Veteres." The ruins at San Giovanni in Cerico, about three miles from Falvaterra, are supposed to be those of this place, or at least of the new town or colony. In such case Falvaterra may occupy the site of the original city.

[14] The people of Ficulnea or Ficulia, a city of ancient Latium, on the Via Nomentana. It is supposed to have decayed soon after the reign of M. Aurelius. Its site was probably on the modern domain of Cesarini, though some separate the ancient Latin city from the Roman town, and fix the locality of the former on the hill called Monte Gentile, or that of the Torre Lupara.

gellani[1], Forum Appi[2], the Forentani[3], the Gabini[4], the Interamnates Succasini[5], also surnamed Lirinates, the Ilionenses Lavinii[6], the Norbani[7], the Nomentani[8], the Prænestini[9] (whose city was formerly called Stephané), the Privernates[10], the Setini[11], the Signini[12], the Suessulani[13], the

[1] These are omitted in most editions, but if a correct reading, the word must signify the "people of Fregellæ," and the Freginates must be the people of Fregenæ in Etruria; although they do not appear properly to belong to this locality.

[2] "The Market of Appius." It was distant forty-three miles from Rome, and we learn from Horace, that it was the usual resting-place for travellers at the end of one day's journey from Rome. It is also mentioned in the account of the journey of St. Paul (Acts xxviii. 15) as one of the usual resting-places on the Appian way. There are now no inhabitants on the spot, but considerable ruins still exist, as well as the forty-third milestone, which is still to be seen.

[3] Probably the inhabitants of Ferentium or Ferentinum, now Ferento, five miles from Viterbo, a city of Etruria, of which very considerable remains exist.

[4] The people of Gabii, formerly one of the most famous cities of Latium. On its site the ruins of a mediæval fortress now stand, known as Castiglione. Some remains of the walls still exist.

[5] The people of Interamna Lirinas, a Roman colony on the banks of the Liris; and as there were several cities of the same name, it was generally distinguished by the epithet "Lirinas." Pliny no doubt calls it "Succasina," from its vicinity to Casinum. Its site, though uninhabited, is still called Terame, and there are numerous remains of antiquity.

[6] Probably the people of Lavinium were thus called from their supposed Trojan descent. The town was said to have been founded by Æneas in honour of his wife Lavinia, the daughter of Latinus. In the times of the Antonines it was united with Laurentum; their ruins are to be seen at Casale di Copocotta.

[7] The people of Norba, a town of Latium. It is now called Norma, and there are still some remains of the ancient walls.

[8] Nomentum, now called La Mentana, was a Latin town, fourteen miles from Rome.

[9] The people of Præneste, one of the most ancient towns of Latium. It was originally a Pelasgic city, but claimed a Greek origin, and was said to have been built by Telegonus, the son of Ulysses. During summer it was much frequented by the Romans for its delightful coolness. The remains of its ancient walls are still to be seen at Palestrina.

[10] The people of Privernum, now Piperno, an ancient city of Latium.

[11] The people of Setia, now Sesse or Sezza, an ancient town of Latium, to the east of the Pomptine marshes. It was famous for its wine.

[12] The people of Signia, now Segni, a town of Latium founded by Tarquinius Priscus. There are still some remains of its walls.

[13] The people of Suessula, now Castel di Sessola.

Telesini[1], the Trebulani, surnamed Balinienses[2], the Trebani[3], the Tusculani[4], the Verulani[5], the Veliterni[6], the Ulubrenses[7], the Urbinates[8], and, last and greater than all, Rome herself, whose other name[9] the hallowed mysteries of the sacred rites forbid us to mention without being guilty of the greatest impiety. After it had been long kept buried in secresy with the strictest fidelity and in respectful and salutary silence, Valerius Soranus dared to divulge it, but soon did he pay the penalty[10] of his rashness.

It will not perhaps be altogether foreign to the purpose, if I here make mention of one peculiar institution of our forefathers which bears especial reference to the inculcation of silence on religious matters. The goddess Angerona[11], to whom sacrifice is offered on the twelfth day before the calends of January [21st December], is represented in her statue as having her mouth bound with a sealed fillet.

Romulus left the city of Rome, if we are to believe those

[1] The people of Telesia, a town of Samnium seven leagues from Capua, now called Telese.

[2] Trebula was distinguished probably by this surname from a town of that name in Samnium. There seem to have been two places of the name in the Sabine territory, but it is not known which is here meant. The ruins of one of them are supposed to be those not far from Maddaloni.

[3] The people of Treba, now Trevi, a town of Latium.

[4] The people of Tusculum, an ancient town of Latium, the ruins of which are to be seen on a hill about two miles distant from the modern Frascati. Cicero's favourite residence was his Tusculan villa, and Cato the censor was a native of this place.

[5] The people of Verulæ, a town of the Hernici, in Latium, now Veroli.

[6] The people of Velitræ, an ancient town of the Volsci, now Velletri. It was the birth-place of the emperor Augustus.

[7] The people of Ulubræ, a small town of Latium, near the Pomptine Marshes; its site is unknown.

[8] The people of Urbinum; there were two places of that name in Umbria, now called Urbeno and Urbania.

[9] The name probably by which the city was called in the mystical language of the priesthood. It has been said that this mysterious name of Rome was Valentia; if so, it appears to be only a translation of her name Græcized—Ῥώμη, "strength." This subject will be found again mentioned in B. xxviii. c. 4.

[10] Solinus says that he was put to death as a punishment for his rashness. M. Sichel has suggested that this mysterious name was no other than Angerona.

[11] It is not known whether this mystical divinity was the goddess of anguish and fear, or of silence, or whether she was the guardian deity of

who state the very greatest number, having three[1] gates and no more. When the Vespasians were emperors[2] and censors, in the year from its building 826, the circumference of the walls which surrounded it was thirteen miles and two-fifths. Surrounding as it does the Seven Hills, the city is divided into fourteen districts, with 265 cross-roads[3] under the guardianship of the Lares. If a straight line is drawn from the mile-column[4] placed at the entrance of the Forum, to each of the gates, which are at present thirty-seven in number (taking care to count only once the twelve double gates, and to omit the seven old ones, which no longer exist), the result will be [taking them altogether], a straight line of twenty miles and 765 paces[5]. But if we draw a straight line from the same mile-column to the very last of the houses, including therein the Prætorian encampment, and follow throughout the line of all the streets, the result will then be something more than seventy miles. Add to these calculations the height of the houses, and then a person may form a fair idea of this city, and will certainly be obliged to admit that there is not a place throughout the whole world that for size can be compared to it. On the

Rome. Julius Modestus says that she relieved men and cattle when visited by the disease called "angina," or "quinsy," whence her name.

[1] The Carmental, the Roman, and the Pandanian or Saturnian gates, according to Varro.

[2] Titus was saluted Imperator after the siege of Jerusalem, and was associated with his father Vespasian in the government. They also acted together as Censors.

[3] The Lares Compitales presided over the divisions of the city, which were marked by the *compita* or points where two or more streets crossed each other, and where 'ædiculæ' or small chapels were erected in their honour. Statues of these little divinities were erected at the corner of every street. It was probably this custom which first suggested the idea of setting up images of the Virgin and Saints at the corners of the streets, which are still to be seen in many Roman Catholic countries at the present day.

[4] This was a gilded column erected by Augustus in the Forum, and called "milliarium aureum;" on it were inscribed the distances of the principal points to which the "viæ" or high-roads conducted.

[5] Supposing the circuit of the city to have been as he says, $13\frac{2}{5}$ miles, he must either make a great miscalculation here, or the text must be very corrupt. The average diameter of the city would be in such case about $4\frac{1}{2}$ miles, the average length of each radius drawn from the mile-column $2\frac{1}{4}$ miles, and the total amount $83\frac{1}{4}$ miles, whereas he makes it but $20\frac{3}{4}$ miles,

eastern side it is bounded by the *agger* of Tarquinius Superbus, a work of surpassing grandeur; for he raised it so high as to be on a level with the walls on the side on which the city lay most exposed to attack from the neighbouring plains. On all the other sides it has been fortified either with lofty walls or steep and precipitous hills[1], but so it is, that its buildings, increasing and extending beyond all bounds, have now united many other cities to it[2].

Besides those previously mentioned, there were formerly in the first region the following famous towns of Latium: Satricum[3], Pometia[4], Scaptia, Politorium[5], Tellene, Tifata, Cænina[6], Ficana[7], Crustumerium, Ameriola[8], Medullum[9], Corniculum[10], Saturnia[11], on the site of the present city of

or little better than an average of half-a-mile for each radius. We may also remark that the camp of the Prætorian cohorts here mentioned was established by the emperor Tiberius, by the advice of Sejanus. Ajasson's translation makes the measurement to be made to *twelve* gates only, but the text as it stands will not admit of such a construction.

[1] The Aventine, Cælian, and Quirinal hills.

[2] Such as Ocriculum, Tibur, Aricia, &c.

[3] Near Antium. Casale di Conca stands on its site.

[4] Suæssa Pometia. It was destroyed by the consul Servilius, and its site was said, with that of twenty-two other towns, to have been covered by the Pomptine Marsh, to which it gave its name.

[5] A town of Latium destroyed by Ancus Martius.

[6] An ancient city of Latium, conquered by Romulus; on which occasion he slew its king Acron and gained the *spolia opima*. Nibby suggests that it stood on the Magugliano, two miles south-east of Monte Gentile. Holstein says that it stood where the present Sant' Angelo or Monticelli stands.

[7] Also destroyed by Ancus Martius. A farm called Dragonello, eleven miles from Rome, is supposed to have stood upon its site. Tellene was also destroyed by the same king. Tifata was a town of Campania.

[8] A city of Latium, which was conquered by Tarquinius Priscus. It has been suggested that its ruins are visible about a mile to the north of Monte Sant' Angelo.

[9] A Sabine town, the people of which were incorporated by Tarquinius Priscus with the Roman citizens. It is supposed to have stood on the present Monte Sant' Angelo.

[10] An ancient city of Latium, subdued by Tarquinius Priscus, on which occasion Ocrisia, the mother of Servius Tullius, fell into the hands of the Romans as a captive. It was probably situate on one of the isolated hills that rise from the plain of the Campagna.

[11] Both Virgil and Ovid allude to this tradition.

Rome, Antipolis[1], now Janiculum, forming part of Rome, Antemnæ[2], Camerium[3], Collatia[4], Amitinum[5], Norbe, Sulmo[6], and, with these, those Alban nations[7] who used to take part in the sacrifices[8] upon the Alban Mount, the Albani, the Æsulani[9], the Accienses, the Abolani, the Bube-

[1] Said to have been so called from being "opposite" to the ancient city of Saturnia. The Janiculus or Janiculum was a fortress on the opposite bank of the Tiber, and a suburb of Rome, connected with it by the Sublician bridge.

[2] A very ancient city situate three miles from Rome, and said to have been so called from its position on the Tiber, *ante amnem*. In the time of Strabo it had become a mere village. It stood at the confluence of the Anio and the Tiber.

[3] An ancient city of Latium reduced by Tarquinius Priscus. It has been suggested that the town of Palombara, near the foot of Monte Gennaro, stands on its site.

[4] An ancient city of Latium. It probably gradually fell into decay. Lucius Tarquinius, the husband of Lucretia, is represented as dwelling here during the siege of Ardea. Its site is thought by some to have been at Castellaccio or Castel dell' Osa, and by others at Lunghezza, which is perhaps the most probable conjecture.

[5] An ancient city of the Sabines. Its ruins are visible at San Vittorino, a village near Aquila.

[6] An ancient town of the Volsci, five leagues from Velletri. Sermonata now stands on its site. It must not be confounded with the town of the Peligni, the birth-place of Ovid.

[7] "Populi Albenses." It does not appear to be exactly known what is the force of this expression, but he probably means either colonies from Alba, or else nations who joined in the confederacy of which Alba was the principal. Niebuhr looks upon them as mere demi or boroughs of the territory of Alba.

[8] "Accipere carnem." Literally, "to take the flesh." It appears that certain nations, of which Alba was the chief, were in early times accustomed to meet on the Alban Mount for the purposes of sacrifice. The subject is full of obscurity, but it has been suggested that this minor confederacy co-existed with a larger one including all the Latin cities, and there can be little doubt that the common sacrifice was typical of a bond of union among the states that partook therein. It does not necessarily appear from the context that more than the thirty-one states *after* mentioned took part therein, though the text may be so construed as to imply that the Latin nations previously mentioned also shared in the sacrifice; if so, it would seem to imply that Alba was the chief city of the *whole* Latin confederacy. See this subject ably discussed in Dr. Smith's Dictionary of Ancient Geography, under the article *Latini*.

[9] The people of Æsulæ. Of this Latin city nothing is known. The territory is mentioned by Horace, and Gell places its site on the Monte Affiliano.

tani[1], the Bolani[2], the Cusuetani, the Coriolani[3], the Fidenates[4], the Foretii, the Hortenses[5], the Latinienses, the Longulani[6], the Manates, the Macrales, the Mutucumenses, the Munienses, the Numinienses, the Olliculani, the Octulani, the Pedani[7], the Polluscini, the Querquetulani, the Sicani, the Sisolenses, the Tolerienses, the Tutienses, the Vimitellarii, the Velienses, the Venetulani, and the Vitellenses. Thus we see, fifty-three peoples of ancient Latium have passed away without leaving any traces of their existence.

In the Campanian territory there was also the town of Stabiæ[8], until the consulship of Cneius Pompeius and L. Cato, when, on the day before the calends of May [30th of April], it was destroyed in the Social War by L. Sulla the legatus, and all that now stands on its site is a single farmhouse. Here also Taurania has ceased to exist, and the remains of Casilinum[9] are fast going to ruin. Besides these,

[1] The people of Bubentum. Nothing is known of this Latin city or of the preceding ones.

[2] Bola was an ancient city of Latium, taken successively by Coriolanus and M. Postumius. Its site is supposed to have been five miles from the modern Palestrina, at the modern village of Lugnano.

[3] The people of Corioli. It was probably a Latian town, but fell into the possession of the Volsci, from whom it was taken by Cn. Marcius, who thence obtained the name of "Coriolanus." Monte Giove, nineteen miles from Rome, has been suggested as its site.

[4] Pliny is supposed to be in error in representing Fidenæ, the early antagonist of Rome, as being extinct in his time, and he will be found in the sequel reckoning it in the Fourth Region. This ancient Latian town never lost its municipal rank, though it had no doubt in his time become a mere country town. The present Castel Giubileo is supposed to be situate on its site.

[5] The people of Horta, a town of Etruria, now Horte. Many Etruscan remains have been discovered there.

[6] The people of Longula, a Volscian town. Buon Riposo now occupies its site.

[7] The people of Pedum; nothing is known of it. The rest of these nations are either almost or entirely unknown.

[8] This was an ancient town between Pompeii and Surrentum. After its overthrow, as mentioned by Pliny, it was in some measure rebuilt, possibly after this passage was penned. It was finally destroyed by the great eruption of Vesuvius in the year A.D. 79, and it was here that our author breathed his last.

[9] A town three miles west of Capua. It was of much importance as a military position, and played a considerable part in the second Punic war. The period of its final destruction is unknown; but modern Capua is built on its site

we learn from Antias that king L. Tarquinius took Apiolæ[1], a town of the Latins, and with its spoils laid the first foundations of the Capitol. From Surrentum[2] to the river Silarus[3], the former territory of Picentia[4] extends for a distance of thirty miles. This belonged to the Etruscans, and was remarkable for the temple of the Argive Juno, founded by Jason[5]. In it was Picentia, a town[6] of the territory of Salernum[7].

CHAP. 10.—THE THIRD REGION OF ITALY.

At the Silarus begins the third region of Italy, consisting of the territory of Lucania and Bruttium; here too there have been no few changes of the population. These districts

[1] This city took the lead in the war of the Latin cities against Tarquinius Priscus. Gell and Nibby think that it was situate about eleven miles from Rome, a mile to the south of the Appian way, where there are some remains that indicate the site of an ancient city, near the stream called the Fosso delle Fratocche. Livy tells us that with the spoils thence derived, Tarquinius celebrated the *Ludi Magni* for the first time.

[2] Opposite Capreæ, and situate on the Promontory of Minerva. Sorrento now stands on its site.

[3] The modern Silaro; it was the boundary between Lucania and Campania, and rises in the Apennines.

[4] A town in the south of Campania, at the head of the Gulf of Pæstum. In consequence of the aid which they gave to Hannibal, the inhabitants were forced to abandon their town and live in the adjoining villages. The name of Picentini was given, as here stated, to the inhabitants of all the territory between the Promontory of Minerva and the river Silarus. They were a portion of the Sabine Picentes, who were transplanted thither after the conquest of Picenum, B.C. 268. The modern Vicenza stands on its site.

[5] The Argonaut. Probably this was only a vague tradition.

[6] By using the genitive 'Salerni,' he would seem to imply that the Roman colony of Salernum then gave name to the district of which Picentia was the chief town. Ajasson however has translated it merely "Salernum and Picentia." 'Intus' can hardly mean "inland," as Picentia was near the coast, and so was Salernum.

[7] This was an ancient town of Campania, at the innermost corner of the Gulf of Pæstum, situate near the coast, on a height at the foot of which lay its harbour. It attained great prosperity, as Salerno, in the middle ages, and was noted for its School of Health established there; which issued periodically rules for the preservation of health in Latin Leonine verse.

have been possessed by the Pelasgi, the Œnotrii, the Itali, the Morgetes, the Siculi, and more especially by people who emigrated from Greece[1], and, last of all, by the Leucani, a people sprung from the Samnites, who took possession under the command of Lucius. We find here the town of Pæstum[2], which received from the Greeks the name of Posidonia, the Gulf of Pæstum[3], the town of Elea, now known as Velia[4], and the Promontory of Palinurum[5], a point at which the land falls inwards and forms a bay[6], the distance across which to the pillar[7] of Rhegium is 100 miles. Next after Palinurum comes the river Melpes[8], then the town of Buxentum[9], called in [Magna] Græcia Pyxus, and the river Laus; there was formerly a town[10] also of the same name.

At this spot begins the coast of Bruttium, and we come to the town of Blanda[11], the river Batum[12], Parthenius, a port of the Phocians, the bay of Vibo[13], the place[14] where

[1] "Græciæ maxime populi." This may also be rendered "a people who mostly emigrated from Greece," in reference to the Siculi or Sicilians, but the other is probably the correct translation.

[2] A town of Lucania, colonized by the Sybarites about B.C. 524. In the time of Augustus it seems to have been principally famous for the exquisite beauty of its roses. Its ruins are extremely magnificent.

[3] Now the Golfo di Salerno.

[4] A Greek town founded by the Phocæans. It was the birth-place of the philosophers Parmenides and Zeno, who founded a school of philosophy known as the Eleatic. Castell' a Mare della Brucca stands on its site.

[5] Now Capo di Palinuro; said to have received its name from Palinurus, the pilot of Æneas, who fell into the sea there and was murdered by the natives. See Virgil, Æneid, B. vi. l. 381 *et seq.*

[6] Now the Golfo di Policastro.

[7] This tower or column was erected in the vicinity of Rhegium on the Straits of Sicily. It was 100 stadia, or about eight miles, from the town, and at it passengers usually embarked for Sicily. The spot is now called Torre di Carallo.

[8] Now the Faraone.

[9] A Greek colony. The present Policastro occupies very nearly its site. It seems to have received its name from the cultivation of box trees in its vicinity.

[10] Or more properly Laos, originally a Greek colony. In the vicinity is the modern town of Laino, and the river is called the Lao.

[11] Ptolemy mentions it as an inland town, and Livy speaks of it as a Lucanian city. It probably stood near the modern Maratea, twelve miles south-east of Policastro.

[12] The modern Bato.

[13] The bay of Bivona, formerly Vibo, the Italian name for the Greek city of Hippo or Hippona. On its site stands the modern Bivona.

[14] "Locus Clampetiæ." Clampetia or Lampetia stood in the vicinity

Clampetia formerly stood, the town of Temsa[1], called Temese by the Greeks, and Terina founded by the people of Crotona[2], with the extensive Gulf of Terina; more inland, the town of Consentia[3]. Situate upon a peninsula[4] is the river Acheron[5], from which the people of Acherontia derive the name of their town; then Hippo, now called Vibo Valentia, the Port of Hercules[6], the river Metaurus[7], the town of Tauroentum[8], the Port of Orestes, and Medma[9]. Next, the town of Scyllæum[10], the river Cratæis[11], the mother of Scylla it is said; then the Pillar of Rhegium, the Straits of Sicily, and the two promontories which face each other, Cænys[12] on the Italian, and Pelorus[13] on the Sicilian side, the distance between them being twelve stadia. At a distance thence of twelve miles and a half, we come to Rhegium[14], after which begins Sila[15], a forest of the Apennines, and then the pro-

of the modern Amantia. From other authors we find that it was still existing at this time. If such is the fact, the meaning will be "the place where the former *municipal town* of Clampetia stood," it being supposed to have lost in its latter years its municipal privileges.

[1] One of the ancient Ausonian towns, and afterwards colonized by the Ætolians. Like its namesake in Cyprus it was famous for its copper. Its site is now occupied by Torre di Lupi.

[2] A Greek city, almost totally destroyed by Hannibal; Santa Eufemia occupies its site.

[3] One of the cities of the Bruttii; now Cosenza.

[4] The part which now constitutes the Farther Calabria.

[5] Supposed to be the same as the Arconte, which falls into the Crathis near Consentia. Nothing is known of the town here alluded to, but it must not be confounded with Acherontia, the modern Acerenza, in Apulia, which was a different place.

[6] Supposed to have been the same as the modern port of Tropea.

[7] The modern Marro.

[8] Its ruins are supposed to be those seen near Palmi.

[9] Probably the modern Melia stands on its site.

[10] A town on the promontory of the same name, now called Scilla or Sciglio, where the monster Scylla was fabled to have dwelt.

[11] Homer says (Odyssey, xii. 124), that it had its name from the nymph Cratæis, the mother of Scylla. It is probably the small stream now called Fiume di Solano or dei Pesci.

[12] The modern Capo di Cavallo, according to the older commentators; but more recent geographers think that the Punta del Pezzo was the point so called. [13] Now called Capo di Faro, from the lighthouse there erected.

[14] Originally a Greek colony; a Roman colony was settled there by Augustus. The modern city of Reggio occupies its site.

[15] It extended south of Consentia to the Sicilian Straits, a distance of

montory of Leucopetra[1], at a distance of fifteen miles; after which come the Locri[2], who take their surname from the promontory of Zephyrium[3], being distant from the river Silarus 303 miles.

At this spot ends the first[4] great Gulf of Europe; the seas in which bear the following names:—That from which it takes its rise is called the Atlantic, by some the Great Atlantic, the entrance of which is, by the Greeks, called Porthmos, by us the Straits of Gades. After its entrance, as far as it washes the coasts of Spain, it is called the Hispanian Sea, though some give it the name of the Iberian or Balearic[5] Sea. Where it faces the province of Gallia Narbonensis it has the name of the Gallic, and after that, of the Ligurian, Sea. From Liguria to the island of Sicily, it is called the Tuscan Sea, the same which is called by some of the Greeks the Notian[6], by others the Tyrrhenian, while many of our people call it the Lower Sea. Beyond Sicily, as far as the country of the Salentini, it is styled by Polybius the Ausonian Sea. Eratosthenes however gives to the whole expanse that lies between the inlet of the ocean and the island of Sardinia, the name of the Sardoan Sea; thence to Sicily, the Tyrrhenian; thence to Crete, the Sicilian; and beyond that island, the Cretan Sea.

CHAP. 11.—SIXTY-FOUR ISLANDS, AMONG WHICH ARE THE BALEARES.

The first islands that we meet with in all these seas are

700 stadia. It produced the pitch for which Bruttium was so celebrated. Its site still has the name of Sila.

[1] Or White Rock, now Capo dell' Armi. It forms the extremity of the Apennine Chain.

[2] The site of the city of Locri is supposed to have been that of the present Motta di Burzano.

[3] He says that they were called Epizephyrii, from the promontory of Zephyrium, now the Capo di Burzano; but according to others, they had this name only because their colony lay *to the west* of their native Greece. Strabo says that it was founded by the Locri Ozolæ, and not the Opuntii, as most authors have stated.

[4] This expression is explained by a reference to the end of the First Chapter of the present Book.

[5] Called by some the Canal de Baleares.

[6] Or Southern Sea.

the two to which the Greeks have given the name of Pityussæ[1], from the pine-tree[2], which they produce. These islands now bear the name of Ebusus, and form a federate state. They are separated by a narrow strait[3] of the sea, and are forty-six[4] miles in extent. They are distant from Dianium[5] 700 stadia, Dianium being by land the same distance[6] from New Carthage. At the same distance[7] from the Pityussæ, lie, in the open sea, the two Baleares, and, over against the river Sucro[8], Colubraria[9]. The Baleares[10], so formidable in war with their slingers[11], have received from the Greeks the name of Gymnasiæ.

The larger island is 100[12] miles in length, and 475 in circumference. It has the following towns; Palma[13] and Pollentia[14], enjoying the rights of Roman citizens, Cinium[15] and Tucis, with Latin rights: Bocchorum, a federate town, is no longer in existence. At thirty miles' distance is the

[1] The modern Iviza and Formentera.

[2] The Greek for which is πίτυς.

[3] Less than two leagues in width.

[4] The real distance is 34 miles from the northern point of Iviza, called Punta de Serra, to the southern point of Formentera, namely—across Iviza 22 miles, across the sea 5, and across Formentera 7.

[5] Now Denia. [6] This is not correct: the distance is but 45 miles.

[7] This is incorrect: taken at the very greatest, the distance is only 522 stadia, eight to the mile.

[8] The Xucar in Spain.

[9] We more generally find it stated that the isle of Formentera, one of the Pityussæ, was called Colubraria. He probably refers to the islands of the group about twenty leagues from the coast of Spain, now known by the name of Columbrete; but they are not near the Xucar, from which, as well as from the Pityussæ, they are distant about seventy miles. The latter islands are now generally considered as part of the group of the Baleares.

[10] Now Majorca and Minorca, with the ancient Pityussæ.

[11] They served as mercenaries, first under the Carthaginians and afterwards under the Romans. The ancient writers generally derive the name of the people from their skill as archers—βαλεαρεῖς, from βάλλω, "to throw"; but Strabo assigns to the name a Phœnician origin, as being equivalent to the Greek γυμνῆται, "light-armed soldiers." It is probably from their light equipment that the Greeks gave to the islands the name of Γυμνησίαι. Livy says that they used to go naked during the summer.

[12] Seventy miles is the real length of Majorca, and the circumference is barely 250 miles.

[13] Still called Palma. This and Pollentia were Roman colonies settled by Metellus. [14] Now Pollenza. [15] Now Sineu on the Borga.

smaller island, 40 miles in length, and 150[1] in circumference; it contains the states of Jamnon[2], Sanisera, and Magon[3].

In the open sea, at twelve miles' distance from the larger island, is Capraria[4] with its treacherous coast, so notorious for its numerous shipwrecks; and, opposite to the city of Palma, are the islands known as the Mænariæ[5], Tiquadra[6], and Little Hannibalis[7].

The earth of Ebusus has the effect of driving away serpents, while that of Colubraria produces them; hence the latter spot is dangerous to all persons who have not brought with them some of the earth of Ebusus. The Greeks have given it the name of Ophiusa[8]. Ebusus too produces no[9] rabbits to destroy the harvests of the Baleares. There are also about twenty other small islands in this sea, which is full of shoals. Off the coast of Gaul, at the mouth of the Rhodanus, there is Metina[10], and near it the island which is known as Blascon[11], with the three Stœchades, so called by their neighbours the Massilians[12], on account of the regular order in which they are placed; their respective names are Prote[13], Mese[14], also

[1] The circumference is about 110 miles, the length 32.

[2] Now Ciudadela.

[3] Now Port Mahon. The site of Sanisera, which was probably more inland, is unknown.

[4] Now Cabrera. The distance is not twelve, but nine miles.

[5] Now called the Malgrates.

[6] Now Dragonera.

[7] Now El Torre.

[8] As already mentioned he seems to confound Formentera, which was called Ophiusa, with the present group of Columbrete, which islands were probably called Colubraria.

[9] The former editions mostly omit "nec"; and so make it that Ebusus *does* produce the rabbits. Certainly, it does seem more likely that he would mention that fact than the absence of it, which even to Pliny could not appear very remarkable.

[10] D'Anville thinks that this is Metapina, but D'Astruc thinks that the flat islands, called Les Tignes, are meant.

[11] Now called Brescon, near Agde, according to D'Anville.

[12] Who were of Greek origin, and so called them, because they stood in a row, στοῖχος.

[13] Now called Porqueroles. Prote signifies the first, Mese the middle one, and Hypæa the one below the others.

[14] Now Port Croz. D'Anville considers that Pliny is mistaken in identifying this island with Pomponiana or Pompeiana, which he considers to be the same with the peninsula now called Calle de Giens, which lies opposite to Porqueroles.

called Pomponiana, and Hypæa[1]. After these come Sturium[2], Phœnice, Phila, Lero, and, opposite to Antipolis[3], Lerina[4], where there is a remembrance of a town called Vergoanum having once existed.

CHAP. 12. (6.)—CORSICA.

In the Ligurian Sea, but close to the Tuscan, is Corsica, by the Greeks called Cyrnos, extending, from north to south 150 miles, and for the most part 50 miles in breadth, its circumference being 325. It is 62 miles distant from the Vada Volaterrana[5]. It contains thirty-two states, and two colonies, that of Mariana[6], founded by C. Marius, and that of Aleria, founded by the Dictator Sylla. On this side of it is Oglasa[7], and, at a distance of less than sixty miles from Corsica, Planaria[8], so called from its appearance, being nearly level with the sea, and consequently treacherous to mariners.

We next have Urgo[9], a larger island, and Capraria, which the Greeks have called Ægilion[10]; then Igilium[11] and Dianium[12], which they have also called Artemisia, both of them opposite the coast of Cosa; also Barpana[13], Mænaria, Co-

[1] Now called the Ile du Levant or du Titan. The group is called the Islands of Hières or Calypso.

[2] These are probably the little islands now known as Ratoneau, Pomègue, and If. It has however been suggested that these names belong to the islands of Hières already mentioned in the text, and that Sturium is the present Porquerolles, Phœnice Port-Croz, and Phila, Levant or Titan.

[3] Now Antibes, or Antiboul in the Provençal idiom.

[4] Now Saint Honorat de Lérins. The island of Lero is the present Sainte Marguerite de Lérins, and is nearer to Antibes than Lerina. The Lerinian monastery was much resorted to in the early ages of Christianity.

[5] In ancient Etruria, now Torre di Vada. The distance is, in reality, about ninety miles.

[6] Mariana was situate in the northern part of the island, and the ruins of Aleria are still to be seen on the banks of the river Tavignano, near the coast.

[7] Probably near the present Monte Cristo.

[8] He probably means the *group* of islands called Formicole, which are situate only thirty-three miles from Corsica, and not near sixty.

[9] Now La Gorgona.

[10] Both of these names meaning "Goat island." It is now called Capraia.

[11] The modern Giglio.

[12] Now Gianuto, opposite Monte Argentaro on the main-land.

[13] These are probably the small islands now called Formiete or Formicole di Grossetto, Troja, Palmajola, and Cervoli.

lumbaria, and Venaria. We then come to Ilva[1] with its iron mines, an island 100 miles in circumference, 10 miles distant from Populonium, and called Æthalia by the Greeks: from it the island of Planasia[2] is distant 28 miles. After these, beyond the mouths of the Tiber, and off the coast of Antium, we come to Astura[3], then Palmaria and Sinonia, and, opposite to Formiæ, Pontiæ. In the Gulf of Puteoli are Pandateria[4], and Prochyta, so called, not from the nurse of Æneas, but because it has been poured forth[5] or detached from Ænaria[6], an island which received its name from having been the anchorage of the fleet of Æneas, though called by Homer Inarime[7]; it is also called Pithecusa, not, as many have fancied, on account of the multitudes of apes found there, but from its extensive manufactories of pottery. Between Pausilipum[8] and Neapolis lies the island of Megaris[9], and then, at a distance of eight miles from Surrentum, Capreæ[10], famous for the castle of the emperor Tiberius: it is eleven miles in circumference.

[1] The modern Elba. [2] Now Pianosa.

[3] Astura still retains its ancient name, Palmaria is the present Palmarola, Sinonia is now Senone, and Pontiæ is the modern Isola di Ponza.

[4] Now Ventotiene.

[5] Deriving its name from the Greek word *προχυτὸς*, meaning "poured forth."

[6] The present island of Ischia, off the coasts of Campania. The name of Pithecusæ appears to have been given by the Greeks to the two islands of Ænaria and Prochyta collectively.

[7] Ovid, like many other writers, mentions Inarime as though a different island from Pithecusæ. See Met. B. xiv. l. 89. As is here mentioned by Pliny, many persons derived the name "Pithecusæ" from *πιθηκος* "an ape," and, according to Strabo, "Aremus" was the Etrurian name for an ape. Ovid, in the Metamorphoses, *loc. cit.*, confirms this tradition by relating the change of the natives into apes. The solution of its name given by Pliny appears however extremely probable, that it gained its name from its manufacture of *πιθηκὰ*, or earthen vessels. Virgil is supposed to have coined the name of "Inarime."

[8] Now Posilippo. It is said to have derived its name from the Greek *παυσίλυπον*, as tending to drive away care by the beauty of its situation. Virgil was buried in its vicinity.

[9] The modern Castel del' Ovo.

[10] Now Capri. Here Tiberius established his den of lustfulness and iniquity. He erected twelve villas in the island, the remains of several of which are still to be seen.

CHAP. 13.—SARDINIA.

Leucothea comes next, and after it, but out of sight, as it lies upon the verge of the African Sea, Sardinia. It is situate somewhat less[1] than eight miles from the nearest point of Corsica, and the Straits between them are even still more reduced by the small islands there situate, called the Cunicularieæ[2], as also those of Phintonis[3] and Fossæ, from which last the Straits themselves have obtained the name of Taphros[4].

(7.) Sardinia extends, upon the east side, a distance of 188 miles, on the west 175, on the south 77, and on the north 125, being 565 miles in circumference. Its promontory of Caralis[5] is distant from Africa 200, and from Gades 1400 miles. Off the promontory of Gordis[6] it has two islands called the Isles of Hercules[7], off that of Sulcis, the island of Enosis[8], and off that of Caralis, Ficaria[9]. Some writers place Beleris not far from it, as also Callodis, and the island known as Heras Lutra[10].

The most celebrated peoples of this island are the Ilienses[11], the Balari, and the Corsi; and among its eighteen towns, there are those of the Sulcitani[12], the Valentini[13], the Neapoli-

[1] The distance between is hardly five miles.

[2] These rocks appear at the present day to be nameless. The old name seems to mean, the "Rabbit Warrens."

[3] Phintonis, according to Hardouin, is the modern Isola di Figo, according to Mannert, Caprera. Cluver makes Fossæ to be the present Isola Rossa, while Mannert considers it to be the same with Santa Maddalena.

[4] Τάφρος being the Greek for the Latin word "fossa," the ordinary meaning of which is an "excavation."

[5] Probably the Cape of Carbonara, from which however Africa is distant only 121 miles, and the gulf of Gades or Cadiz 980.

[6] Now Capo Falcone.

[7] Now Asinara or Zavara, and Isola Piana.

[8] Now called Santo Antiocho, off La Punta dell' Ulga.

[9] According to Cluver, the modern Coltelalzo.

[10] The "Baths of Juno." The identity of these islands does not appear to have been ascertained.

[11] Said by Pausanias to have been descended from persons who escaped on the fall of Troy under the command of Iolaüs.

[12] Of the town of Sulcis. Its ruins are probably those seen at the village of Sulci, near the port Palma di Solo.

[13] Their town was probably on the site of the present Iglesias.

tani[1], the Bosenses[2], the Caralitani[3], who enjoy the rights of Roman citizens, and the Norenses[4]. There is also one colony which is called Ad Turrim Libysonis[5]. Timæus has called this island Sandaliotis, on account of the similarity of its shape to the sole of a shoe, while Myrtilus has given it the name of Ichnusa[6], from its resemblance to the print of a footstep. Opposite to the Gulf of Pæstum is Leucasia[7], so called from a Siren who is buried there; opposite to Velia are Pontia and Isacia, both known by one name, that of Œnotrides, a proof that Italy was formerly possessed by the Œnotrians. Opposite to Vibo are the little islands called Ithacesiæ[8], from the watch-tower of Ulysses situate there.

CHAP. 14. (8.)—SICILY.

But more celebrated than all is Sicily, called Sicania by Thucydides, and by many writers Trinacria or Trinacia, from its triangular appearance. According to Agrippa it is 618[9] miles in circumference. In former times it was a continuation of the territory of Bruttium, but, in consequence of the overflowing of the sea, became severed from it; thus forming a strait of 15 miles in length, and a mile and a half in width in the vicinity of the Pillar of Rhegium. It was from this circumstance of the land being severed asunder that the Greeks gave the name of Rhegium[10] to the town situate on the Italian shore.

In these Straits is the rock of Scylla, as also Charybdis[11], a whirlpool of the sea, both of them noted for their perils. Of this triangle, the promontory, which, as we have already[12]

1 Their town was probably either the present Napoli or Acqua di Corsari.
2 Their town is probably indicated by the ruins on the river Gavino.
3 Their town was Caralis, the present Cagliari.
4 Their town was probably Nora, the present Torre Forcadizo.
5 "At Libyso's Tower." 6 From the Greek ἴχνος, "a footstep."
7 Now La Licosa, a small rocky island.
8 Now Torricella, Praca, and Brace, with other rocks.
9 Posidonius, quoted by Strabo, says 550.
10 Meaning that it comes from the Greek verb ῥηγνύμι, "to break." This is probably only a fanciful origin of the name.
11 The present Garofalo. At the present day small boats approach it without danger.
12 In Chap. x. Pelorus is the modern Capo di Faro.

mentioned, is called Pelorus, faces Scylla and juts out towards Italy, while Pachynum[1] extends in the direction of Greece, Peloponnesus being at a distance from it of 440 miles, and Lilybæum[2], towards Africa, being distant 180 miles from the promontory of Mercury[3], and from that of Caralis in Sardinia 190. These promontories and sides are situate at the following distances from each other: by land it is 186 miles from Pelorus to Pachynum, from Pachynum to Lilybæum 200, and from Lilybæum to Pelorus 170[4].

In this island there are five colonies and sixty-three cities or states. Leaving Pelorus and facing the Ionian Sea, we have the town of Messana[5], whose inhabitants are also called Mamertini and enjoy the rights of Roman citizens; the promontory of Drepanum[6], the colony of Tauromenium[7], formerly called Naxos, the river Asines[8], and Mount Ætna, wondrous for the flames which it emits by night. Its crater is twenty stadia in circumference, and from it red-hot cinders are thrown as far as Tauromenium and Catina, the noise being heard even at Maroneum[9] and the Gemellian Hills. We then come to the three rocks of the Cyclopes[10], the Port of Ulysses[11], the colony of Catina[12], and the rivers Symæthus[13] and Terias; while more inland lie the Læstrygonian Plains.

To these rivers succeed the towns of Leontinum[14] and Megaris, the river Pantagies[15], the colony of Syracuse[16], with the fountain of Arethusa[17], (the people in the Syracusan ter-

[1] Now Capo di Passaro. [2] The present Capo di Boco Marsala.
[3] Now Cape Bon. The real distance is but seventy-eight miles.
[4] The following are more probably the correct distances: 150, 210, and 230 miles. [5] Now Messina.
[6] The modern Capo di Santo Alessio.
[7] Now called Taormini; the remains of the ancient town are very considerable. [8] Probably the present Alcantara.
[9] The present Madonia and Monte di Mele.
[10] Now called I Fariglioni.
[11] In modern times called "Lognina Statione," according to Hardouin.
[12] The modern city of Catania stands on its site.
[13] The Fiume di Santo Leonardo, according to Hardouin, but Mannert says the river Lentini. Ansart suggests the Guarna Lunga.
[14] Now Lentini. The ruins of Megaris are still to be seen, according to Mannert. [15] Now the Porcaro.
[16] The modern city of Siracosa.
[17] See B. xxxi. c. 30, for particulars of this fountain.

ritory drink too of the fountains of Temenitis[1], Archidemia, Magæa, Cyane, and Milichie,) the port of Naustathmus[2], the river Elorus, and the promontory of Pachynum. This side[3] of Sicily begins with the river Hirminius[4], then follow the town of Camarina[5], the river Gelas[6], and the town of Agragas[7], which our people have named Agrigentum. We next come to the colony of Thermæ[8], the rivers Achates[9], Mazara, and Hypsa; the town of Selinus[10], and then the Promontory of Lilybæum, which is succeeded by Drepana[11], Mount Eryx[12], the towns of Panhormus[13], Solus[14] and Himera[15], with a river of the same name, Cephalœdis[16], Aluntium[17],

[1] According to Mirabella, these springs are in modern times called Fonte di Canali, Cefalino, Fontana della Maddalena, Fonte Ciane, and Lampismotta.

[2] The modern Fonte Bianche. The Elorus, according to Hardouin, is the modern Acellaro, according to Mannert, the Abisso.

[3] The southern side.

[4] Now the Maulo, or Fiume di Ragusa.

[5] Still called Camarina. Scarcely any vestiges of the ancient city now remain.

[6] According to Hardouin the Fiume Salso; but according to D'Anville and Mannert, the Fiume Ghiozzo.

[7] Now Girgenti. Gigantic remains of the ancient city are still to be seen.

[8] See note [15] in this page.

[9] The Achates is the modern Belice, the Mazara retains its name, and the Hypsa is now the Marsala.

[10] So called by the Greeks from its abundant growth of parsley, called by them σέλινον. Its remains are still to be seen at the spot called Selenti.

[11] Now Trapani. Some vestiges of its ancient mole are to be seen.

[12] The present Monte San Juliano.

[13] The great city of Palermo stands on its site. It was founded by the Phœnicians.

[14] The modern Solunto.

[15] Himera was destroyed by the Carthaginians, B.C. 408, upon which its inhabitants founded Thermæ, so called from its hot springs. This was probably the colony of Thermæ mentioned above by Pliny, though wrongly placed by him on the southern coast between Selinus and Agrigentum. The modern town of Termini stands on the site of Thermæ; remains of its baths and aqueduct are still to be seen. Himera stood on a river of the same name, most probably the present Fiume Grande, and Fazello is of opinion that the town was situate on the site now occupied by the Torre di Bonfornello. Himera was the birthplace of the poet Stesichorus.

[16] Or Cæphalœdium. Some remains of it are to be seen at the spot called Cefalu.

[17] Probably on the site now occupied by the town of San Marco. Fazello and Cluver however place Aluntium near San Filadelfo, where some ruins were formerly visible, and regard San Marco as the site of Agathyrna or Agathyrnum.

Agathyrnum, the colony of Tyndaris[1], the town of Mylæ[2], and then Pelorus, the spot at which we began.

In the interior there are the following towns enjoying Latin privileges, those of the Centuripini[3], the Netini[4], and the Segestani[5]; tributary towns are those of the Assorini[6], the Ætnenses[7], the Agyrini[8], the Acestæi, the Acrenses[9], the Bidini[10], the Cetarini[11], the Cacyrini[12], the Drepanitani, the Ergetini[13], the Echetlienses[14], the Erycini[15], the Entellini[16], the Enini[17], the Enguini[18], the Gelani[19], the Gala-

[1] Probably situate near the church of Santa Maria at Tindari, now the Capo di Mongioio. [2] Now called Melazzo.

[3] Their city was Centuripa, on a hill S.W. of Ætna. The modern Centorbi occupies its site, and some of its ruins may still be seen.

[4] Netum probably stood on the spot now known as Noto Anticho.

[5] The ruins of Segesta are supposed to be those near the river San Bartolomeo, twelve miles south of Alcamo. [6] Asaro occupies its site.

[7] A people dwelling at the foot of Mount Ætna, according to D'Anville, at a place now called Nicolosi.

[8] The people of Agyrium; the site of which is now called San Filippo d'Argiro. Diodorus Siculus was a native of this place.

[9] Acræ occupied a bleak hill in the vicinity of the modern Pallazolo, where its ruins are still to be seen.

[10] Their town was Bidis near Syracuse. The modern Bibino or San Giovanni di Bidini is supposed to stand on its site.

[11] The people of Cetaria, between Panormus and Drepanum. Its site is unknown.

[12] The people of Cacyrum, supposed to have stood on the site of the modern Cassaro. The Drepanitani were so called from living on the promontory of Drepanum.

[13] The ruins near La Cittadella are probably those of Ergetium.

[14] The people of Echetla. According to Faziello and Cluver its ruins were those to be seen at the place called Occhiala or Occhula, two miles from the town of Gran Michele.

[15] The inhabitants of the city of Eryx, on the mountain of that name, now San Giuliano. The ancient city stood probably half-way down the mountain.

[16] The town of Entella survived till the thirteenth century, when it was destroyed by the Emperor Frederic II. The ruins were formerly to be seen near Poggio la Reale.

[17] Perhaps the people of Enna, once a famous city. According to the story as related by Ovid and Claudian, it was from this spot that Proserpine was carried off by Pluto. It stood on the same site as the town of Castro Giovanni. This note may however be more applicable to the Hennenses, mentioned below.

[18] The ruins of Enguinum are probably those in the vicinity of the modern town of Gangi.

[19] The people of Gela, one of the most important cities of Sicily. Its

tini[1], the Halesini[2], the Hennenses, the Hyblenses[3], the Herbitenses[4], the Herbessenses[5], the Herbulenses, the Halicyenses[6], the Hadranitani[7], the Imacarenses, the Ipanenses, the Ietenses[8], the Mytistratini[9], the Magellini, the Murgentini[10], the Mutycenses[11], the Menanini[12], the Naxii[13], the Noæi[14], the Petrini[15], the Paropini[16], the Phthinthienses[17], the Semellitani, the Scherini, the Selinuntii[18], the Symæthii, the

site was probably the modern Terranova, near the river Fiume di Terranova.

[1] The people probably of Galata or Galaria; on the site of which the modern village of Galata is supposed to stand.

[2] The people probably of Halesa; its ruins are supposed to be those near the village of Tysa, near the river Pettineo.

[3] The people of Hybla. There were three cities of this name in Sicily, the Greater, the Less, and Hybla Megara. The name was probably derived from the local divinity mentioned by Pausanias as being so called.

[4] The people of Herbita; the site of which was probably at Nicosia, or else at Sperlinga, two miles south of it.

[5] There were two places in Sicily known as Herbessus or Erbessus—one near Agrigentum, the other about sixteen miles from Syracuse, on the site, it is supposed, of the present Pantalica.

[6] The people of Halicyæ, in the west of Sicily. The modern town of Salemi is supposed to occupy its site.

[7] The people of Adranum or Hadranum, a town famous for its temple of the Sicilian deity Adranus. Its site is occupied by the modern town of Aderno. The ruins are very considerable.

[8] The people of Ietæ; the site of which town is said by Fazello to be the modern Iato. The sites of the places previously mentioned cannot be identified.

[9] The site of their town is situate at the modern Mistretta, where some ruins are still to be seen.

[10] The site of their town was probably the present village of Mandri Bianchi on the river Dittaino.

[11] Probably the people of Motuca, mentioned by Ptolemy, now Modica.

[12] Their town probably stood on the site of the present Mineo.

[13] It has been suggested that these are the same as the people of Tauromenium, said to have been a Naxian colony.

[14] They are supposed to have dwelt on the site of the present Noara.

[15] The ruins of the town of Petra are supposed to have been those to be seen near Castro Novo, according to Mannert.

[16] Fazello is of opinion that the present Colisano occupies the site of the ancient Paropus.

[17] The city of Phthinthias was peopled by the inhabitants of Gela, by command of Phthinthias the despot of Agrigentum. Its ruins are probably those seen in the vicinity of the modern Alicata.

[18] The people of Selinus previously mentioned in p. 218.

Talarienses, the Tissinenses[1], the Triocalini[2], the Tyracinenses, and the Zanclæi[3], a Messenian colony on the Straits of Sicily. Towards Africa, its islands are Gaulos[4], Melita, 87 miles from Camerina, and 113 from Lilybæum, Cosyra[5], Hieronnesos[6], Cæne[7], Galata[8], Lopadusa, Æthusa, written by some Ægusa, Bucinna[9], Osteodes[10], distant from Soluntum 75 miles, and, opposite to Paropus, Ustica.

On this side of Sicily, facing the river Metaurus, at a distance of nearly 25[11] miles from Italy, are the seven[12] islands called the Æolian, as also the Liparæan islands; by the Greeks they are called the Hephæstiades, and by our writers the Vulcanian[13] Isles; they are called "Æolian" because in the Trojan times Æolus was king there.

(9.) Lipara[14], with a town whose inhabitants enjoy the rights of Roman citizens, is so called from Liparus, a former king who succeeded[15] Æolus, it having been previously called Melogonis or Meligunis. It is 25 miles[16] distant from Italy, and in circumference a little less. Between this island and Sicily we find another, the name of which was formerly Therasia, but now called Hiera, because it is sacred to Vulcan[17]: it contains a hill which at night vomits forth

[1] Randazzo, at the foot of Ætna, is supposed to occupy the site of the ancient Tissa. [2] The people of Triocala, now Troccoli, near Calata Bellota.

[3] Zancle was the ancient Greek name of Messina, which was so called from its similarity in shape to a sickle. The Messenian colony of the Zanclæi probably dwelt in its vicinity.

[4] Gaulos is the present Gozo, and Melita the important island of Malta. The distance here mentioned is in reality only sixty-one miles from Camerina. [5] Now Pantellaria. [6] The modern island of Maretimo.

[7] Probably the present island of Limosa.

[8] Galata still has the name of Calata, Lopadusa is the present Lampedosa, and Æthusa, according to Mannert, is called Favignana.

[9] Now Levanzo.

[10] According to Mannert, this is the island Alicur, to the west of the Æolian or Liparian islands. Ustica still retains its ancient name.

[11] The least distance between these localities is forty-five miles.

[12] There are now eleven, some of which are supposed to have risen from the sea since the time of Pliny.

[13] From Vulcan the god of fire, the Greek Hephæstus.

[14] Now called the Great Lipara.

[15] According to Solinus, c. vi., Æolus succeeded him. Its name Melogonis was by some ascribed to its great produce of honey.

[16] The shortest distance between these localities is forty-six miles.

[17] Now called Volcano.

flames. The third island is Strongyle[1], lying one mile[2] to the east of Lipara, over which Æolus reigned as well; it differs only from Lipara in the superior brilliancy of its flames. From the smoke of this volcano it is said that some of the inhabitants are able to predict three days beforehand what winds are about to blow; hence arose the notion that the winds are governed by Æolus. The fourth of these islands is Didyme[3], smaller than Lipara, the fifth Ericusa, the sixth Phœnicusa, left to be a pasture-ground for the cattle of the neighbouring islands, and the last and smallest Euonymos. Thus much as to the first great Gulf of Europe.

CHAP. 15. (10.)—MAGNA GRÆCIA, BEGINNING AT LOCRI.

At Locri begins the fore-part of Italy, called Magna Græcia, whose coast falls back in three bays[4] formed by the Ausonian sea, so called from the Ausones, who were the first inhabitants of the country. According to Varro it is 86 miles in extent; but most writers have made it only 75. Along this coast there are rivers innumerable, but we shall mention those only that are worthy of remark. After leaving Locri we come to the Sagra[5], and the ruins of the town of Caulon, Mystiæ[6], Consilinum Castrum[7], Cocinthum[8], in the opinion of some, the longest headland of Italy, and then the Gulf of Scylacium[9], and Scylacium[10] itself,

[1] Now Strongoli and Stromboli. It is the only one of these mountains that is continually burning. Notwithstanding the dangers of their locality, this island is inhabited by about fifty families.

[2] Strabo makes the same mistake; the distance is twenty miles.

[3] According to Hardouin and D'Anville this is the modern Saline, but Mannert says Panaria. The geographers differ in assigning their ancient names to the other three, except that Euonymos, from its name, the "left-hand" island, is clearly the modern Lisca Bianca.

[4] These are the Gulf of Locri, the Gulf of Scyllacium, and the Gulf of Tarentum.

[5] Now called the Sagriano, though some make it to be the modern Alaro. The site of the town of Caulon does not appear to be known: it is by some placed at Castel Vetere on the Alaro.

[6] Said by Hardouin to be the modern Monasteraci or Monte Araci.

[7] Supposed to have been situate on a hill near the modern Padula.

[8] The modern Punta di Stilo, or "Point of the Column."

[9] The modern Gulf of Squillace.

[10] Now Squillace.

which was called by the Athenians, when they founded it, Scylletium. This part of Italy is nearly a peninsula, in consequence of the Gulf of Terinæum[1] running up into it on the other side; in it there is a harbour called Castra Hannibalis[2]: in no part is Italy narrower than here, it being but twenty miles across. For this reason the Elder Dionysius entertained the idea of severing[3] this portion from the main-land of Italy at this spot, and adding it to Sicily. The navigable rivers in this district are the Carcines[4], the Crotalus, the Semirus, the Arocas, and the Targines. In the interior is the town of Petilia[5], and there are besides, Mount Clibanus[6], the promontory of Lacinium, in front of which lies the island of Dioscoron[7], ten miles from the main-land, and another called the Isle of Calypso, which Homer is supposed to refer to under the name of Ogygia; as also the islands of Tiris, Eranusa, and Meloessa. According to Agrippa, the promontory of Lacinium[8] is seventy miles from Caulon.

(11.) At the promontory of Lacinium begins the second Gulf of Europe, the bend of which forms an arc of great depth, and terminates at Acroceraunium, a promontory of Epirus, from which it is distant[9] seventy-five miles. We first come to the town of Croton[10], and then the river

[1] Now the Gulf of Saint Eufemia.

[2] "Hannibal's Camp." This was the seaport of Scyllacium, and its site was probably near the mouth of the river Corace.

[3] According to Strabo, B. vi., he intended to erect a high wall across, and so divide it from the rest of Italy; but if we may judge, from the use by Pliny of the word "intercisam," it would seem that it was his design to cut a canal across this neck of land.

[4] According to Hardouin, the Carcines is the present river Corace, the Crotalus the Alli, the Semirus the Simari, the Arocas the Crocchio, and the Targines the Tacina.

[5] The present Strongolo, according to D'Anville and Mannert.

[6] The present Monte Monacello and Monte Fuscaldo are supposed to form part of the range called Clibanus.

[7] Meaning that it was sacred to Castor and Pollux. Such are the changes effected by lapse of time that these two islands are now only bleak rocks. The present locality of the other islands does not appear to be known.

[8] Now Capo di Colonne.

[9] The real distance from Acroceraunium, now Capo Linguetta, is 153 miles, according to Ansart.

[10] Or Crotona, one of the most famous Greek cities in the south of Italy. No ruins of the ancient city, said by Livy to have been twelve miles in circumference, are now remaining. The modern Cotrone occupies a part of its site. Pythagoras taught at this place.

Neæthus[1], and the town of Thurii[2], situate between the two rivers Crathis and Sybaris, upon the latter of which there was once a city[3] of the same name. In a similar manner Heraclia[4], sometimes called Siris, lies between the river of that name and the Aciris. We next come to the rivers Acalandrus and Casuentum[5], and the town of Metapontum[6], with which the third region of Italy terminates. In the interior of Bruttium, the Aprustani[7] are the only people; but in Lucania we find the Atinates, the Bantini, the Eburini[8], the Grumentini, the Potentini, the Sontini[9], the Sirini, the Tergilani, the Ursentini, and the Volcentani[10], whom the Numestrani join. Besides these, we learn from Cato[11] that Thebes in Lucania has disappeared, and Theopompus informs us that there was formerly a city of the Lucani called Pandosia[12], at which Alexander, the king of Epirus, died.

[1] The modern Neto.

[2] Now called Turi, between the rivers Crati and Sibari or Roscile.

[3] A Greek town, famous for the inordinate love of luxury displayed by its inhabitants, whence a voluptuary obtained the name of a "Sybarite." It was destroyed by the people of Crotona, who turned the waters of the Crathis upon the town. Its site is now occupied by a pestilential swamp.

[4] A famous Greek city founded on the territory of the former Ionian colony of Siris. The foundations of it may still be seen, it is supposed, near a spot called Policoro, three miles from the sea. The rivers are now called the Sinno and the Agri.

[5] The modern Salandra or Salandrella, and the Basiento.

[6] So called from its lying between the two seas. It was once a celebrated Greek city, but was in ruins in the time of Pausanias. The place called Torre di Mare now occupies its site.

[7] The site of Aprustum is supposed to be marked by the village of Argusto, near Chiaravalle, about five miles from the Gulf of Squillace. Atina was situate in the valley of the Tanager, now the Valle di Diano. The ruins of Atina, which are very extensive, are to be seen near the village of Atena. Livy and Acron speak of Bantia as in Apulia, and not in Lucania. An ancient abbey, Santa Maria di Vanze, still marks its site.

[8] The ruins of Eburi are supposed to be those between the modern Eboli and the right bank of the Silarus. The remains of Grumentum, a place of some importance, are still to be seen on the river Agri, half a mile from the modern Saponara. Potenza occupies the site of ancient Potentia.

[9] The Sontini were probably situate on the river Sontia, now the Sanza, near Policastro. The Sirini probably had their name from the river Siris.

[10] Volcentum was situate near the Silarus, probably on the spot now called Bulcino or Bucino. The site of Numistro appears to be unknown.

[11] In his work "De Originibus."

Livy, B. viii., and Justin mention how that Alexander I. (in the

CHAP. 16.—THE SECOND REGION OF ITALY.

Adjoining to this district is the second region of Italy, which embraces the Hirpini, Calabria, Apulia, and the Salentini, extending a distance of 250 miles along the Gulf of Tarentum, which receives its name from a town of the Laconians so called, situate at the bottom of the Gulf; to which was annexed the maritime colony which had previously settled there. Tarentum[1] is distant from the promontory of Lacinium 136 miles, and throws out the territory of Calabria opposite to it in the form of a peninsula. The Greeks called this territory Messapia, from their leader[2]; before which it was called Peucetia, from Peucetius[3], the brother of Œnotrius, and was comprised in the territory of Salentinum. Between the two promontories[4] there is a distance of 100 miles. The breadth across the peninsula from Tarentum[5] to Brundusium by land is 35 miles, considerably less if measured from the port of Sasina[6]. The towns inland from Tarentum are Varia[7] surnamed Apulia, Messapia, and Aletium[8]; on the coast, Senum, and Callipolis[9], now known as Anxa, 75 miles from

year B.C. 326) was obliged to engage under unfavourable circumstances near Pandosia, on the Acheron, and fell as he was crossing the river; thus accomplishing a prophecy of Dodona which had warned him to beware of Pandosia and the Acheron. He was uncle to Alexander the Great, being the brother of Olympias. The site of Pandosia is supposed to have been the modern Castro Franco.

[1] This word is understood in the text, and Ansart would have it to mean that the "Gulf of Tarentum is distant," &c., but, as he says, such an assertion would be very indefinite, it not being stated what part of the Gulf is meant. He therefore suggests that the most distant point from Lacinium is meant; which however, according to him, would make but 117 miles straight across, and 160 by land. The city of Tarentum would be the most distant point.

[2] Messapus, a Bœotian, mentioned by Strabo, B. ix.

[3] A son of Lycaon.

[4] Of Lacinium and Acra Iapygia. About seventy miles seems to be the real distance; certainly not, as Pliny says, 100.

[5] The modern Taranto to Brindisi.

[6] Probably situate at the further extremity of the bay on which Tarentum stood.

[7] According to D'Anville and Mannert, the modern Oria. Messapia is the modern Mesagna.

[8] The modern Santa Maria dell' Alizza, according to D'Anville.

[9] The modern Gallipoli, in the Terra di Otranto. The real distance from Tarentum is between fifty and sixty miles.

Tarentum. Thence, at a distance of 32 miles, is the Promontory of Acra Iapygia[1], at which point Italy projects the greatest distance into the sea. At a distance of 19 miles from this point is the town of Basta[2], and then Hydruntum[3], the spot at which the Ionian is separated from the Adriatic sea, and from which the distance across to Greece is the shortest. The town of the Apolloniates[4] lies opposite to it, and the breadth of the arm of the sea which runs between is not more than fifty miles. Pyrrhus, king of Epirus, was the first who entertained the notion of uniting these two points and making a passage on foot, by throwing a bridge across, and after him M. Varro[5], when commanding the fleet of Pompey in the war against the Pirates. Other cares however prevented either of them from accomplishing this design. Passing Hydruntum, we come to the deserted site of Soletum[6], then Fratuertium, the Portus Tarentinus, the haven of Miltopa, Lupia[7], Balesium[8], Cælia[9], and then Brundusium[10], fifty miles from Hydruntum. This last place is

[1] The "Iapygian Point," the present Capo di Santa Maria di Leuca.

[2] Its site is occupied by the little village of Vaste near Poggiordo, ten miles S.W. of Otranto. In the sixteenth century considerable remains of Basta were still to be seen.

[3] The modern Otranto stands on its site. In the fourth century it became the usual place of passage from Italy to Greece, Apollonia, and Dyrrhachium. Few vestiges of the ancient city are now to be seen.

[4] Anciently Apollonia, in Illyria, now called Pallina or Pollona.

[5] This was M. Terentius Varro, called "the most learned of the Romans." His design, here mentioned, seems however to have evinced neither learning nor discretion.

[6] Now called Soleto. The ruins of the ancient city, described by Galateo as existing at Muro, are not improbably those of Fratuertium, or, perhaps more rightly, Fratuentum.

[7] The modern Lecce is supposed to occupy its site.

[8] Called Valetium by Mela. Its ruins are still to be seen near San Pietro Vernotico, on the road from Brindisi to Lecce. The site is still called Baleso or Valesio.

[9] Ansart takes this to be the modern village of Cavallo, on the promontory of that name; but it is more probably the modern Ceglie, situate on a hill about twelve miles from the Adriatic, and twenty-seven miles west of Brindisi. Extensive ruins still exist there. There was another town of the same name in the south of Apulia.

[10] Now Brindisi. Virgil died here. The modern city, which is an impoverished place, presents but few vestiges of antiquity. The distance to Dyrrhachium is in reality only about 100 miles.

one of the most famous ports of Italy, and, although more distant, affords by far the safest passage across to Greece, the place of disembarkation being Dyrrachium, a city of Illyria; the distance across is 225 miles.

Adjoining Brundusium is the territory of the Pediculi[1]; nine youths and as many maidens, natives of Illyria, became the parents of sixteen nations. The towns of the Pediculi are Rudiæ[2], Egnatia[3], and Barium[4]; their rivers are the Iapyx (so called from the son of Dædalus, who was king there, and who gave it the name of Iapygia), the Pactius[5], and the Aufidus, which rises in the Hirpinian mountains and flows past Canusium[6].

At this point begins Apulia, surnamed the Daunian, from the Daunii, who take their name from a former chief, the father-in-law of Diomedes. In this territory are the towns of Salapia[7], famous for Hannibal's amour with a courtezan, Sipontum[8],

[1] They occupied probably a portion of the modern Terra di Bari.

[2] Said by Hardouin to be the modern Carouigna or Carovigni; but Mannert asserts it to be the same as the modern Ruvo.

[3] Or Gnatia, called by Strabo and Ptolemy a city of Apulia. It was probably the last town of the Peucetians towards the frontiers of Calabria. Horace, in the account of his journey to Brundusium (I. Sat. i. 97–100), makes it his last halting-place, and ridicules a pretended miracle shown by the inhabitants, who asserted that incense placed on a certain altar was consumed without fire being applied. The same story is referred to by Pliny, B. ii. c. 111, where he incorrectly makes Egnatia a town of the Salentini. Its ruins are visible on the sea-coast, about six miles S.E. of Monopali, and an old town still bears the name of Torre d'Agnazzo.

[4] Now Bari, a considerable city. In the time of Horace it was only a fishing town. It probably had a considerable intercourse with Greece, if we may judge from the remains of art found here.

[5] It is difficult to identify these rivers, from the number of small torrents between Brindisi and the Ofanto or Aufidus. According to Mannert, the Pactius is the present Canale di Terzo.

[6] An important city of Apulia, said to have been founded by Diomedes. Horace alludes to its deficiency of water. The modern Canosa is built on probably the site of the citadel of the ancient city, the ruins of which are very extensive.

[7] The ruins of this place are still to be seen at some little distance from the coast, near the village of Salpi. The story about Hannibal was very probably of Roman invention, for Justin and Frontinus speak in praise of his continence and temperance. Appian however gives some further particulars of this alleged amour.

[8] The present Manfredonia has arisen from the decay of this town, in consequence of the unhealthiness of the locality. Ancient Uria is sup-

Uria, the river Cerbalus[1], forming the boundary of the Daunii, the port of Agasus[2], and the Promontory of Mount Garganus[3], distant from the Promontory of Salentinum or Iapygia 234 miles. Making the circuit of Garganus, we come to the port of Garna[4], the Lake Pantanus[5], the river Frento, the mouth of which forms a harbour, Teanum of the Apuli[6], and Larinum, Cliternia[7], and the river Tifernus, at which the district of the Frentani[8] begins. Thus there were three different nations of the Apulians, [the Daunii,] the Teani, so called from their leader, and who sprang from the Greeks, and the Lucani, who were subdued by Calchas[9], and whose country is now possessed by the Atinates. Besides those already mentioned, there are, of the Daunii, the colonies of Luceria[10] and Venusia[11], the towns of Canusium[12] and Arpi, formerly called Argos Hippium[13] and founded by Diomedes, afterwards called Argyrippa. Here too Diomedes destroyed the nations of the Monadi and the Dardi, and the two cities of Apina and

posed to have occupied the site of Manfredonia, and the village of Santa Maria di Siponto stands where Siponti stood.

[1] Probably the Cervaro. Hardouin says the Candelaro.

[2] The present Porto Greco occupies its site.

[3] Still known as Gargano.

[4] Probably the present Varano.

[5] Now Lago di Lesina. The Frento is now called the Fortore.

[6] To distinguish it from Teanum of the Sidicini, previously mentioned.

[7] Between the Tifernus and the Frento. Its remains are said to be still visible at Licchiano, five miles from San Martino. The Tifernus is now called the Biferno.

[8] A people of Central Italy, occupying the tract on the east coast of the peninsula, from the Apennines to the Adriatic, and from the frontiers of Apulia to those of the Marrucini.

[9] Strabo (B. vi.) refers to this tradition, where he mentions the oracle of Calchas, the soothsayer, in Daunia in Southern Italy. Here answers were given in dreams, for those who consulted the oracle had to sacrifice a black ram, and slept a night in the temple, lying on the skin of the victim.

[10] The modern Lucera in the Capitanata.

[11] The birth-place of Horace; now Venosa in the Basilicata.

[12] The modern Canosa stands on the site of the citadel of ancient Canusium, an Apulian city of great importance. The remains of the ancient city are very considerable.

[13] So called, it was said, in remembrance of Argos, the native city of Diomedes. It was an Apulian city of considerable importance. Some slight traces of it are still to be seen at a spot which retains the name of Arpa, five miles from the city of Foggia.

Trica[1], whose names have passed into a by-word and a proverb.

Besides the above, there is in the interior of the second region one colony of the Hirpini, Beneventum[2], so called by an exchange of a more auspicious name for its old one of Maleventum; also the Æculani[3], the Aquilonii[4], the Abellinates surnamed Protropi, the Compsani, the Caudini, the Ligures, both those called the Corneliani and Bebiani, the Vescellani, the Æclani, the Aletrini, the Abellinates[5] surnamed Marsi, the Atrani, the Æcani[6], the Alfellani[7], the

[1] The names of these two defunct cities were used by the Romans to signify anything frivolous and unsubstantial; just as we speak of "castles in the air," which the French call "châteaux en Espagne."

[2] Livy and Ptolemy assign this place to Samnium Proper, as distinguished from the Hirpini. It was a very ancient city of the Samnites, but in the year B.C. 268, a Roman colony was settled there, on which occasion, prompted by superstitious feelings, the Romans changed its name Maleventum, which in their language would mean "badly come," to Beneventum or "well come." The modern city of Benevento still retains numerous traces of its ancient grandeur, among others a triumphal arch, erected A.D. 114 in honour of the emperor Trajan.

[3] The remains of Æculanum are to be seen at Le Grotte, one mile from Mirabella. The ruins are very extensive.

[4] There were probably two places called Aquilonia in Italy; the remains of the present one are those probably to be seen at La Cedogna. That mentioned by Livy, B. x. c. 38–43, was probably a different place.

[5] These are supposed by some to be the people of Abellinum mentioned in the first region of Italy. Nothing however is known of these or of the Abellinates Marsi, mentioned below.

[6] Æcæ is supposed to have been situate about nineteen miles from Herdonia, and to have been on the site of the modern city of Troja, an episcopal see. The Compsani were the people of Compsa, the modern Conza; and the Caudini were the inhabitants of Caudium, near which were the Fauces Caudinæ or "Caudine Forks," where the Roman army was captured by the Samnites. The site of this city was probably between the modern Arpaja and Monte Sarchio; and the defeat is thought to have taken place in the narrow valley between Santa Agata and Moirano, on the road from the former place to Benevento, and traversed by the little river Iselero. The enumeration here beginning with the Æclani is thought by Hardouin to be of nations belonging to Apulia, and not to the Hirpini. The Æclani, here mentioned, were probably the people of the place now called Ascoli di Satriano, not far from the river Carapella. Of the Aletrini and Atrani nothing appears to be known.

[7] Probably the people of Affilæ, still called Affile, and seven miles from Subiaco. Inscriptions and fragments of columns are still found there.

Atinates[1], the Arpani, the Borcani, the Collatini, the Corinenses, the Cannenses[2], rendered famous by the defeat of the Romans, the Dirini, the Forentani[3], the Genusini[4], the Herdonienses, the Hyrini[5], the Larinates surnamed Frentani[6], the Merinates[7] of Garganus, the Mateolani, the Netini[8], the Rubustini[9], the Silvini[10], the Strapellini[11], the Turmentini, the Vibinates[12], the Venusini, and the Ulurtini. In the interior of Calabria there are the Ægetini, the Apamestini[13], the Argentini, the Butuntinenses[14], the Deciani, the Grumbestini,

[1] The people of Atinum, a town of Lucania, situate in the upper valley of the Tanager, now the Valle di Diano. Its site is ascertained by the ruins near the village of Atena, five miles north of La Sala. Collatia was situate on the Anio, now called the Teverone.

[2] The ruins of the town of Canuæ are still visible at a place called Canne, about eight miles from Canosa. The Romans were defeated by Hannibal, on the banks of the Aufidus in its vicinity, but there is considerable question as to the exact locality. The ruins of the town are still considerable.

[3] Forentum was the site of the present Forenza in the Basilicate. It is called by Horace and Diodorus Siculus, Ferentum. The ancient town probably stood on a plain below the modern one. Some remains of it are still to be seen.

[4] On the site of Genusium stands the modern Ginosa. The ruins of the ancient city of Herdonea are still to be seen in the vicinity of the modern Ordona, on the high road from Naples to Otranto. This place witnessed the defeat by Hannibal of the Romans twice in two years.

[5] The mention of the Hyrini, or people of Hyrium or Hyria, is probably an error, as he has already mentioned Uria, the same place, among the Daunian Apulians, and as on the sea-shore. See p. 228. It is not improbably a corrupted form of some other name.

[6] From the Frento, on the banks of which they dwelt.

[7] Viesta, on the promontory of Gargano, is said to occupy the site of the ancient Merinum.

[8] According to Mannert, the modern town of Noja stands on the site of ancient Netium.

[9] They inhabited Ruvo, in the territory of Bari, according to Hardouin.

[10] Their town was Silvium; probably on the site of the modern Savigliano.

[11] According to D'Anville their town was Strabellum, now called Rapolla.

[12] Their town is supposed to have been on the site of the modern Bovino, in the Capitanata.

[13] The people of Apamestæ; probably on the site of the modern San Vito, two miles west of Polignano.

[14] The people of Butuntum, now Bitonto, an inland city of Apulia, twelve miles from Barium, and five from the sea. No particulars of it are known. All particulars too of most of the following tribes have perished.

the Norbanenses, the Palionenses, the Sturnini[1], and the Tutini: there are also the following Salentine nations; the Aletini[2], the Basterbini[3], the Neretini, the Uxentini, and the Veretini[4].

CHAP. 17. (12.)—THE FOURTH REGION OF ITALY.

We now come to the fourth region, which includes the most valiant probably of all the nations of Italy. Upon the coast, in the territory of the Frentani[5], after the river Tifernus, we find the river Trinium[6], with a good harbour at its mouth, the towns of Histonium[7], Buca[8], and Ortona, and the river Aternus[9]. In the interior are the Anxani surnamed Frentani, the Higher and Lower Carentini[10], and the Lanuenses; in the territory of the Marrucini, the Teatini[11]; in that of the Peligni, the Corfinienses[12], the Superæquani[13], and the Sulmonenses[14];

[1] D'Anville places their city, Sturni, at the present Ostuni, not far from the Adriatic, and fourteen leagues from Otranto.

[2] The people of Alctium already mentioned.

[3] Their town possibly stood on the site of the present village of Veste, to the west of Castro. The Neretini were probably the people of the present Nardo.

[4] Probably the people of the town which stood on the site of the present San Verato.

[5] They occupied what is now called the Abruzzo Inferiore.

[6] Now the Trigno.

[7] On the site of the present Vasto d'Ammone, five miles south of the Punta della Penna. There are numerous remains of the ancient city.

[8] According to Strabo Buca bordered on the territory of Teanum, which would place its site at Termoli, a seaport three miles from the mouth of the Biferno or Tifernus. Other writers, however, following Pliny, have placed it on the Punta della Penna, where considerable remains were visible in the 17th century. Ortona still retains its ancient name.

[9] Now the Pescara.

[10] The sites of their towns are unknown; but D'Anville supposes the Higher or Upper Carentum to have occupied the site of the modern Civita Burella, and the Lower one the Civita del Conte.

[11] Teate is supposed to be the present Chieti.

[12] The people of Corfinium, the chief city of the Peligni. It is supposed to have remained in existence up to the tenth century. Its ruins are seen near Pentima, about the church of San Pelino.

[13] The site of Superæquum is occupied by the present Castel Vecchio Subequo.

[14] The people of Sulmo, a town ninety miles from Rome. It was the birth-place of Ovid, and was famous for the coldness of its waters, a

in that of the Marsi, the Anxantini[1], the Atinates[2], the Fucentes[3], the Lucenses[4], and the Marruvini[5]; in that of the Albenses, the town of Alba on Lake Fucinus; in that of the Æquiculani, the Cliternini[6], and the Carseolani[7]; in that of the Vestini, the Angulani[8], the Pinnenses, and the Peltuinates, adjoining to whom are the Aufinates[9] Cismontani; in that of the Samnites, who have been called Sabelli[10], and whom the Greeks have called Saunitæ, the colony of old Bovianum[11], and that of the Undecumani,

circumstance mentioned by Ovid in his Tristia, B. iv. ch. x. l. 4.' It is now called Sulmona.

[1] The people of Anxanum or Anxa, on the Sangro, now known as the city of Lanciano; in the part of which, known as Lanciano Vecchio, remains of the ancient town are to be seen.

[2] The people probably of Atina in Samnium, which still retains the same name.

[3] They probably took their name from the Lake Fucinus, the modern Lago Fucino, or Lago di Celano.

[4] They dwelt in a town on the verge of Lake Fucinus, known as Lucus.

[5] The ruins of Marruvium may still be seen at Muria, on the eastern side of Lake Fucinus.

[6] It has been suggested, from the discovery of a sepulchral inscription there, that Capradosso, about nine miles from Rieti in the upper valley of the Salto, is the site of ancient Cliternia. The small village of Alba retains the name and site of the former city of Alba Fucensis, of which there are considerable remains.

[7] The modern town of Carsoli is situate three miles from the site of ancient Carseoli, the remains of which are still visible at Civita near the Ostoria del Cavaliere. Ovid tells us that its climate was cold and bleak, and that it would not grow olives, though fruitful in corn. He also gives some other curious particulars of the place.—Fasti, B. iv. l. 683 *et seq.*

[8] The modern Civita Sant Angelo retains nearly its ancient name as that of its patron saint. It is situate on a hill, four miles from the Adriatic, and south of the river Matrinus, which separated the Vestini from the territories of Adria and Picenum.

[9] The village of Ofena, twelve miles north of Popoli, is supposed to retain the site of ancient Aufina. Numerous antiquities have been found here.

[10] Cato in his 'Origines' stated that they were so called from the fact of their being descended from the Sabines.

[11] The site of the town of Bovianum is occupied by the modern city of Bojano; the remains of the walls are visible. Mommsen however considers Bojano to be the site of only Bovianum Undecumanorum, or "of the Eleventh Legion," and considers that the site of the ancient Samnite city of Bovianum Vetus is the place called Piettrabondante, near Agnone, twenty miles to the north, where there appear to be the remains of an ancient city.

the Aufidenates[1], the Esernini[2], the Fagifulani, the Ficolenses[3], the Sæpinates[4], and the Tereventinates; in that of the Sabini, the Amiternini[5], the Curenses[6], Forum Deci[7], Forum Novum, the Fidenates, the Interamnates[8], the Nursini[9], the Nomentani[10], the Reatini[11], the Trebulani, both those called Mutusci[12] and those called Suffenates[13], the Tiburtes, and the Tarinates.

In these districts, the Comini[14], the Tadiates, the Cædici,

[1] The people of Aufidena, a city of northern Samnium, in the upper valley of the Sagrus or Sagro. Its remains, which show it to have been a place of very great strength, are to be seen near the modern village of Alfidena, on a hill on the left bank of the modern Sangro.

[2] The people of Esernia, now Isernia.

[3] The people of Ficulia or Ficolea, a city of ancient Latium on the Via Nomentana. It is supposed that it was situate within the confines of the domain of Cesarini, and upon either the hill now called Monte Gentile, or that marked by the Torre Lupara.

[4] Sæpinum is supposed to be the same with the modern Supino or Sipicciano.

[5] The ruins of the ancient Sabine city of Amiternum are still visible at San Vittorino, a village about five miles north of Aquila. Considerable remains of antiquity are still to be seen there.

[6] The people of Cures, an ancient city of the Sabines, to the left of the Via Salaria, about three miles from the left bank of the Tiber, and twenty-four from Rome. It was the birth-place of Numa Pompilius. Its site is occupied by the present villages of Correse and Arci, and considerable remains of the ancient city are still to be seen.

[7] Nothing is known of this place; but it has been suggested that it stood in the neighbourhood of Forum Novum (or 'New Market'), next mentioned, the present Vescovio.

[8] This Interamna must not be confounded with Interamna Lirinas, mentioned in C. 9, nor Interamna Nartis, mentioned in C. 19. It was a city of Picenum in the territory of the Prætutii. The city of Teramo stands on its site; and extensive remains of the ancient city are still in existence.

[9] From their town, Norsia in the duchy of Spoleto is said to derive its name.

[10] The people of Nomentum, now La Mentana.

[11] The people of Reate, now Rieti, below Mursia.

[12] The people of Trebulæ Mutuscæ, said to have stood on the site of the present Monte Leone della Sabina, below Rieti. This place is mentioned in the seventh Æneid of Virgil, as the "Olive-bearing Mutuscæ."

[13] Their town was Trebula Suffena, on the site of the present Montorio di Romagna. The Tiburtes were the people of Tibur, the modern Tivoli; and the Tarinates were the inhabitants of Tarinum, now Tarano.

[14] The people of Cominium, the site of which is uncertain. It is supposed that there were three places of this name. One Cominium is mentioned in the Samnite wars as being about twenty miles from Aquilonia,

and the Alfaterni, tribes of the Æquiculi, have disappeared. From Gellianus we learn that Archippe[1], a town of the Marsi, built by Marsyas, a chieftain of the Lydians, has been swallowed up by Lake Fucinus, and Valerianus informs us that the town of the Viticini in Picenum was destroyed by the Romans. The Sabini (called, according to some writers, from their attention to religious[2] observances and the worship of the gods, Sevini) dwell on the dew-clad hills in the vicinity of the Lakes of the Velinus[3]. The Nar, with its sulphureous waters, exhausts these lakes, and, descending from Mount Fiscellus[4], unites with them near the groves of Vacuna[5] and Reate, and then directs its course towards the Tiber, into which it discharges itself. Again, in another direction, the Anio[6], taking its rise in the mountain of the Trebani, carries into the Tiber the waters of three lakes remarkable for their picturesque beauty, and to which Subla-

while Cominium Ceritum, probably another place, is spoken of by Livy in his account of the second Punic War. The latter, it is suggested, was about sixteen miles north-west of Beneventum, and on the site of the modern Cerreto. The Comini here mentioned by Pliny, it is thought, dwelt in neither of the above places. The sites of the towns of many of the peoples here mentioned are also equally unknown.

[1] Solinus, B. ii., also states, that this place was founded by Marsyas, king of the Lydians. Hardouin mentions that in his time the remains of this town were said to be seen on the verge of the lake near Transaco.

[2] From the Greek σέβεσθαι "to worship."

[3] The river Velinus, now Velino, rising in the Apennines, in the vicinity of Reate, overflowed its banks and formed several small lakes, the largest of which was called Lake Velinus, now Pie di Lugo or Lago, while a smaller one was called Lacus Reatinus, now Lago di Santa Susanna. In order to carry off these waters, a channel was cut through the rocks by Curius Dentatus, the conqueror of the Sabines, by means of which the waters of the Velinus were carried through a narrow gorge to a spot where they fall from a height of several hundred feet into the river Nar. This fall is now known as the Fall of Terni or the Cascade Delle Marmore.

[4] Still called Monte Fiscello, near the town of Civita Reale. Virgil calls the Nar (now the Nera), "Sulphureâ Nar albus aquâ," "The white Nar with its sulphureous waters."—Æneid, vii. 517.

[5] A Sabine divinity said to have been identical with Victory. The Romans however made her the goddess of leisure and repose, and represented her as being worshiped by the husbandmen at harvest home, when they were "vacui," or at leisure. She is mentioned by Ovid in the Fasti, B. vi. l. 307. The grove here alluded to was one of her sanctuaries.

[6] The modern Teverone, which rises near Tervi or Trevi.

queum[1] is indebted for its name. In the territory of Reate is the Lake of Cutiliæ[2], in which there is a floating island, and which, according to M. Varro, is the navel or central point of Italy. Below the Sabine territory lies that of Latium, on one side Picenum, and behind it Umbria, while the range of the Apennines flanks it on either side.

CHAP. 18. (13.)—THE FIFTH REGION OF ITALY.

The fifth region is that of Picenum, once remarkable for the denseness of its population; 360,000 Picentines took the oaths of fidelity to the Roman people. They are descended from the Sabines, who had made a vow to celebrate a holy spring[3]. Their territory commenced at the river Aternus[4], where the present district and colony of Adria[5] is, at a distance of six miles from the sea. Here we find the river Vomanus, the territories of Prætutia and Palma[6], Castrum Novum[7],

[1] A town of the Æqui, now known as Subiaco. In its vicinity was the celebrated villa of Claudius and Nero, called the Villa Sublacencis.

[2] This was a town of the Sabines between Reate and Interocrea, in the vicinity of a small lake of the same name. It was a mere pool, according to Dionysius, being but 400 feet in diameter. It is supposed that the floating island was formed from the incrustations of carbonate of lime on the banks, which, becoming detached, probably collected in the middle. The lake still exists, but the floating island has disappeared. There are some fine ruins of Roman baths in the vicinity of the lake.

[3] It was a custom with the early Italian nations, especially the Sabines, in times of danger and distress, to vow to the deity the sacrifice of all the produce of the ensuing spring, that is, of the period from the first day of March till the last day of April. It is probable that in early times human sacrifices were the consequence; but at a later period the following custom was adopted instead. The children were allowed to grow up, and in the spring of their twentieth or twenty-first year were with covered faces driven across the frontier of their native country, to go whithersoever chance or the guidance of the deity might lead them. The Mamertini in Sicily were said to have had this origin.

[4] Now the Aterno, which falls into the sea at Atri or Ortona.

[5] A famous city of Etruscan origin, which still retains its name of Adria or Atri. It had very considerable intercourse with Greece, and there are extensive remains of antiquity in its vicinity, towards Ravegnano. The river is still called the Vomano.

[6] These places are again mentioned in B. xiv. c. 8.

[7] Or "New Castle." It probably occupied the site of the now deserted town of Santo Flaviano, near the banks of the river Tordino, the Batinus of Pliny, and below the modern town of Giulia Nova.

the river Batinus; Truentum[1], with its river of the same name, which place is the only remnant of the Liburni[2] in Italy; the river Albula[3]; Tervium, at which the Prætutian district ends, and that of Picenum begins; the town of Cupra[4], Castellum Firmanorum[5], and above it the colony of Asculum[6], the most illustrious in Picenum; in the interior there is the town of Novana[7]. Upon the coast we have Cluana[8], Potentia, Numana, founded by the Siculi, and Ancona[9], a colony founded by the same people on the Promontory of Cumerus, forming an elbow of the coast, where it begins to bend inwards, and distant from Garganus 183 miles. In the interior

[1] The river still has the name of Tronto; Porto di Martin Scuro occupies the site of the town.

[2] Who had crossed over as colonists from the opposite coast of Illyricum.

[3] According to Mannert the river Tesino is the same as the Albula, and Tervium is the modern town of Grotte a Mare; but D'Anville makes the latter to be the town of Cupra next mentioned.

[4] This was called Cupra Maritima, to distinguish it from the town of the Cuprenses Montani, afterwards mentioned. It is said by Strabo to have had its name from the Tyrrhenian name of Juno. From the discovery of an inscription belonging to her temple here, there is little doubt that D'Anville is right in his suggestion that the site of Cupra is at Grotte a Mare, eight miles from the mouth of the Truentus or Tronto.

[5] "The Fortress of the Firmani," five miles from Firmum, an important city of Picenum. The Fortress was situate at the mouth of the Leta, and was the port of the city. It is still called Porto di Fermo.

[6] Often called "Asculum Picenum" to distinguish it from Asculum in Apulia. It was a place of considerable strength, and played a great part in the Social War. It is unknown at what period it became a Roman colony. The modern city of Ascoli stands on its site.

[7] Now called Monte Novano, according to D'Anville and Brotier.

[8] Its site is supposed to have been that of the small town called Santo Elpidio a Mare, four miles from the sea, and the same distance north of Fermo. The remains of Potentia are supposed to be those in the vicinity of the modern Porto di Recanati. Numana is supposed to be the modern Umana, near the Cuscione, where, in the seventeenth century, extensive ruins were to be seen.

[9] It still retains its ancient name, which was derived from the Greek ἀγκὼν "the elbow," it being situate on a promontory which forms a curve, and almost encloses the port. The promontory is still called Monte Comero. A triumphal arch, erected in honour of Trajan, who constructed a new mole for the port, is still in fine preservation, and there are remains of an amphitheatre.

are the Auximates[1], the Beregrani[2], the Cingulani, the Cuprenses surnamed Montani[3], the Falarienses[4], the Pausulani, the Planinenses, the Ricinenses, the Septempedani[5], the Tollentinates, the Treienses, and the Pollentini of Urbs Salvia[6].

CHAP. 19. (14.)—THE SIXTH REGION OF ITALY.

Adjoining to this is the sixth region, which includes Umbria and the Gallic territory in the vicinity of Ariminum. At Ancona begins the coast of that part of Gaul known as Gallia Togata[7]. The Siculi and the Liburni possessed the greater part of this district, and more particularly the territories of Palma, of Prætutia, and of Adria. These were expelled by the Umbri, these again by the Etrurians, and these in their turn by the Gauls. The Umbri are thought to have been the most ancient race in Italy, it being supposed that they were called "Ombrii" by the Greeks, from the fact of their having survived the rains[8] which had inundated

[1] The modern city of Osimo stands on the site of Auximum, about twelve miles south-west of Ancona. Numerous inscriptions, statues, and other remains have been found there.

[2] Cluver conjectures that Beregra stood at Civitella di Tronto, ten miles north of Teramo; but nothing further relative to it is known. Cingulum was situate on a lofty mountain; the modern town of Cingoli occupies its site.

[3] "The mountaineers." They inhabited Cupra Montana, which is supposed to have stood on the same site as the modern Ripa Transone.

[4] The people of Falaria or Falcria. There are considerable remains of this town about a mile from the village of Falerona, among which a theatre and amphitheatre are most conspicuous. The remains of Pausula are supposed to be those seen on the Monte dell' Olmo. The town of the Ricinenses is supposed to have been on the banks of the Potenza, two miles from Macerata, where some remains were to be seen in the seventeenth century.

[5] Septempeda is supposed to have occupied the site of the modern San Severino, on the river Potenza. Tollentinum or Tollentum was probably on the site of the modern Tolentino. The town of the Treienses is supposed to have occupied a site near the modern San Severino, in the vicinity of Montecchio.

[6] A colony of the people of Pollentia was established at Urbs Salvia, occupying the site of the modern Urbisaglia on the bank of the Chiento.

[7] Cisalpine Gaul was so called because the inhabitants adopted the use of the Roman toga.

[8] This fanciful derivation would make their name to come from the Greek ὄμβρος "a shower."

the earth. We read that 300 of their towns were conquered by the Tusci; at the present day we find on their coast the river Æsis[1], Senogallia[2], the river Metaurus, the colonies of Fanum Fortunæ[3] and Pisaurum[4], with a river of the same name; and, in the interior, those of Hispellum[5] and Tuder.

Besides the above, there are the Amerini[6], the Attidiates[7], the Asisinates[8], the Arnates[9], the Æsinates[10], the Camertes[11], the Casuentillani, the Carsulani[12], the Dolates surnamed

[1] Now the Esino.

[2] So called from the Galli Senones. The modern city of Sinigaglia occupies its site. The river Metaurus is still called the Metauro.

[3] "The Temple of Fortune." At this spot the Flaminian Way joined the road from Ancona and Picenum to Ariminum. The modern city of Fano occupies the site, but there are few remains of antiquity.

[4] The modern Pesaro occupies the site of the town; the river is called the Foglia.

[5] This was a flourishing town of Umbria. Augustus showed it especial favour and bestowed on it the Grove and Temple of Clitumnus, though at twelve miles' distance from the town. The modern town of Spello occupies its site, and very extensive remains of antiquity are still to be seen. It probably received two Roman colonies, as inscriptions mention the "Colonia Julia Hispelli" and the "Colonia Urbana Flavia." It is considered probable that Hispellum, rather than Mevania, was the birth-place of the poet Propertius. Tuder is supposed to have occupied the site of the modern Todi, on the Tiber.

[6] The people of Ameria, an important and flourishing city of Umbria. There are still remains of the ancient walls; the modern town of Amelia occupies its site.

[7] The site of Attidium is marked by the modern village of Attigio, two miles south of the city of Fabriano, to which the inhabitants of Attidium are supposed to have migrated in the middle ages.

[8] The people of Asisium. The modern city of Assisi (the birth-place of St. Francis) occupies its site. There are considerable remains of the ancient town.

[9] The people of Arna, the site of which is now occupied by the town of Civitella d'Arno, five miles east of Perugia. Some inscriptions and other objects of antiquity have been found here.

[10] The people of Æsis, situate on the river of the same name. It is still called Iesi. Pliny, in B. xi. c. 97, mentions it as famous for the excellence of its cheeses.

[11] The people of Camerinum, a city of Umbria. The present Camerino occupies its site. Its people were among the most considerable of Umbria. The site of the Casuentillani does not appear to be known.

[12] The people of Carsulæ, an Umbrian town of some importance. Its ruins are still visible about half way between San Germino and Acqua Sparta, ten miles north of Narni. Holsten states that the site was still called Carsoli in his time, and there existed remains of an amphi-

Salentini, the Fulginiates[1], the Foroflaminienses[2], the Forojulienses surnamed Concupienses, the Forobrentani, the Forosempronienses[3], the Iguvini[4], the Interamnates surnamed Nartes, the Mevanates[5], the Mevanionenses, the Matilicates[6], the Narnienses[7], whose town used formerly to be called Nequinum; the Nucerini[8], both those surnamed Favonienses and those called Camellani; the Ocriculani[9], the Ostrani[10], the Pitulani, both those surnamed Pisuertes and the others called Mergentini; the Plestini[11], the Sentinates[12], the Sarsi-

theatre and a triumphal arch in honour of Trajan. Nothing seems to be known of the Dolates.

[1] The people of Fulginium. From Cicero we learn that it was a municipal town. The modern city of Foligno has risen on its site. An inscription discovered here has preserved the name of Fulginia, probably a local divinity.

[2] The people of Forum Flaminii, situated on the Flaminian Way, where it first entered the Apennines, three miles from Fulginium. It was here that the Emperors Gallus and Volusianus were defeated and slain by Æmilianus, A.D. 256. The ruins at the spot called Giovanni pro Fiamma mark its site. The site of Forum Julii appears to be unknown, as also that of Forum Brentani.

[3] The people of Forum Sempronii, the only town in the valley of the Metaurus. The modern city of Fossombrone, two miles distant, has thence taken its name. Considerable vestiges of the ancient town are still to be seen. The battle in which Hasdrubal was defeated by the Roman consuls Livius and Nero, B.C. 207, was probably fought in its vicinity.

[4] The people of Iguvium, an ancient and important town of Umbria. Its site is occupied by the modern city of Gubbio. Interamna on the Nar has been previously mentioned.

[5] The people of the town of Mevania, now called Bevagna, in the duchy of Spoleto. The Mevanionenses were the people of Mevanio, or Mevaniolæ, in the vicinity of Mevania, and thought by Cluver to be the modern Galeata.

[6] Their town was Matilica, which still retains that name. It is situate in the Marches of Ancona.

[7] Their town still retains the name of Narni.

[8] Their town was surnamed Favonia and Camellaria, to distinguish it from several others of the same name. The present Nocera stands on its site.

[9] The people of Ocriculum, now Otricoli, previously mentioned.

[10] According to Hardouin, the ruins of Ostra are those near Monte Nuovo, now Sinigaglia, but D'Anville thinks that the modern Corinaldo marks its site.

[11] Nothing is known of the Plestini, nor yet of the Pitulani, who seem to have been a different people to those mentioned in the First Region.

[12] The town of Sentis, according to D'Anville and Mannert, was in the vicinity of the modern town of Sasso Ferrato.

nates[1], the Spoletini[2], the Suasini[3], the Sestinates[4], the Suillates[5], the Tadinates[6], the Trebiates[7], the Tuficani[8], the Tifernates[9] surnamed Tiberini, and the others called Metaurenses, the Vesinicates, the Urbinates, both those surnamed Metaurenses[10] and the others called Hortenses, the Vettonenses[11], the Vindinates, and the Viventani. In this district there exist no longer the Feliginates who possessed Clusiolum above Interamna, and the Sarranates, with their towns of Acerræ[12], surnamed Vafriæ, and Turocelum, also called Vettiolum; as also the Solinates, the Curiates, the Fallienates, and the Apiennates. The Arienates also have disappeared with the town of Crinovolum, as well as the Usidicani, the Plangenses, the Pæsinates, and the Cælestini.

[1] The people of Sarsina, an important town of Umbria, famous as being the birth-place of the comic poet Plautus. It is now called Sassina, on the Savio.

[2] The people of Spoletum, now Spoleto. It was a city of Umbria on the Via Flaminia, colonized by the Romans B.C. 242. In the later days of the Empire it was taken by Totilas, and its walls destroyed. They were however restored by Narses.

[3] The people of Suasa; the remains of which, according to D'Anville and Mannert, are those seen to the east of the town of San Lorenzo, at a place called Castel Leone.

[4] The monastery of Sestino is supposed to stand on the site of Sestinum, their town, at the source of the river Pesaro.

[5] The site of their town is denoted by the modern Sigello in the Marches of Ancona.

[6] Their town is supposed to have been also situate within the present Marches of Ancona, where they join the Duchy of Spoleto.

[7] Their town was Trebia. The modern Trevi stands on its site.

[8] The people of Tuficum, which Holsten thinks was situate between Matelica and Fabrianum, on the river called the Cesena.

[9] The site of Tifernum Tiberinum is occupied by the present Citta di Castello, and that of Tifernum Metaurense, or "on the Metaurus," by Sant Angelo in Vado in the Duchy of Urbino. The first-named place was in the vicinity of the estates of the Younger Pliny.

[10] D'Anville and Mannert are of opinion that Urbania on the Metaurus, two leagues south-east of Urbino, marks the site of their town. The Hortenses probably dwelt on the site of the present Urbino.

[11] The site of their town was probably the present Bettona. The site of the towns of the peoples next mentioned is unknown.

[12] Nothing is known of its position. There were cities in Campania and Cisalpine Gaul also called Acerræ. The first has been mentioned under the First Region. Of the other places and peoples mentioned in this Chapter no particulars seem to have come down to us.

Cato writes that Ameria above-mentioned was founded 964 years before the war with Perseus.

CHAP. 20. (15.)—THE EIGHTH REGION OF ITALY; THE PADUS.

The eighth region is bounded by Ariminum, the Padus, and the Apennines. Upon the coast we have the river Crustumium[1], and the colony of Ariminum[2], with the rivers Ariminus and Aprusa. Next comes the river Rubico[3], once the boundary of Italy, and after it the Sapis[4], the Vitis, and the Anemo, and then, Ravenna, a town of the Sabines[5], with the river Bedesis, 105 miles from Ancona; and, not far from the sea, Butrium[6], a town of the Umbri. In the interior there are the colonies of Bononia[7], formerly called Felsina, when

[1] Now the Conca. It is called "rapax Crustumium" by Lucan, B. ii. l. 406.

[2] One of the most important cities of Umbria. It played a conspicuous part in most of the internal wars of the Romans. The modern city of Rimini which stands on its site, still retains two striking monuments of its grandeur; the Roman bridge of marble, which crosses the river Ariminus, erected by Augustus and Tiberius, and a triumphal arch of marble, erected in honour of Augustus. The river Ariminus is now called the Marocchia, and the Aprusa is the Ausa.

[3] A papal decree, issued in 1756, declared the river Lusa to have been the ancient Rubicon, but the more general opinion is that the Pisatello, a little to the north of it, has better claims to that honour. On the north bank of the Rubicon a pillar was placed by a decree of the Senate, with an inscription giving notice that whoever should pass in arms into the Roman territory would be deemed an enemy to the state. It is especially celebrated in history by Cæsar's passage across it at the head of his army, by which act he declared war against the republic. See Lucan, B. i. l. 200–230.

[4] The Sapis is the modern Savio, or Rio di Cesena; the Vitis is the Bevano, and the Anemo is the Roncone.

[5] Strabo and Zosimus however state that it was first founded by the Thessalians. Ravenna first came into notice on being made one of the two chief stations of the Roman fleet. The harbour which was made for it was called "Classes," and between it and Ravenna sprang up the town of Cæsarea. Though not deemed unhealthy, it lay in a swampy district. Theodoric made it the capital of the kingdom of the Goths. The modern city stands on the site of the ancient town. The river Bedesis is now called the Montone.

[6] No remains of it are extant; but it is supposed that it stood near the entrance of the Lagunes of Comacchio.

[7] The modern Bologna stands on its site, and there are but few remains of antiquity to be seen.

it was the chief place of Etruria[1], Brixillum[2], Mutina[3], Parma[4], and Placentia[5]. There are also the towns of Cæsena[6], Claterna, Forum Clodî[7], Forum Livî, Forum Popilî, Forum Truentinorum[8], Forum Cornelî, Forum Licinî, the Faventini[9], the Fidentini[10], the Otesini, the Padinates[11], the Regi-

[1] He probably means only the Etruscan cities north of the Apennines.

[2] The modern town of Brescello occupies its site. Here the Emperor Otho put an end to his life on learning the defeat of his troops by Vitellius. It appears to have been a strong fortress in the time of the Lombard kings.

[3] The modern Modena stands on its site. It was famous in the history of the civil wars after Cæsar's death. Decimus Brutus was besieged here by M. Antonius, in the years B.C. 44 and 43, and under its walls the consuls Hirtius and Pansa were slain. Its vicinity, like that of Parma, was famous for the excellence of its wool.

[4] This was a Roman colony, which was enlarged by Augustus, and from him received the name of Colonia Julia Augusta. It was called, after the fall of the Western Empire, Chrysopolis or the "Golden City." The modern city of Parma occupies its site.

[5] A Roman colony. The present city of Piacenza stands on its site.

[6] It still retains the name of Cesena, and is a considerable place. After the fall of the Western Empire it was used as a fortress of great strength. We shall find Pliny again mentioning it in B. xiv. c. 6, as famous for the goodness of its wines, a reputation which it still maintains. The name of Claterna, once a municipal town of importance, is still retained in part by a small stream which crosses the road nine miles from Bologna, and is called the Quaderna. An old church and a few houses, called Santa Maria di Quaderna, probably mark the site of the vicinity of the town, which was situate on the high road.

[7] This Forum Clodii is said by D'Anville to be the modern Fornocchia. Forum Livii is supposed to have occupied the site of the present city of Forli. Forum Popili or Forli Piccolo occupies the site of Forum or Foro Popili.

[8] This place is supposed to have stood on the spot where the episcopal town of Bertinoro now stands. In inscriptions it is called Forodruentinorum. Forum Cornelii, said to have been so called from the Dictator Sylla, occupied the site of the modern town of Imola. The poet Martial is said to have resided for some time in this town.

[9] The people of Faventia, now Faenza. Pliny, B. xix. c. i., speaks of the whiteness of its linen, for the manufacture of which it was celebrated. At this place Carbo and Norbanus were defeated with great loss by Metellus, the partisan of Sylla, in B.C. 82.

[10] The people of Fidentia. The present Borga di San Donnino stands on its site, which is between Parma and Placentia, fifteen miles from the former city.

[11] Cluver thinks that their town was on the site of the modern Castel Bondino.

enses[1], who take their name from Lepidus, the Solonates[2], the Saltus Galliani[3], surnamed Aquinates, the Tannetani[4], the Veliates[5], who were anciently surnamed Regiates, and the Urbanates[6]. In this district the Boii[7] have disappeared, of whom there were 112 tribes according to Cato; as also the Senones, who captured Rome.

(16.) The Padus[8] descends from the bosom of Mount Vesŭlus, one of the most elevated points of the chain of the Alps, in the territories of the Ligurian Vagienni[9], and rises at its source in a manner that well merits an inspection by the curious; after which it hides itself in a subterranean channel until it rises again in the country of the Forovibienses. It is inferior in fame to none whatever among the rivers, being known to the Greeks as the Eridanus and famous as the scene of the punishment of Phaëton[10]. At the rising of the Dog-star it is swollen by the melted snows; but, though it proves more furious in its course to the adjoining fields

[1] So named after Æmilius Lepidus. The people of Regium Lepidum, the site of whose town is occupied by the modern Reggio.

[2] Solonatium is supposed to have had the site of the modern Citta di Sole or Torre di Sole.

[3] Nothing certain is known of this people or their town, but it is thought by Rezzonico that by this name were meant those who occupied the wood-clad heights of the Apennines, above Modena and Parma. Cicero mentions a Saltus Gallicanus as being a mountain of Campania, but that is clearly not the spot meant here.

[4] Their town is thought to have stood on the same site as the modern Tenedo.

[5] Their town was perhaps on the same site as the modern Villac, on the river Nura.

[6] The modern city of Ombria probably stands on the site of Urbana, their town, of which considerable remains are still to be seen.

[7] These and the Senones were nations of Cisalpine Gaul. The Boii emigrated originally from Transalpine Gaul, by the Penine Alps, or the Pass of Great St. Bernard. They were completely subdued by Scipio Nasica in B.C. 191, when he destroyed half of their population, and deprived them of nearly half of their lands. They were ultimately driven from their settlements, and established themselves in the modern Bohemia, which from them takes its name. The Senones, who had taken the city of Rome in B.C. 390, were conquered and the greater part of them destroyed by the Consul Dolabella in B.C. 283.

[8] The Po, which rises in Monte Viso in Savoy.

[9] Already mentioned in C. 7 of the present Book.

[10] Ovid in his account of the adventure of Phaëton (Met. B. ii.) states that he fell into the river Padus.

than to the vessels that are upon it, still it takes care to carry away no portion of its banks, and when it recedes, renders them additionally fertile. Its length from its source is 300 miles, to which we must add eighty-eight for its sinuosities; and it receives from the Apennines and Alps not only several navigable rivers, but immense lakes as well, which discharge themselves into its waters, thus conveying altogether as many as thirty streams into the Adriatic Sea.

Of these the best known are the following—flowing from the range of the Apennines, the Jactus, the Tanarus[1], the Trebia which passes Placentia, the Tarus, the Incia, the Gabellus, the Scultenna, and the Rhenus: from the chain of the Alps, the Stura[2], the Orgus, the two Duriæ, the Sessites, the Ticinus, the Lambrus, the Addua, the Ollius, and the Mincius. There is no river known to receive a larger increase than this in so short a space; so much so indeed that it is impelled onwards by this vast body of water, and, invading the land[3], forms deep channels in its course: hence it is that, although a portion of its stream is drawn off by rivers and canals between Ravenna and Altinum, for a space of 120 miles, still, at the spot where it discharges the vast body of its waters, it is said to form seven seas.

By the Augustan Canal the Padus is carried to Ravenna, at which place it is called the Padusa[4], having formerly borne the name of Messanicus. The nearest mouth to this spot

[1] The Tanarus is still called the Tanaro. The Trebia, now the Trebbia, is memorable for the defeat on its banks of the Romans by Hannibal, B.C. 218. The Incia is the modern Enza or Lenza, the Tarus the Taro, the Gabellus the Secchia, the Scultenna the Panaro, and the Rhenus the Reno.

[2] The Stura still has the same name; the Orgus is the modern Orco. The streams called Duriæ are known as the Dora Baltea and the Dora Riparia; the Sessites is the Sesia, the Ticinus the Tessino, the Lambrus the Lambro, the Addua the Adda, the Ollius the Oglio, and the Mincius the Menzo.

[3] This seems to be the meaning of "gravis terræ," unless it signifies "pressing heavily upon the land," and so cutting out channels for its course. He has previously stated that, though rapid, it is not in the habit of carrying away its banks. See a very able article on the question whether the name Eridanus belonged originally to this river or to some other in the north of Europe, in Dr. Smith's Dictionary of Ancient Geography under the word "Eridanus."

[4] That is to say, the canal made by Augustus was so called.

forms the extensive port known as that of Vatrenus, where Claudius Cæsar[1], on his triumph over the Britons, entered the Adriatic in a vessel that deserved rather the name of a vast palace than a ship. This mouth, which was formerly called by some the Eridanian, has been by others styled the Spinetic mouth, from the city of Spina, a very powerful place which formerly stood in the vicinity, if we may form a conclusion from the amount of its treasure deposited at Delphi; it was founded by Diomedes. At this spot the river Vatrenus[2], which flows from the territory of Forum Cornelî, swells the waters of the Padus.

The next mouth to this is that of Caprasia[3], then that of Sagis, and then Volane, formerly called Olane; all of which are situate upon the Flavian Canal[4], which the Tuscans formerly made from Sagis, thus drawing the impetuous stream of the river across into the marshes of the Atriani, which they call the Seven Seas; and upon which is the noble port of Atria[5], a city of the Tuscans, from which place the sea was formerly called the Atriatic, though now the Adriatic.

We next come to the overflowing mouths of Carbonaria, and the Fosses of Philistina[6], by some called Tarta-

[1] It was on this occasion that, after a stay of only a few days in Britain, he quitted the island, returned to Rome, and celebrated a splendid triumph. This outlet of the Po has now the name of Po di Primero.

[2] Now the Santerno, noted for the sluggishness of its waters.

[3] The Ostium Caprasiæ is now called the Porto Interito di Bell' Ochio, the Ostium Sagis the Porto di Magnavacca; Volane, or Volana, is the south main branch of the river. The Ostia Carbonaria, mentioned below, was the north main branch, subdivided into several small branches; and the Fossæ or Fossiones Philistinæ connected the river, by means of the Tartarus, with the Athesis.

[4] The reading is doubtful here, and even this, which is perhaps the best, appears to be corrupt; for it is difficult to conceive how all the mouths previously mentioned could have been upon one canal, and besides it would seem that Olane was one of the natural mouths of the river.

[5] More generally Adria, from which, as Pliny says, the Adriatic takes its name. Either a Greek, or, what is more probable, as Pliny states, an Etruscan colony, it became the principal emporium of trade with the Adriatic, in consequence of which it was surrounded with canals and other works to facilitate its communications with other rivers. It is still called Adria, and in its vicinity to the south, considerable remains of the ancient city are still to be seen.

[6] So called from the Philistæi, said to have been the ancient inhabit-

rus[1], all of which originate in the overflow of the waters in the Philistinian Canal, swollen by the streams of the Atesis, descending from the Tridentine Alps, and of the Togisonus[2], flowing from the territory of the Patavini. A portion of them also forms the adjoining port of Brundulum[3], in the same manner as Edron[4] is formed by the two rivers Meduacus and the Clodian Canal. With the waters of these streams the Padus unites, and with them discharges itself into the sea, forming, according to most writers, between the Alps and the sea-shore a triangular figure, 2000 stadia in circumference, not unlike the Delta formed by the Nile in Egypt. I feel somewhat ashamed to have to borrow from the Greeks any statement in reference to Italy; Metrodorus of Scepsos, however, informs us that this river has obtained its name of Padus from the fact, that about its source there are great numbers of pine-trees, which in the Gallic language are called "padi." In the tongue of the Ligurians this river is called "Bodincus," which signifies "the bottomless." This derivation is in some measure supported by the fact that near this river there is the town of Industria[5], of which the ancient name was Bodincomagum, and where the river begins to be of greater depth than in other parts.

CHAP. 21. (17.)—THE ELEVENTH REGION OF ITALY; ITALIA TRANSPADANA.

From the river Padus the eleventh region receives its name of Transpadana; to which, situate as it is wholly in the interior, the river, by its bounteous channel, conveys the gifts of all the seas. The towns are Vibî Forum[6] and

ants of the spot. They are now called the Bocca della Gnoca, the Bocca della Scovetta, the Busa delle Tole, the Sbocco dell'Asinino, &c. The Ostia Carbonaria and the Fossæ Philistinæ were to the north of the ones previously mentioned.

[1] He seems to confound the Fosses of Philistina with the Tartarus (now Tartaro). That river however connected the Fosses of Philistina with the Athesis, now the Adige.

[2] Now the Bacchiglione.

[3] The modern Brondolo.

[4] Now Chioggia, formed by the rivers Brenta and Brentella. Hardouin thinks the Clodian Canal to be the same as the modern Fossa Paltana.

[5] Now Monteu di Po, below Chevasso, mentioned in the 7th Chapter.

[6] This place is supposed to have been situate in the vicinity of the

Segusio; and, at the foot of the Alps, the colony of Augusta Taurinorum[1], at which place the Padus becomes navigable, and which was founded by the ancient race of the Ligurians, and of Augusta Prætoria[2] of the Salassi, near the two passes of the Alps, the Grecian[3] and the Penine (by the latter it is said that the Carthaginians passed into Italy, by the Grecian, Hercules)—the town of Eporedia[4], the foundation of which by the Roman people was enjoined by the Sibylline books; the Gauls call tamers of horses by the name of "Eporediæ"—Vercellæ[5], the town of the Libici, derived its origin from the Salluvii, and Novaria[6], founded by the Vertacomacori, is at the present day a district of the Vocontii, and not, as Cato supposes, of the Ligurians; of whom two nations, called the Lævi and the Marici, founded Ticinum[7], not far from the Padus, as the Boii, descended from the Transalpine nations, have founded Laus Pompeia[8] and the Insubres Mediolanum[9].

modern Saluzzo, on the north bank of the Po. Segusio occupied the site of the modern Susa.

[1] Augusta of the Taurini. The present city of Turin stands on its site. It was made a Roman colony by Augustus. With the exception of some inscriptions, Turin retains no vestiges of antiquity.

[2] The present city of Aosta occupies its site. This was also a Roman colony founded by Augustus, after he had subdued the Salassi. It was, as Pliny says in C. 5, the extreme point of Italy to the north. The remains of the ancient city are of extreme magnificence.

[3] The Grecian pass of the Alps was that now known as the Little St. Bernard; while the Penine pass was the present Great St. Bernard. Livy in his History, B. xxi. c. 38, points out the error of taking these mountains to have derived their name from the Pœni or Carthaginians. There is no doubt that they took their name from the Celtic word signifying a mountain, which now forms the "Pen" of the Welsh and the "Ben" of the Scotch.

[4] Now called Ivrea or Lamporeggio, at the entrance of the valley of the Salassi, the present Val d'Aosta. There are some remains of the ancient town to be seen.

[5] The present town of Vercelli stands on its site.

[6] Now called Novara, in the Duchy of Milan.

[7] It became a Roman municipal town, but owes its greatness to the Lombard kings who made it their capital, and altered the name to Papia, now Pavia.

[8] "Pompey's Praises." The present Lodi Vecchio marks its site.

[9] It was the capital of the Insubres, a Gallic nation, and was taken by the Romans in B.C. 222, on which it became a municipium and Roman colony. On the division of the empire by Diocletian, it became the

From Cato we also learn that Comum, Bergomum[1], and Licinîforum[2], and some other peoples in the vicinity, originated with the Orobii, but he admits that he is ignorant as to the origin of that nation. Cornelius Alexander however informs us that they came from Greece, interpreting their name as meaning "those who live upon the mountains[3]." In this district, Parra has disappeared, a town of the Orobii, from whom, according to Cato, the people of Bergomum are descended; its site even yet shows that it was situate in a position more elevated than fruitful[4]. The Caturiges have also perished, an exiled race of the Insubres, as also Spina previously mentioned; Melpum too, a place distinguished for its opulence, which, as we are informed by Cornelius Nepos, was destroyed by the Insubres, the Boii, and the Senones, on the very day on which Camillus took Veii.

CHAP. 22. (18.)—THE TENTH REGION OF ITALY.

We now come to the tenth region of Italy, situate on the Adriatic Sea. In this district are Venetia[5], the river Silis[6], rising in the Tarvisanian[7] mountains, the town of Alti-

residence of his colleague Maximianus, and continued to be the abode of the Emperors of the West till it was plundered by Attila, who transferred the seat of government to Ravenna. It afterwards became the capital of the kingdom of the Ostro-Goths, and was again sacked by the Goths in A.D. 539, and its inhabitants put to the sword. The present city, known to us as Milan, contains no remains of antiquity.

[1] The modern Como and Bergamo stand on their sites.

[2] From its name, signifying the "market of Licinius," it would appear to be of Roman origin. Its site is supposed to have been at a place called Incino, near the town of Erba, between Como and Lecco, where inscriptions and other antiquities have been found.

[3] Deriving it from the Greek ὄρος, "a mountain," and βίος, "life."

[4] "Etiamnum prodente se altius quam fortunatius situm." Hardouin seems to think that "se" refers to Cato, and that he informs us to that effect; but to all appearance, it relates rather to the town, which even yet, by its ruins, showed that it was perched too high among the mountains to be a fertile spot.

[5] The district of the Veneti. These people, taking refuge in the adjoining islands in the fifth century to escape the Huns under Attila, founded the modern city of Venice.

[6] Now called the Sile, which flows past Trevigio or Treviso.

[7] The mountainous district in the vicinity of Tarvisium, the modern Treviso.

num[1], the river Liquentia rising in the mountains of Opitergium[2], and a port with the same name, the colony of Concordia[3]; the rivers and harbours of Romatinum[4], the greater and less Tiliaventum[5], the Anaxum[6], into which the Varamus flows, the Alsa[7], and the Natiso with the Turrus, which flow past the colony of Aquileia[8] at a distance of fifteen miles from the sea. This is the country of the Carni[9], and adjoining to it is that of the Iapydes, the river Timavus[10], the

[1] Situate in a marsh or lagune on the river Sile. It became a Roman colony after Pliny's time, under the Emperor Trajan. Its villas are described by Martial as rivalling those of Baiæ. The Emperor Verus died here A.D. 169. The modern village of Altino is a very impoverished place. The Liquentia is now called the Livenza.

[2] Now called Oderzo, on the river Montegano, which flows into the Liquenza. The conduct of the people of this place, in the wars between Pompey and Cæsar, is mentioned by Lucan, in his Pharsalia, B. iv. l. 462.

[3] From inscriptions we find that this place was called Colonia Julia Concordia, from which it seems probable that it was one of the colonies founded by Augustus to celebrate the restoration of peace. It rapidly rose into importance, and is often mentioned during the later ages of the Roman Empire, as one of the most important cities in this part of Italy. It is now a poor village, with the same name, and no remains of antiquity beyond a few inscriptions.

[4] The Romatinum is the modern Lemene. Pliny seems to imply, (though from the uncertainty of the punctuation it is not clear,) that on the Romatinum there was a port of that name. If so, it would probably occupy the site of the present Santa Margherita, at the mouth of the Lemene.

[5] The greater Tiliaventum is the modern Tagliamento; and Hardouin suggests that the smaller river of that name is the Lugugnana.

[6] This river is supposed to be the same with the modern Stella, and the Varamus the Revonchi, which joins the Stella.

[7] Now called the Ansa. The Natiso is the modern Natisone, and the Turrus the Torre; the former flowed past Aquileia on the west, the latter on the east, in former times, but their course is probably now changed, and they fall into the Isonzo, four miles from the city.

[8] The capital of Venetia, and one of the most important cities of Northern Italy. In the year A.D. 452 it was besieged by Attila, king of the Huns, taken by storm, and plundered and burnt to the ground. On its site, which is very unhealthy, is the modern village of Aquileia, with about 1400 inhabitants. No ruins of any buildings are visible, but the site abounds with coins, shafts of columns, inscriptions, and other remains of antiquity.

[9] Ptolemy states that Concordia and Aquileia were situate in the district of the Carni.

[10] Still called the Timavo.

fortress of Pucinum[1], famous for its wines, the Gulf of Tergeste[2], and the colony of that name, thirty-three miles from Aquileia. Six miles beyond this place lies the river Formio[3], 189 miles distant from Ravenna, the ancient boundary[4] of enlarged Italy, and now the frontier of Istria. That this region takes its name from the river Ister which flows from the Danube, also called the Ister, into the Adriatic opposite the mouth of the Padus, and that the sea which lies between them is rendered fresh by their waters running from opposite directions, has been erroneously asserted by many, and among them by Nepos even, who dwelt upon the banks of the Padus. For it is the fact that no river which runs from the Danube discharges itself into the Adriatic. They have been misled, I think, by the circumstance that the ship Argo came down some river into the Adriatic sea, not far from Tergeste; but what river that was is now unknown. The most careful writers say that the ship was carried across the Alps on men's shoulders, having passed along the Ister, then along the Savus, and so from Nauportus[5], which place, lying between Æmona[6] and the Alps, from that circumstance derives its name.

[1] Castel Duino stands on its site. It will be found again mentioned in B. xiv. C. 8, for the excellence of its wines.

[2] Now the Gulf of Trieste. Tergeste was previously an insignificant place, but made a Roman colony by Vespasian. The modern city of Trieste occupies its site.

[3] Most probably the modern Risano. Cluver and D'Anville are of that opinion, but Walckenaer thinks that it was a small stream near Muja Vecchia; which seems however to be too near Trieste.

[4] In the time of Augustus, and before Istria was added as a province to Italy.

[5] He alludes to an old tradition that the Argonauts sailed into the Ister or Danube, and then into the Save, till they came to the spot where the modern town of Upper Laybach stands, and that here they built Nauportus, after which they carried their ship across the mountains on men's shoulders into the Adriatic. He intends to suggest therefore that the place had its name from the Greek *ναῦς* "a ship" and *πορθμὸς* "a passage."

[6] The modern town of Laybach stands on its site. It is situate on the Save, and on the road from Aquileia to Celeia. The Roman remains prove that the ancient city exceeded the modern one in magnitude. According to tradition it was founded by the Argonauts. It subsequently became a Roman colony, with the title of Julia Augusta. It is again mentioned in C. 28.

CHAP. 23. (19.)—ISTRIA, ITS PEOPLE AND LOCALITY.

Istria projects in the form of a peninsula. Some writers have stated its length to be forty miles, and its circumference 125; and the same as to Liburnia which adjoins it, and the Flanatic Gulf[1], while others make it 225[2]; others again make the circumference of Liburnia 180 miles. Some persons too extend Iapydia, at the back of Istria, as far as the Flanatic Gulf, a distance of 130 miles, thus making Liburnia but 150 miles. Tuditanus[3], who subdued the Istri, had this inscription on his statue which was erected there: "From Aquileia to the river Titus is a distance of 1000 stadia."

The towns of Istria with the rights of Roman citizens are Ægida[4], Parentium, and the colony of Pola[5], now Pietas Julia, formerly founded by the Colchians, and distant from Tergeste 100 miles: after which we come to the town of Nesactium[6], and the river Arsia, now[7] the boundary of Italy. The distance across from Ancona to Pola is 120 miles. In

[1] Now the Golfo di Quarnaro. Liburnia was separated from Istria on the north-west by the river Arsia, and from Dalmatia on the south by the river Titus or Kerka, corresponding to the western part of modern Croatia, and the northern part of modern Dalmatia. Iapydia was situate to the north of Dalmatia and east of Liburnia, or the present military frontier of Croatia, between the rivers Kulpa and Korana to the north and east, and the Velebich mountains to the south. Istria consisted of the peninsula which still bears the same appellation.

[2] This passage, "while others make it 225," is omitted in many of the MSS. and most of the editions. If it is retained, it is not improbable that his meaning is, "and the circumference of Liburnia which joins it, with the Flanatic Gulf, some make 225, while others make the compass of Liburnia to be 180 miles." It depends on the punctuation and the force of "item," and the question whether the passage is not in a corrupt state; and it is not at all clear what his meaning really is.

[3] He alludes to C. Sempronius Tuditanus, Consul B.C. 129. He gained his victory over the Iapydes chiefly through the skill of his legatus, D. Junius Brutus. He was a distinguished orator and historian. He was the maternal grandfather of the orator Hortensius.

[4] This place is only mentioned by Pliny, but from an inscription found, it appears that the emperor Justin II. conferred on it the title of Justinopolis. It is thought that it occupied the site of the present town of Capo d'Istria.—Parentium stood on the site of the present Parenzo.

[5] It still retains its name.

[6] Supposed to have occupied the site of the modern Castel Nuovo, past which the Arsia, now the Arsa, flows.

[7] Since Istria had been added to it by Augustus.

the interior of the tenth region are the colonies of Cremona, Brixia in the territory of the Cenomanni[1], Ateste[2] belonging to the Veneti, and the towns of Acelum[3], Patavium[4], Opitergium, Belunum[5], and Vicetia; with Mantua[6], the only city of the Tuscans now left beyond the Padus. Cato informs us that the Veneti are descendants of the Trojans[7], and that the Cenomanni[8] dwelt among the Volcæ in the vicinity of Massilia. There are also the towns of the Fertini[9], the Tridentini[10], and the Beruenses, belonging to the Rhæti, Verona[11], belonging to the Rhæti and the Euganei, and Ju-

[1] Livy seems to imply that Cremona was originally included in the territory of the Insubres. A Roman colony being established there it became a powerful city. It was destroyed by Antonius the general of Vespasian, and again by the Lombard king Agilulfus in A.D. 605. No remains of antiquity, except a few inscriptions, are to be seen in the modern city.

[2] The modern city of Este stands on the site of Ateste. Beyond inscriptions there are no remains of this Roman colony.

[3] Asolo stands on its site.

[4] It was said to have been founded by the Trojan Antenor. Under the Romans it was the most important city in the north of Italy, and by its commerce and manufactures attained great opulence. It was plundered by Attila, and, by Agilulfus, king of the Lombards, was razed to the ground. It was celebrated as being the birth-place of Livy. Modern Padua stands on its site, but has no remains of antiquity.

[5] Now called Belluno. Vicetia has been succeeded by the modern Vicenza.

[6] Mantua was not a place of importance, but was famous as being the birth-place of Virgil; at least, the poet, who was born at the village of Andes, in its vicinity, regarded it as such. It was said to have had its name from Manto, the daughter of Tiresias. Virgil, in the Æneid, B. x., alludes to its supposed Tuscan origin.

[7] Led by Antenor, as Livy says, B. i.

[8] The Cenomanni, a tribe of the Cisalpine Gauls, seem to have occupied the country north of the Padus, between the Insubres on the west and the Veneti on the east. From Polybius and Livy we learn that they had crossed the Alps within historical memory, and had expelled the Etruscans and occupied their territory. They were signalized for their amicable feelings towards the Roman state.

[9] Their town was Fertria or Feltria, the modern Feltre.

[10] The modern city of Trento or Trent occupies the site of Tridentum, their town. It is situate on the Athesis or Adige. It became famous in the middle ages, and the great ecclesiastical council met here in 1545.

[11] It was a Roman colony under the name of Colonia Augusta, having originally been the capital of the Euganei, and then of the Ceno-

lienses[1] to the Carni. We then have the following peoples, whom there is no necessity to particularize with any degree of exactness, the Alutrenses, the Asseriates, the Flamonienses[2] with those surnamed Vanienses, and the others called Culici, the Forojulienses[3] surnamed Transpadani, the Foretani, the Nedinates[4], the Quarqueni[5], the Taurisani[6], the Togienses, and the Varvari. In this district there have disappeared—upon the coast—Iramene, Pellaon, and Palsatium, Atina and Cælina belonging to the Veneti, Segeste and Ocra to the Carni, and Noreia to the Taurisci. L. Piso also informs us that although the senate disapproved of his so doing, M. Claudius Marcellus[7] razed to the ground a tower situate at the twelfth mile-stone from Aquileia.

In this region also and the eleventh there are some celebrated lakes[8], and several rivers that either take their rise in them or else are fed by their waters, in those cases in which they again emerge from them. These are the Addua[9], fed by the Lake Larius, the Ticinus by Lake Verbannus, the Mincius by Lake Benacus, the Ollius by Lake Sebinnus, and the Lambrus by Lake Eupilis—all of them flowing into the Padus.

manni. It was the birth-place of Catullus, and according to some accounts, of our author, Pliny. Modern Verona exhibits many remains of antiquity.

[1] D'Anville says that the ruins of this town are to be seen at the modern Zuglio.

[2] Hardouin thinks that their town, Flamonia, stood on the site of the modern Flagogna.

[3] Their town, Forum Julii, a Roman colony, stood on the site of the modern Friuli. Paulus Diaconus ascribes its foundation to Julius Cæsar.

[4] Supposed by Miller to have inhabited the town now called Nadin or Susied.

[5] Their town was probably on the site of the modern Quero, on the river Piave, below Feltre.

[6] Probably the same as the Tarvisani, whose town was Tarvisium, now Treviso.

[7] The conqueror of Syracuse. The fact here related probably took place in the Gallic war.

[8] This must be the meaning; and we must not, as Holland does, employ the number as signifying that of the lakes and rivers; for the Ticinus is in the eleventh region.

[9] Now the Adda, running through Lago di Como, the Tesino through Lago Maggiore, the Mincio through Lago di Garda, the Seo through Lago di Seo, and the Lambro now communicating with the two small lakes called Lago di Pusiano and Lago d'Alserio, which in Pliny's time probably formed one large lake.

Cælius states that the length of the Alps from the Upper Sea to the Lower is 1000 miles, a distance which Timagenes shortens by twenty-two. Cornelius Nepos assigns to them a breadth of 100 miles, and T. Livius of 3000 stadia; but then in different places. For in some localities they exceed 100 miles; where they divide Germany, for instance, from Italy; while in other parts they do not reach seventy, being thus narrowed by the providential dispensation of nature as it were. The breadth of Italy, taken from the river Var at the foot of these mountains, and passing along by the Vada[1] Sabatia, the Taurini, Comum, Brixia, Verona, Vicetia, Opitergium, Aquileia, Tergeste, Pola, and Arsia, is 745 miles.

CHAP. 24. (20.)—THE ALPS, AND THE ALPINE NATIONS.

Many nations dwell among the Alps; but the more remarkable, between Pola and the district of Tergeste, are the Secusses, the Subocrini, the Catali, the Menocaleni, and near the Carni the people formerly called the Taurisci, but now the Norici. Adjoining to these are the Rhæti and the Vindelici, who are all divided into a multitude of states. It is supposed that the Rhæti are the descendants of the Tuscans, who were expelled by the Gauls and migrated hither under the command of their chief, whose name was Rhætus. Turning then to the side of the Alps which fronts Italy, we have the Euganean[2] nations enjoying Latin rights, and of whom Cato enumerates thirty-four towns. Among these are the Triumpilini, a people who were sold[3] with their territory; and then the Camuni, and several similar tribes, each of them in the jurisdiction of its neighbouring municipal town. The same author also considers the Lepontii[4] and

[1] Now Vado in Liguria, the harbour of Sabbata or Savo. Using the modern names, the line thus drawn runs past Vado, Turin, Como, Brescia, Verona, Vicenza, Oderzo, Aquileia, Trieste, Pola, and the Arsa.

[2] It is from this people that the group of volcanic hills between Padua and Verona derive their present name of Colli Euganei or the "Euganean Hills." From the Triumpilini and the Camuni, the present Val Camonica and Val Trompia derive their names.

[3] Probably meaning, that for a sum of money they originally acknowledged their subjection to the Roman power.

[4] The Lepontii probably dwelt in the modern Val Leventina and the Val d'Osula, near Lago Maggiore; the Salassi in the Val d'Aosta.

the Salassi to be of Tauriscan origin, but most other writers, giving a Greek[1] interpretation to their name, consider the Lepontii to have been those of the followers of Hercules who were left behind in consequence of their limbs being frozen by the snow of the Alps. They are also of opinion that the inhabitants of the Grecian Alps are descended from a portion of the Greeks of his army, and that the Euganeans, being sprung from an origin so illustrious, thence took their name[2]. The head of these are the Stœni[3]. The Vennonenses[4] and the Sarunetes[5], peoples of the Rhæti, dwell about the sources of the river Rhenus, while the tribe of the Lepontii, known as the Uberi, dwell in the vicinity of the sources of the Rhodanus, in the same district of the Alps. There are also other native tribes here, who have received Latin rights, such as the Octodurenses[6], and their neighbours the Centrones[7], the Cottian[8] states, the Ligurian Vagienni, descended from the Caturiges[9], as also those called Montani[10]; besides numerous nations of the Capillati[11], on the confines of the Ligurian Sea.

[1] Making it to come from the Greek verb λείπω, "to leave behind."

[2] As though being εὐγένειοι or εὐγενεῖς, "of honourable descent," or "parentage."

[3] Strabo mentions the Stoni or Stœni among the minor Alpine tribes. Mannert thinks that they dwelt near the sources of the river Chiese, about the site of the modern village of Storo.

[4] It has been suggested that from them the modern Valtelline takes its name.

[5] Hardouin suggests that the Suanetes, who are again mentioned, are the people here meant.

[6] They are supposed to have dwelt in the present canton of Martignac in the Valais, and the Vaudois.

[7] They dwelt in the Tarantaise, in the duchy of Savoy. The village called Centron still retains their name.

[8] The states subject to Cottius, an Alpine chief, who having gained the favour of Augustus, was left by him in possession of this portion of the Alps, with the title of Præfect. These states, in the vicinity of the modern Mount Cenis, seem to have extended from Ebrodunum or Embrun in Gaul, to Segusio, the modern Susa, in Italy, including the Pass of Mont Genèvre. The territory of Cottius was united by Nero to the Roman empire, as a separate province called the "Alpes Cottiæ."

[9] They dwelt in the vicinity of Ebrodunum or Embrun already mentioned.

[10] The "mountaineers." Some editions read here "Appuani," so called from the town of Appua, now Pontremoli.

[11] The Vagienni, and the Capillati Ligures, or "Long-haired Ligurians," have been previously mentioned in Chap. 7.

It may not be inappropriate in this place to subjoin the inscription now to be seen upon the trophy[1] erected on the Alps, which is to the following effect:—"TO THE EMPEROR CÆSAR—THE SON[2] OF CÆSAR NOW DEIFIED, AUGUSTUS, PONTIFEX MAXIMUS, AND EMPEROR FOURTEEN YEARS, IN THE SEVENTEENTH[3] YEAR OF HIS HOLDING THE TRIBUNITIAL AUTHORITY, THE SENATE AND THE ROMAN PEOPLE, IN REMEMBRANCE THAT UNDER HIS COMMAND AND AUSPICES ALL THE ALPINE NATIONS WHICH EXTENDED FROM THE UPPER SEA TO THE LOWER WERE REDUCED TO SUBJECTION BY THE ROMAN PEOPLE—THE ALPINE NATIONS SO SUBDUED WERE: THE TRIUMPILINI, THE CAMUNI, THE VENOSTES[4], THE VENNONENSES, THE ISARCI, THE BREUNI, THE GENAUNES[5], THE FOCUNATES, FOUR NATIONS OF THE VINDELICI, THE CONSUANETES, THE RUCINATES, THE LICATES[6], THE CATENATES, THE AMBISONTES, THE RUGUSCI, THE SUANETES[7], THE CALUCONES, THE BRIXENTES, THE LEPONTII, THE UBERI, THE NANTUATES, THE SEDUNI, THE VARAGRI, THE SALASSI, THE ACITAVONES,

[1] The trophy or triumphal arch which bore this inscription is that which was still to be seen at Torbia near Nicæa in Illyria, in the time of Gruter, who has given that portion of the inscription which remained unobliterated, down to "gentes Alpinæ," "the Alpine nations." Hardouin speaks of another triumphal arch in honour of Augustus at Segusio or Susa in Piedmont, which appears to have commenced in a somewhat similar manner, but only the first twelve words were remaining in 1671.

[2] Adopted son of his great uncle Julius Cæsar.

[3] Most of the MSS. omit the figures XVII here, but it is evidently an accident; if indeed they were omitted in the original.

[4] They are supposed to have occupied the Val Venosco, at the sources of the Adige. The Isarci dwelt in the Val de Sarra or Sarcha, near Val Camonica; and the Breuni in the Val Brounia or Bregna, at the source of the Tessino.

[5] D'Anville thinks that they inhabited the Val d'Agno, near Trento, between Lake Como and the Adige. He also detects the name of the Focunates in the village of Vogogna.

[6] They inhabited the banks of the river Lech, their town being, according to Strabo, Damasia, afterwards Augusta Vindelicorum, now Augsburg.

[7] Probably the Sarunetes, already mentioned. The Brixentes inhabited the modern Brixen in the Tyrol. The Lepontii have been previously mentioned. The Seduni occupied the present Sion, the capital of the Valais. The Salassi have been already mentioned. According to Bouche, the Medulli occupied the modern Maurienne in Savoy. The Varagri dwelt in Le Chablais.

THE MEDULLI, THE UCENI[1], THE CATURIGES, THE BRIGIANI, THE SOGIONTII, THE BRODIONTII, THE NEMALONI, THE EDENATES[2], THE ESUBIANI, THE VEAMINI, THE GALLITÆ, THE TRIULATTI, THE ECDINI, THE VERGUNNI, THE EGUITURI[3], THE NEMENTURI, THE ORATELLI, THE NERUSI, THE VELAUNI, AND THE SUETRI."

The twelve states of the Cottiani[4] were not included in the list, as they had shown no hostility, nor yet those which had been placed by the Pompeian law under the jurisdiction of the municipal towns.

Such then is Italy, sacred to the gods, such are the nations, such the cities of her peoples; to which we may add, that this is that same Italy, which, when L. Æmilius Paulus[5] and C. Attilius Regulus were Consuls, on hearing of the rising in Gaul, unaided, and without any foreign assistance whatever, without the help even of that portion which lies beyond the Padus, armed 80,000 horse and 700,000 foot. In abundance of metals of every kind, Italy yields to no land whatever; but all search for them has been prohibited by an ancient decree of the Senate, who gave orders thereby that Italy shall be exempted[6] from such treatment.

CHAP. 25. (21.)—LIBURNIA AND ILLYRICUM.

The nation of the Liburni adjoins the river Arsia[7], and

[1] The Uceni, according to Hardouin, occupied Le Bourg d'Oysans in the modern Graisivaudan; the Caturiges, the modern Chorges according to Ansart; the Brigiani, probably Briançon, and the Nemaloni, as Hardouin thinks, the place called Miolans.

[2] They probably dwelt in the Ville de Seyne, in Embrun; the Esubiani near the river Hubaye, in the Vallée de Barcelone in Savoy; the Veamini in Senez, the Triulatti at the village of Alloz, the Ecdini near the river Tinea, and the Vergunni in the vicinity of the district of Vergons.

[3] The Eguituri probably dwelt near the modern town of Guillaumes, the Oratelli at the place now called Le Puget de Théniers, and the Velauni near the modern Bueil. [4] Or subjects of Cottius, previously mentioned.

[5] A mistake for L. Æmilius Papus. He and C. Regulus were Consuls in B.C. 225. They successfully opposed the Cisalpine Gauls, who invaded Italy; but Regulus was slain in the engagement.

[6] It is difficult to say what is the exact force of "parci" here; whether in fact it means that Italy shall be wholly exempted from such treatment, as an indignity offered to her soil, or whether her minerals were to be strictly kept in reserve as a last resource. Ajasson, in his Translation, seems to take the former view, Littré the latter.

[7] From the river now called the Arsa to that called the Kerka.

extends as far as the river Titus. The Mentores, the Hymani[1], the Encheleæ, the Buni, and the people whom Callimachus calls the Peucetiæ, formerly formed part of it; but now the whole in general are comprised under the one name of Illyricum. But few of the names of these nations are worthy of mention, or indeed very easy of pronunciation. To the jurisdiction of Scardona[2] resort the Iapydes and fourteen cities of the Liburni, of which it may not prove tedious if I mention the Lacinienses, the Stlupini, the Burnistæ, and the Olbonenses. Belonging to the same jurisdiction there are, in the enjoyment of Italian rights, the Alutæ[3], the Flanates[4], from whom the Gulf takes its name, the Lopsi, and the Varvarini; the Assesiates, who are exempt from tribute; and upon the islands, the Fertinates and the Curictæ[5].

Besides these, there are on the coast, after leaving Nesactium, Alvona[6], Flanona, Tarsatica, Senia, Lopsica, Ortopula, Vegium, Argyruntum, Corinium[7], Ænona, the city of Pasinum, and the river Tedanius, at which Iapydia terminates. The islands of this Gulf, with their towns, besides those above mentioned, are Absyrtium[8], Arba[9], Crexa, Gissa,

[1] Hardouin thinks that "Ismeni" is the proper reading here; but all the MSS. seem to be against him.

[2] Mentioned in the next Chapter. [3] Their town was Aluus or Aloüs.

[4] Their town was Flanona, which gave name to the Sinus Flanaticus or Golfo di Quarnero. The chief town of the Lopsi was Lopsica, and of the Varvarini, Varvaria.

[5] The island of Fertina is supposed to have been the modern Berwitch or Parvich. Curicta is now called Karek or Veglia. The Illyrian snails mentioned by our author, B. ix. c. 56, are very numerous here. Caius Antonius, the brother of Marcus, acting under Julius Cæsar, was besieged here by Libo. See the interesting account in Lucan's Pharsalia, B. iv. l. 402–464.

[6] The places on their sites are now called Albona, Fianona, Tersact or Tersat near Fiume, Segna, Lopsico, Ortopia, and Veza.

[7] Now Carin. Ænona is now called Nona, and the Tedanius is the modern Zermagna.

[8] The whole of this group of islands were sometimes called the Absyrtides, from Absyrtus, the brother of Medea, who according to tradition was slain there. See the last Chapter, p. 266.. Ovid, however, in his "Tristia," states that this took place at Tomi, on the Pontus Euxinus or Black Sea, the place of his banishment.

[9] Said by D'Anville to be now called Arbe, and Crexa to be the modern Cherso. Gissa is thought to have been the modern Pago.

and Portunata. Again, on the mainland there is the colony of Iadera[1], distant from Pola 160 miles; then, at a distance of thirty miles, the island of Colentum[2], and of eighteen, the mouth of the river Titus.

CHAP. 26. (22.)—DALMATIA.

Scardona, situate upon the river[3], at a distance of twelve miles from the sea, forms the boundary of Liburnia and the beginning of Dalmatia. Next to this place comes the ancient country of the Autariatares and the fortress of Tariona, the Promontory of Diomedes[4], or, as others call it, the peninsula of Hyllis, 100 miles[5] in circuit. Then comes Tragurium, a place with the rights of Roman citizens, and celebrated for its marble, Sicum, a place to which Claudius, the emperor lately deified, sent a colony of his veterans, and Salona[6], a colony, situate 112 miles from Iadera. To this place resort for legal purposes, having the laws dispensed according to their divisions into decuries or tithings, the Dalmatæ, forming 342 decuries, the Deurici 22, the Ditiones 239, the Mazæi 269, and the Sardiates 52. In this region are Burnum[7], Andetrium[8], and Tribulium, fortresses ennobled by the battles of the Roman people. To the same jurisdiction also belong the Issæi[9], the Colentini, the Separi, and the

[1] It was the capital of Liburnia. The city of Zara or Zara Vecchia stands on its site. There are but little remains of the ancient city.

[2] Supposed to be the present Mortero.

[3] The Titus or Kerka. Scardona still retains its name.

[4] Now called the Cabo di San Nicolo.

[5] This measurement would make it appear that the present Sabioncello is meant, but that it ought to come below, after Narona. He probably means the quasi peninsula upon which the town of Tragurium, now Trau Vecchio, was situate; but its circumference is hardly fifty miles. So, if Sicum is the same as the modern Sebenico, it ought to have been mentioned previously to Tragurium.

[6] Spalatro, the retreat of Diocletian, was in the vicinity of Salona. Its ancient name was Spolatum, and at the village of Dioclea near it, that emperor was born. On the ruins of the once important city of Salona, rose the modern Spalato or Spalatro.

[7] Its site is unknown, though D'Anville thinks that it was probably that of the modern Tain.

[8] Clissa is supposed to occupy its site. Tribulium is probably the modern Ugliane.

[9] The people of the island of Issa, now Lissa, off the coast of Li-

Epetini, nations inhabiting the islands. After these come the fortresses of Peguntium[1] and of Rataneum, with the colony of Narona[2], the seat of the third jurisdiction, distant from Salona eighty-two miles, and situate upon a river of the same name, at a distance of twenty miles from the sea. M. Varro states that eighty-nine states used to resort thither, but now nearly the only ones that are known are the Cerauni[3] with 24 decuries, the Daorizi with 17, the Dæsitiates with 103, the Docleatæ with 33, the Deretini with 14, the Deremistæ with 30, the Dindari with 33, the Glinditiones with 44, the Melcomani with 24, the Narcsii with 102, the Scirtarii with 72, the Siculotæ with 24, and the Vardæi, once the scourges of Italy, with no more than 20 decuries. In addition to these, this district was possessed by the Ozuæi, the Partheni, the Hemasini, the Arthitæ, and the Armistæ. The colony of Epidaurum[4] is distant from the river Naron 100 miles. After Epidaurum come the following towns, with the rights of Roman citizens:—Rhizinium[5], Acruvium[6], Butua, Olciniun, formerly called Colchinium, having been founded by the Colchians; the river Drilo[7], and, upon it, Scodra[8], a town with the rights of Roman citizens, situate at a distance of eighteen miles from the sea; besides in former times many Greek towns and once powerful states, of which all remem-

burnia. It was originally peopled by a Parian or a Syracusan colony. It was famous for its wine, and the beaked ships "Lembi Issaici," rendered the Romans good service in the war with Philip of Macedon.

[1] The modern Almissa stands on its site; and on that of Rataneum, Mucarisca. [2] Now called Narenta; the river having the same name.

[3] The localities of all these peoples are unknown.

[4] Or Epidaurus. It is not noticed in history till the civil war between Pompey and Cæsar, when, having declared in favour of the latter, it was besieged by M. Octavius. The site of it is known as Ragusa Vecchia, or Old Ragusa, but in the Illyric language it is called Zaptal. Upon its destruction, its inhabitants moved to Rausium, the present Ragusa. There are no remains extant of the old town.

[5] It still retains the name of Risine, upon the Golfo di Cattaro, the ancient Sinus Rhizonicus.

[6] In the former editions called "Ascrivium." The modern Cattaro is supposed to occupy its site. Butua is the modern Budua, and Olcinium, Dulcigno. It is probable that the derivation of the name of this last place, as suggested by Pliny, is only fanciful.

[7] Now called Drin and Drino.

[8] Now called Scutari or Scodar, the capital of the province called by the Turks Sangiac de Scodar.

brance is fast fading away. For in this region there were formerly the Labeatæ, the Enderini[1], the Sasæi, the Grabæi[2], properly called Illyrii, the Taulantii[3], and the Pyræi. The Promontory of Nymphæum on the sea-coast still retains its name[4]; and there is Lissum, a town enjoying the rights of Roman citizens, at a distance from Epidaurum of 100 miles.

(23.) At Lissum begins the province of Macedonia[5], the nations of the Parthini[6], and behind them the Dassaretæ[7]. The mountains of Candavia[8] are seventy-eight miles from Dyrrhachium. On the coast lies Denda, a town with the rights of Roman citizens, the colony of Epidamnum[9], which, on account of its inauspicious name, was by the Romans called Dyrrhachium, the river Aöus[10], by some called Æas, and Apollonia[11], formerly a colony of the Corinthians, at a distance of four miles from the sea, in the vicinity of which

[1] According to Hardouin, the modern Endero stands on the site of their capital.

[2] Grabia, mentioned by Pouqueville, in his "Voyage de la Grèce," seems to retain the name of this tribe.

[3] Pouqueville is of opinion that they occupied the district now known as Musaché.

[4] Dalechamp thinks that the two words "Retinet nomen" do not belong to the text, but have crept in from being the gloss of some more recent commentator. They certainly appear to be out of place. This promontory is now called Cabo Rodoni.

[5] The modern Albania.

[6] Pouqueville is of opinion that they inhabited the district about the present village of Presa, seven leagues N.E. of Durazzo.

[7] From Ptolemy we learn that Lychnidus was their town; the site of which, according to Pouqueville, is still pointed out at a spot about four leagues south of Ochrida, on the eastern bank of the Lake of Ochrida.

[8] Now called El Bassan; though Pouqueville says Tomoros or De Caulonias. Commencing in Epirus, they separated Illyricum from Macedonia. See Lucan's Pharsalia, B. vi. l. 331.

[9] The Romans are said to have changed its Greek name Epidamnum, from an idea that it was inauspicious, as implying "damnum" or "ruin." It has been asserted that they gave it the name of Durrhachium or Dyrrhachium, from "durum," rugged, on account of the ruggedness of its locality. This however cannot be the case, as the word, like its predecessor, is of Greek origin. Its unfortunate name, "Epidamnus," is the subject of several puns and witticisms in that most amusing perhaps of all the plays of Plautus, the Menæchmi. It was of Corcyræan origin, and after playing a distinguished part in the civil wars between Pompey and Cæsar, was granted by Augustus to his veteran troops. The modern Durazzo stands on its site.

[10] Now called the Voioussa.

[11] The monastery of Pollina stands on its site. It was founded by

the celebrated Nymphæum[1] is inhabited by the barbarous Amantes[2] and Buliones. Upon the coast too is the town of Oricum[3], founded by the Colchians. At this spot begins Epirus, with the Acroceraunian[4] mountains, by which we have previously mentioned[5] this Gulf of Europe as bounded. Oricum is distant from the Promontory of Salentinum in Italy eighty[6] miles.

CHAP. 27. (24.)—THE NORICI.

In the rear of the Carni and the Iapydes, along the course of the great river Ister[7], the Rhæti touch upon the Norici[8]: their towns are Virunum[9], Celeia, Teurnia, Aguntum[10], Vianiomina[11], Claudia[12], and Flavium Solvense[13]. Adjoining to the Norici is Lake Peiso[14], and the deserts of

the Corinthians and Corcyræans. There are scarcely any vestiges of it remaining.

[1] See further mention of this spot in B. ii. c. 110.

[2] Pouqueville states that the ruins of Amantia are to be seen near the village of Nivitza, on the right bank of the river Suchista. The remains of Bullis, the chief town of the Buliones, according to the same traveller, are to be seen at a place called Gradista, four miles from the sea.

[3] The same writer states that Oricum was situate on the present Gulf De la Vallona or d'Avlona, and that its port was the place now called by the Greeks Porto Raguseo, and by the Turks Liman Padisha.

[4] The "Heights of Thunder." They were so called from the frequent thunderstorms with which they were visited. The range however was more properly called the "Ceraunii Montes," and the promontory terminating it "Acroceraunii" or "Acroceraunia," meaning "the end of the Ceraunii." The range is now called the Mountains of Khimara, and the promontory, Glossa, or in Italian, Linguetta, meaning "the Tongue."

[5] In C. 15 of the present Book.

[6] About 70 English miles is the distance.

[7] The Donau or Danube.

[8] Noricum corresponded to the greater part of the present Styria and Carinthia, and a part of Austria, Bavaria, and Salzburg.

[9] According to D'Anville the modern Wolk-Markt, on the river Drau or Drave. Celeia is the modern Cilley in Carniola. Teurnia, according to Mannert, is the Lurnfelde, near the small town of Spital.

[10] According to Mannert it was situate near the modern town of Innichen, near the sources of the Drave.

[11] Supposed to be the same as the Vindobona or Vindomona of other authors, standing on the site of the modern city of Vienna.

[12] According to Cluver, it stood on the site of the modern Clausen in Bavaria.

[13] Mannert says that this place was the same with the modern Solfeld, near Klagenfurt.

[14] D'Anville and other writers think that this is the Neusiedler See, not

the Boii[1]; they are however now inhabited by the people of Sabaria[2], a colony of the now deified emperor Claudius, and the town of Scarabantia Julia[3].

CHAP. 28. (25.)—PANNONIA.

Next to them comes acorn-bearing Pannonia[4], along which the chain of the Alps, gradually lessening as it runs through the middle of Illyricum from north to south, forms a gentle slope on the right hand and the left. The portion which looks towards the Adriatic Sea is called Dalmatia and Illyricum, above mentioned, while Pannonia stretches away towards the north, and has the Danube for its extreme boundary. In it are the colonies of Æmona[5] and Siscia. The following rivers, both known to fame and adapted for commerce, flow into the Danube; the Draus[6], which rushes from Noricum with great impetuosity, and the Savus[7], which flows with a more gentle current from the Carnic Alps, there being a space between them of 120 miles. The Draus runs through the Serretes, the Serrapilli[8], the Iasi, and the Andizetes; the Savus through the Colapiani[9] and the Breuci; these are the principal peoples. Besides them there are the Arivates, the Azali, the Amantini, the Belgites, the Catari, the Cornacates, the Eravisci, the Hercuniates[10], the

far from Vienna. Mannert, however, is of opinion that the name ought to be written Pelso, and that the modern Balaton or Platten See is meant.

[1] The mountainous and woody tract in the vicinity of the Lake Balaton, on the confines of ancient Noricum and Pannonia.

[2] Now Sarvar on the river Raab, on the confines of Austria and Hungary.

[3] According to Hardouin, the modern Sopron or Œdenburg.

[4] This province corresponded to the eastern part of Austria, Styria, Carinthia, Carniola, the whole of Hungary between the Danube and Saave, Slavonia, and part of Croatia and Bosnia. It was reduced by Tiberius, acting under the orders of Augustus.

[5] Now Laybach, previously mentioned in c. 22. Sissia has been succeeded by the modern Sissek on the Saave.

[6] The modern Draave or Drau.

[7] Now the Sau or Saave.

[8] According to Hardouin the Serretes and the Serrapilli inhabited the modern Carinthia on both sides of the Draave. The sites of the other nations here mentioned are unknown.

[9] So called from the river Colapis. The other tribes are unknown.

[10] Probably the same as the mountain range near Warasdin on the

Latovici, the Oseriates, the Varciani, and, in front of Mount Claudius, the Scordisci, behind it the Taurisci. In the Savus there is the island of Metubarris[1], the greatest of all the islands formed by rivers. Besides the above, there are these other rivers worthy of mention:—the Colapis[2], which flows into the Savus near Siscia, where, dividing its channel, it forms the island which is called Segestica[3]; and the river Bacuntius[4], which flows into the Savus at the town of Sirmium, where we find the state of the Sirmienses and the Amantini. Forty-five miles thence is Taurunum[5], where the Savus flows into the Danube; above which spot the Valdanus[6] and the Urpanus, themselves far from ignoble rivers, join that stream.

CHAP. 29. (26.)—MŒSIA.

Joining up to Pannonia is the province called Mœsia[7], which runs, with the course of the Danube, as far as the Euxine. It commences at the confluence[8] previously mentioned. In it are the Dardani, the Celegeri, the Triballi, the Timachi, the Mœsi, the Thracians, and the Scythians who border on the Euxine. The more famous among its rivers are the Margis[9], which rises in the territory of the Dardani, the Pingus, the Timachus, the Œscus which rises in Mount Rhodope, and, rising in Mount Hæmus, the Utus[10], the Asamus, and the Ieterus.

Draave. The nations mentioned here dwelt on the western and eastern slopes of this range.

[1] Now known as Zagrabia.

[2] Now the Culpa.

[3] Dion Cassius, B. xix., says that the river Colapis or Colops flowed past the walls of the town of Siscia, but that Tiberius Cæsar caused a trench to be dug round the town, and so drew the river round it, leading it back on the other side into its channel. He calls the island Segetica.

[4] Now the Bossut. Sirmium occupied the site of the present Sirmich.

[5] The modern Tzeruinka, according to D'Anville and Brotier.

[6] Now the Walpo and the Sarroiez, according to Hardouin; or the Bosna and the Verbas, according to Brotier and Mannert.

[7] Corresponding to the present Servia and Bulgaria.

[8] Of the Danube with the Saave or Savus just mentioned.

[9] Now the Morava, which runs through Servia, into the Danube. The Pingus is probably the Bek, which joins the Danube near Gradistic. The Timachus is the modern Timoch, and the Œscus is the Iscar in Bulgaria.

[10] Now called the Vid, the Osma, and the Jantra, rising in the Balkan chain.

The breadth of Illyricum[1] at its widest part is 325 miles, and its length from the river Arsia to the river Drinius 530; from the Drinius to the Promontory of Acroceraunia Agrippa states to be 175 miles, and he says that the entire circuit of the Italian and Illyrian Gulf is 1700 miles. In this Gulf, according to the limits which we have drawn, are two seas, the Ionian[2] in the first part, and the Adriatic, which runs more inland and is called the Upper Sea.

CHAP. 30.—ISLANDS OF THE IONIAN SEA AND THE ADRIATIC.

In the Ausonian Sea there are no islands worthy of notice beyond those which we have already mentioned, and only a few in the Ionian; those, for instance, upon the Calabrian coast, opposite Brundusium, by the projection of which a harbour is formed; and, over against the Apulian coast, Diomedia[3], remarkable for the monument of Diomedes, and another island called by the same name, but by some Teutria.

[1] Ajasson remarks here that the name of Illyricum was very vaguely used by the ancients, and that at different periods, different countries were so designated. In Pliny's time that region comprised the country between the Arsia and the mouth of the Drilo, bounding it on the side of Macedonia. It would thus comprehend a part of modern Carniola, with part of Croatia, Bosnia, Dalmatia, and Upper Albania. In later times this name was extended to Noricum, Pannonia, Mœsia, Dacia, Macedonia, Thessalia, Achaia, Epirus, and even the Isle of Crete.

[2] Here meaning that part of the Mediterranean which lies between Italy and Greece south of the Adriatic. In more ancient times the Adriatic was included in the Ionian Sea, which was probably so called from the Ionian colonies which settled in Cephallenia and the other islands on the western coast of Greece.

[3] More properly "Diomedeæ," being a group of small islands off the coast of Apulia now called Isole di Tremiti, about eighteen miles from the mouth of the Fortore. They were so called from the fable that here the companions of Diomedes were changed into birds. A species of seafowl (which Pliny mentions in B. x. c. 44) were said to be the descendants of these Greek sailors, and to show a great partiality for such persons as were of kindred extraction. See Ovid's Metamorphoses, B. xiv. l. 500. The real number of these islands was a matter of dispute with the ancients, but it seems that there are but three, and some mere rocks. The largest of the group is the island of San Domenico, and the others are San Nicola and Caprara. The small island of Pianosa, eleven miles N.E., is not considered one of the group, but is not improbably the Teutria of Pliny. San Domenico was the place of banishment of Julia, the licentious daughter of Augustus.

The coast of Illyricum is clustered with more than 1000 islands, the sea being of a shoaly nature, and numerous creeks and æstuaries running with their narrow channels between portions of the land. The more famous are those before the mouths of the Timavus, with warm springs[1] that rise with the tides of the sea, the island of Cissa near the territory of the Istri, and the Pullaria[2] and Absyrtides[3], so called by the Greeks from the circumstance of Absyrtus, the brother of Medea, having been slain there. Some islands near them have been called the Electrides[4], upon which amber, which they call "electrum," was said to be found; a most assured instance however of that untruthfulness[5] which is generally ascribed to the Greeks, seeing that it has never yet been ascertained which of the islands were meant by them under that name. Opposite to the Iader is Lissa, and other islands whose names have been already mentioned[6]. Opposite to the Liburni are some islands called the Crateæ, and no smaller number styled Liburnicæ and Celadussæ[7]. Opposite to Surium is Bavo, and Brattia[8],

[1] Now called the Bagni di Monte Falcone. See B. ii. c. 106.

[2] Now called Cherso and Osero, off the Illyrian coast. Ptolemy mentions only one, Apsorrus, on which he places a town of that name and another called Crepsa. The Pullaria are now called Li Brioni, in the Sinus Flanaticus, opposite the city of Pola.

[3] See p. 258.

[4] In B. xxxvii. c. 11, he again mentions this circumstance, and states that some writers have placed them in the Adriatic opposite the mouths of the Padus. Scymnus of Chios makes mention of them in conjunction with the Absyrtides. This confusion probably arose from the fact previously noted that the more ancient writers had a confused idea that the Ister communicated with the Adriatic, at the same time mistaking it probably for the Vistula, which flows into the Baltic. At the mouth of this last-mentioned river, there were Electrides or "amber-bearing" islands.

[5] "Vanitatis."

[6] Crexa, Gissa, and Colentum, in c. 25.

[7] According to Brotier, these are situate between the islands of Zuri and Sebenico, and are now called Kasvan, Capri, Smolan, Tihat, Sestre, Parvich, Zlarin, &c. Some writers however suggest that there were no islands called Celadussæ, and that the name in Pliny is a corruption of Dyscelados in Pomponius Mela; which in its turn is supposed to have been invented from what was really an epithet of Issa, in a line of Apollonius Rhodius, B. iv. l. 565. Ἴσσά τε δυσκέλαδος, "and inauspicious Issa." See Brunck's remarks on the passage.

[8] Now Brazza. According to Brotier the island is still celebrated for the delicate flavour of the flesh of its goats and lambs. Issa is now called Lissa, and Pharia is the modern Lesina. Baro, now Bua, lies off

famous for its goats, Issa with the rights of Roman citizens, and Pharia with a town. At a distance of twenty-five miles from Issa is Corcyra[1], surnamed Melæna, with a town founded by the Cnidians; between which and Illyricum is Melite[2], from which, as we learn from Callimachus, a certain kind of little dogs were called Melitæi; fifteen miles from it we find the seven Elaphites[3]. In the Ionian Sea, at a distance of twelve miles from Oricum, is Sasonis[4], notorious from having been a harbour of pirates.

SUMMARY.—The towns and nations mentioned are in number * * * *[5]. The rivers of note are in number * * * *. The mountains of note are in number * * * *. The islands are in number * * * *. The towns or nations which have disappeared are in number * * * *. The facts, statements, and observations are in number 326.

ROMAN AUTHORS QUOTED.—Turannius Gracilis[6], Cornelius Nepos[7], T. Livius[8], Cato the Censor[9], M. Agrip-

the coast of Dalmatia, and was used as a place of banishment under the emperors.

[1] Now Curzola, or, in the Sclavonic, Karkar. It obtained its name of Nigra or Melæna, "black," from the dark colour of its pine woods. Sir G. Wilkinson describes it in his "Dalmatia and Montenegro," vol. i.

[2] Now called Meleda or Zapuntello. It is more generally to the other island of Melita or Malta that the origin of the "Melitæi" or Maltese dogs is ascribed. Some writers are of opinion that it was upon this island that St. Paul was shipwrecked, and not the larger Melita.

[3] So called from their resemblance to a stag, ἔλαφος, of which the modern Giupan formed the head, Ruda the neck, Mezzo the body, Calamotta the haunches, and the rock of Grebini or Pettini the tail. They produce excellent wine and oil, and are looked upon as the most valuable part of the Ragusan territory.

[4] Still known as Sasino. It is ten miles from Ragusa, the port of Oricum, according to Pouqueville.

[5] The original numbers are lost.

[6] He was a Spaniard by birth, a native of Mellaria in Hispania Bætica. He is mentioned by Cicero as a man of great learning, and is probably the same person that is mentioned by Ovid in his Pontic Epistles, B. iv. ep. xvi. l. 29, as a distinguished tragic writer.

[7] See end of B. ii.

[8] See end of B. ii.

[9] M. Porcius Cato, or Cato the Elder; famous as a statesman, a patriot, and a philosopher. He wrote "De Re Rustica," a work which still survives, and "Letters of Instruction to his Son," of which only some fragments remain. He also wrote a historical work called "Origines,"

pa[1], M. Varro[2], the Emperor Augustus[3] now deified, Varro Atacinus[4], Antias[5], Hyginus[6], L. Vetus[7], Pomponius Mela[8],

of which Pliny makes considerable use. Of this also only a few fragments are left. His life has been written by Cornelius Nepos, Plutarch, and Aurelius Victor.

[1] M. Vipsanius Agrippa, the distinguished partisan of Augustus, to whose niece Marcella he was married, but he afterwards divorced her for Julia, the daughter of Augustus by Scribonia, and the widow of Marcellus. He distinguished himself in Gaul, at Actium, and in Illyria. He constructed many public works at Rome, and among them the Pantheon; he also built the splendid aqueduct at Nismes. He died suddenly in his 51st year. His body was buried in the Mausoleum of Augustus, who pronounced his funeral oration. He wrote memoirs of his own life. Pliny often refers to the "Commentarii" of Agrippa, by which are meant, it is supposed, certain official lists drawn up by him in the measurement of the Roman world under Augustus. His map of the world is also mentioned by Pliny in c. 3 of the present Book. [2] See end of B. ii.

[3] From Servius, Suetonius and Plutarch we learn that Augustus wrote Memoirs of his Life, in thirteen books; from Suetonius, that he composed a Summary of the Empire (which was probably that referred to in the above note on Agrippa); and from Quintilian, Aulus Gellius, and Pliny, B. xviii. c. 38, that he published Letters written to his grandson Caius.

[4] P. Terentius Varro, surnamed Atacinus, from the Atax, a river of Gallia Narbonensis, in which province he was born, B.C. 82. Of his "Argonautica," his "Cosmographia" (probably the same with his "Iter"), his "Navales Libri," and his Heroic and Amatory Poems, only a few fragments now exist. Of his life nothing whatever is known.

[5] Valerius Antias. See end of B. ii.

[6] C. Julius Hyginus, a native of Spain, and freedman of Augustus, by whom he was placed at the Palatine Library. He lived upon terms of intimacy with Ovid. He wrote works on the sites of the cities of Italy, the Nature of the Gods, an account of the Penates, an account of Virgil (probably the same as the work called "Commentaries on Virgil"), on the Families of Trojan descent, on Agriculture, the "Propempticon Cinnæ," the Lives of Illustrious Men (quoted by John of Salisbury in his "Polycraticon"), a book of Examples, and a work on the Art of War, also mentioned by John of Salisbury. A book of Fables, and an Astronomical Poem, in four books, are ascribed to him, but they are probably productions of a later age.

[7] L. Antistius Vetus, Consul with Nero, A.D. 55. While commanding in Germany he formed the project of connecting the Moselle and the Saone by a canal, thus establishing a communication between the Mediterranean and the Northern Ocean. Nero having resolved on his death, he anticipated his sentence by opening his veins in a warm bath. His mother-in-law Sextia, and his daughter Pollentia, in a similar manner perished with him.

[8] He was born, it is supposed, at Tingentera, or Cingentera, on the bay of Algesiras, and probably flourished in the reign of Claudius. He was

Curio[1] the Elder, Cælius[2], Arruntius[3], Sebosus[4], Licinius Mucianus[5], Fabricius Tuscus[6], L. Ateius[7], Capito[8], Verrius Flaccus[9], L. Piso[10], Gellianus[11], and Valerianus[12].

FOREIGN AUTHORS QUOTED.—Artemidorus[13], Alexander

the first Roman author who wrote a treatise on Geography. It is still extant, and bears marks of great care, while it is written in pure and unaffected language.

[1] C. Scribonius Curio, the third known of that name. He was the first Roman general who advanced as far as the Danube. Like his son of the same name, he was a violent opponent of Julius Cæsar. He was eloquent as an orator, but ignorant and uncultivated. His orations were published, as also an invective against Cæsar, in form of a dialogue, in which his son was introduced as one of the interlocutors. He died B.C. 53.

[2] L. Cælius Antipater. See end of B. ii.

[3] L. Arruntius, Consul, A.D. 6. Augustus declared in his last illness that he was worthy of the empire. This, with his riches and talents, rendered him an object of suspicion to Tiberius. Being charged as an accomplice in the crimes of Albucilla, he put himself to death by opening his veins. It appears not to be certain whether it was this person or his father who wrote a history of the first Punic war, in which he imitated the style of Sallust.

[4] Statius Sebosus. See end of B. ii.

[5] Licinius Crassus Mucianus. See end of B. ii.

[6] Of this writer no particulars whatever are known.

[7] In most editions this name appears as L. Ateius Capito, but Sillig separates them, and with propriety it would appear, as the name of Capito the great legist was not Lucius. Ateius here mentioned was probably the person surnamed Prætextatus, and Philologus, a freedman of the jurist Ateius Capito. For Sallust the historian he composed an Abstract of Roman History, and for Asinius Pollio he compiled precepts on the Art of Writing. His Commentaries were numerous, but a few only were surviving in the time of Suetonius.

[8] C. Ateius Capito, one of the most famous of the Roman legists, and a zealous partisan of Augustus, who had him elevated to the Consulship A.D. 5. He was the rival of Labeo, the republican jurist. His legal works were very voluminous, and extracts from them are to be found in the Digest. He also wrote a work on the Pontifical Rights and the Law of Sacrifices.

[9] A distinguished grammarian of the latter part of the first century B.C. He was entrusted by Augustus with the education of his grandsons Caius and Lucius Cæsar. He died at an advanced age in the reign of Tiberius. He wrote upon antiquities, history, and philosophy: among his numerous works a History of the Etruscans is mentioned, also a treatise on Orthography. Pliny quotes him very frequently.

[10] See end of B. ii.

[11] He is mentioned in c. 17, but nothing more is known of him

[12] Nothing is known of him. The younger Pliny addressed three Epistles to a person of this name, B. ii. Ep. 15, B. v. Ep. 4. 14.

[13] See end of B. ii.

Polyhistor[1], Thucydides[2], Theophrastus[3], Isidorus[4], Theopompus[5], Metrodorus of Scepsis[6], Callicrates[7], Xenophon of Lampsacus[8], Diodorus of Syracuse[9], Nymphodorus[10], Calliphanes[11], and Timagenes[12].

[1] Also called by Pliny Cornelius Alexander. Suidas states that he was a native of Ephesus and a disciple of Crates, and during the war of Sylla in Greece was made prisoner and sold as a slave to C. Lentulus, who made him the tutor of his children, and afterwards restored him to freedom. Servius however says that he received the franchise from L. Cornelius Sylla. He was burnt with his house at Laurentum. Other writers say that he was a native of Catiæum in Lesser Phrygia. The surname of "Polyhistor" was given to him for his prodigious learning. His greatest work seems to have been a historical and geographical account of the world, in forty-two books. Other works of his are frequently mentioned by Plutarch, Photius, and other writers.

[2] The historian of the Peloponnesian war, and the most famous, perhaps, of all the ancient writers in prose.

[3] Of Eresus in Lesbos; the favourite disciple of Aristotle, and designated by him as his successor in the presidency of the Lyceum. He composed more than 200 works on various subjects, of which only a very few survive. [4] See end of B. ii. [5] See end of B. ii.

[6] He is frequently mentioned by Cicero, and was famous for his eloquence. Pliny informs us in his 31th book, that from his hatred of the Romans he was called the "Roman-hater." It is probable that he was the writer of a Periegesis, or geographical work, from which Pliny seems to quote.

[7] No particulars of this author are known. He probably wrote on geography.

[8] He is again mentioned by Pliny in B. iv. c. 13, and B. vi. c. 31, and by Solinus, c. xxii. 60. It is supposed that he was the author of a Periplus or Circumnavigation of the Earth, mentioned by Pliny B. vii. c. 48; but nothing further is known of him.

[9] Diodorus Siculus was a native of Agyra or Agyrium, and not of Syracuse, though he may possibly have resided or studied there. It cannot be doubted that he is the person here meant, and Pliny refers in his preface by name to his Βιβλιοθήκη, "Library," or Universal History. A great portion of this miscellaneous but valuable work has perished. We have but few particulars of his life; but he is supposed to have written his work after B.C. 8.

[10] Of Syracuse; an historian probably of the time of Philip and Alexander. He was the author of a Periplus of Asia, and an account of Sicily and Sardinia. From his stories in the last he obtained the name of "Thaumatographus" or "writer of wonders."

[11] Of Calliphanes the Geographer nothing is known.

[12] Probably Timagenes, the rhetorician of Alexandria. He was taken prisoner and brought to Rome, but redeemed from captivity by Faustus, the son of Sylla. He wrote many works, but it is somewhat doubtful whether the "Periplus," in five Books, was written by this Timagenes. He is also supposed to have written a work on the Antiquities of Gaul.

BOOK IV.

AN ACCOUNT OF COUNTRIES, NATIONS, SEAS, TOWNS, HAVENS, MOUNTAINS, RIVERS, DISTANCES, AND PEOPLES WHO NOW EXIST OR FORMERLY EXISTED.

CHAP. 1. (1.)—EPIRUS.

THE third great Gulf of Europe begins at the mountains of Acroceraunia[1], and ends at the Hellespont, embracing an extent of 2500 miles, exclusive of the sea-line of nineteen smaller gulfs. Upon it are Epirus, Acarnania, Ætolia, Phocis, Locris, Achaia, Messenia, Laconia, Argolis, Megaris, Attica, Bœotia; and again, upon the other sea[2], the same Phocis and Locris, Doris, Phthiotis, Thessalia, Magnesia, Macedonia and Thracia. All the fabulous lore of Greece, as well as the effulgence of her literature, first shone forth upon the banks of this Gulf. We shall therefore dwell a little the longer upon it.

Epirus[3], generally so called, begins at the mountains of Acroceraunia. The first people that we meet are the Chaones, from whom Chaonia[4] receives its name, then the Thesproti[5], and then the Antigonenses[6]. We then come to the place where Aornos[7] stood, with its exhalations so deadly to the feathered race, the Cestrini[8], the Perrhæbi[9], in whose coun-

[1] Now called Monti della Chimera, or Mountains of Khimara. See p. 262.

[2] The Ægean Sea, the present Archipelago.

[3] This country contained, according to Pouqueville, the present Sangiacs of Janina, Delvino, and Chamouri, with the Vavodilika or Principality of Arta. This name was originally given to the whole of the west of Greece, from the Promontory of Acroceraunia to the entrance of the Corinthian Gulf, in contradistinction to Corcyra and the island of Cephallenia.

[4] This district, according to Pouqueville, occupied the present Cantons of Chimera, Iapouria, Arboria, Paracaloma, and Philates.

[5] They occupied the site of the present Paramythia, according to Pouqueville.

[6] Antigonia was about a mile distant, Pouqueville says, from the modern town of Tebelen.

[7] From 'A "not," and ὄρνις "a bird." Its site is now unknown. There were many places of this name. Avernus or Aornos in Campania has been previously mentioned.

[8] The remains of Cestria are still to be seen at Palea Venetia, near the town of Filiates. Pouqueville calls the place Chamouri.

[9] According to Pouqueville, the modern Zagori stands on the site of Perrhæbia. Pindus is sometimes called Grammos, but is still known by its ancient name.

try Mount Pindus is situate, the Cassiopæi[1], the Dryopes[2], the Sellæ[3], the Hellopes[4], the Molossi, in whose territory is the temple of the Dodonæan Jupiter, so famous for its oracle; and Mount Tomarus[5], so highly praised by Theopompus, with its hundred springs gushing from its foot.

(2.) Epirus, properly so called, advances towards Magnesia and Macedonia, having at its back the Dassaretæ, previously[6] mentioned, a free nation, and after them the Dardani, a savage race. On the left hand, before the Dardani are extended the Triballi and the nations of Mœsia, while in front of them the Medi and the Denselatæ join, and next to them the Thracians, who stretch away as far as the Euxine: in such a manner is a rampart raised around the lofty heights of Rhodope, and then of Hæmus.

On the coast of Epirus is the fortress of Chimæra[7], situate upon the Acroceraunian range, and below it the spring known as the Royal Waters[8]; then the towns of

[1] Cassiope or Cassope stood near the sea, and near the present village of Kamarina. Its extensive ruins are still to be seen.

[2] Their district, according to Pouqueville, was in the present Canton of Drynopolis.

[3] The Selli or Sellæ lived in the vicinity of the temple of Jupiter at Dodona, in the modern canton of Souli, according to Pouqueville.

[4] The country about Dodona is called Hellopia by Hesiod. By some the Helli or Hellopes are considered the same as the Selli. Pouqueville thinks that the Hellopes dwelt in the modern cantons of Janina, Pogoniani, Sarachovitzas, and Courendas, and that the temple of Jupiter stood at the spot now called Proskynisis, near Gardiki, the town of Dodona being near Castritza. Leake is of the same opinion as to the site of the town; but, as has been a subject of remark, it is the only place of celebrity in Greece of which the situation is not exactly known. Leake however thinks that the temple stood on the peninsula now occupied by the citadel of Joanina.

[5] Pouqueville thinks that this is the hill to be seen at the modern village of Gardiki. He is also of opinion that the springs here mentioned are those at the modern village of Besdounopoulo. His opinions however on these points have not been implicitly received.

[6] B. iii. c. 26. The Dardani, Triballi, and Mœsi are mentioned in c. 29. The localities of the other tribes here mentioned are not known with any exactness.

[7] It retains the same name or that of Khimara, and gives its name to the Acroceraunian range. It was situate at the foot of the chain, which begins at this spot.

[8] "Aquæ regiæ." Pouqueville suggests, without good reason, as Ansart thinks, that this spring was situate near the modern Drimodez or Dermadez.

Mæandria, and Cestria[1], the Thyamis[2], a river of Thesprotia, the colony of Buthrotum[3], and the Ambracian Gulf[4], so famed in history; which, with an inlet only half a mile in width, receives a vast body of water from the sea, being thirty-seven miles in length, and fifteen in width. The river Acheron, which runs through Acherusia, a lake of Thesprotia, flows into it[5] after a course of thirty-six miles; it is considered wonderful for its bridge, 1000 feet in length, by a people who look upon everything as wonderful that belongs to themselves. Upon this Gulf is also situate the town of Ambracia. There are also the Aphas and the Arachthus[6], rivers of the Molossi; the city of Anactoria[7], and the place where Pandosia[8] stood.

CHAP. 2.—ACARNANIA.

The towns of Acarnania[9], the ancient name of which was Curetis, are Heraclia[10], Echinus[11], and, on the coast, Actium,

[1] The place called Palæo-Kistes now stands on its site, and some remains of antiquity are to be seen.

[2] Now the Calama.

[3] Its ruins are to be seen near the modern Butrinto. It was said to have been founded by Helenus, the son of Priam. Pomponius Atticus had an estate here.

[4] This corresponds to the present Gulf of Arta, and was especially famous for being the scene of the battle of Actium. The city of Ambracia lay to the north of it. The present Arta is generally believed to occupy its site.

[5] Pouqueville has shown that Pliny is in error here, and he says that the Acheron is the modern Mavro Potamos; but according to Leake, the name of it is Gurla, or the river of Suli. It flows into the Port Fanari, formerly called Glykys Limen, or Sweet Harbour, from the freshness of the water there. The Acherusian Lake is probably the great marsh that lies below Kastri.

[6] It is now called the Arta, and gives name to the Gulf.

[7] The site of Anactoria or Anactorium, like that of its neighbour Actium, has been a subject of much dispute; but it is now pretty generally agreed that the former stood on the modern Cape Madonna, and Actium on the headland of La Punta.

[8] Pouqueville takes the ruins in the vicinity of Turco Palaka, eight miles from Margariti, to be those of Pandosia.

[9] This district probably occupied the present cantons of Vonitza and Xeromeros. It was called Curetis from the Curetes, who are said to have come from Ætolia and settled in Acarnania after their expulsion by Ætolus and his followers.

[10] The modern Vonitza is supposed to stand on its site.

[11] Leake places its site at Ai Vasili, where some ruins are to be seen.

a colony founded by Augustus, with its famous temple of Apollo and the free city of Nicopolis[1]. Passing out of the Ambracian Gulf into the Ionian Sea, we come to the coast of Leucadia, with the Promontory of Leucate[2], and then the Gulf and the peninsula of Leucadia[3], which last was formerly called Neritis[4]. By the exertions of the inhabitants it was once cut off from the mainland, but was again joined to it by the vast bodies of sand accumulated through the action of the winds. This spot is called Dioryctos[5], and is three stadia in length: on the peninsula is the town of Leucas, formerly called Neritus[6]. We next come to Alyzia[7], Stratos[8], and Argos[9], surnamed Amphilochian, cities of the Acarnanians: the river Acheloüs[10] flows from the heights of Pindus, and, after separating Acarnania from Ætolia, is fast adding the island of Artemita[11] to the mainland by the continual deposits of earth which it brings down its stream.

[1] "The city of Victory." Founded by Augustus on the spot where he had pitched his camp before the battle of Actium.

[2] Now called Capo Ducato or Capo tis Kiras. It is situate at the extremity of the island of Leucas, and opposite to Cephallenia. Sappho is said to have leapt from this rock on finding her love for Phaon unrequited: the story however is devoid of all historical truth.

[3] Now the island of Santa Maura. It was originally a peninsula, and Homer speaks of it as such; but the Corinthians cut a canal through the isthmus and converted it into an island. After the canal had been choked up for some time with sand, the Romans reopened it. It is at present dry in some parts.

[4] Probably from its town Nericus, mentioned by Homer.

[5] From the Greek word διορυκτὸς, a "foss" or "trench."

[6] It probably had this name from the circumstance of the inhabitants of Nericus being removed thither by the Corinthians under Cypselus. The remains of Leucas, which was ravaged by the Romans B.C. 197, are still to be seen.

[7] Its remains are still to be seen in the valley of Kandili, south of Vonitza.

[8] Pouqueville says that very extensive and perfect ruins of this place are to be seen near the village of Lepenou.

[9] This famous city was deserted on the foundation of Nicopolis by Augustus. The place of its site has been a subject of much dispute, but it is considered most probable that Leake has rightly suggested that the ruins in the plain of Vlikha, at the village of Neokhori, are those of this city.

[10] Now the Aspropotamo.

[11] One of the group of the Echinades; small islands off the coast of Acarnania, which are mentioned by Pliny, in C. 19 of the present Book. It is now quite united to the mainland.

CHAP. 3. (2.)—ÆTOLIA.

The peoples of Ætolia are the Athamanes[1], the Tymphæi[2], the Ephyri[3], the Ænienses, the Perrhæbi[4], the Dolopes[5], the Maraces, and the Atraces[6], in whose territory rises the river Atrax, which flows into the Ionian Sea. Calydon[7] is a city of Ætolia, situate at a distance of seven miles from the sea, and near the banks of the river Evenus[8]. We then come to Macynia[9], and Molycria, behind which lie Mounts Chalcis[10] and Taphiassus. On the coast again, there is the promontory of Antirrhium[11], off which is the mouth of the Corinthian Gulf, which flows in and separates Ætolia from the Peloponnesus, being less[12] than one mile in width. The promontory which faces it on the opposite side is called Rhion[13]. The towns of Ætolia, however, on the Corinthian Gulf are Naupactus[14] and Pylene[15]; and, more inland, Pleuron and Hali-

[1] Pouqueville says that Athamania occupied the localities now known as Djoumerca and Radovitch. It properly belonged to Epirus, and Pliny makes a mistake in considering it as a part of Ætolia.

[2] According to Pouqueville the ruins of Tymphæa are to be seen near the village of Paliouri, four miles from Janina.

[3] Ephyre, a town of the Agræi, is also mentioned by Strabo, but nothing whatever is known of it.

[4] The main body of the Perrhæbi were a people of Thessaly.

[5] Dolopia, now called Anovlachia, was properly reckoned part of Epirus.

[6] They are probably not the same people as the inhabitants of Atrax in Thessaly, which will be found mentioned in the 15th Chapter of this Book.

[7] The most famous city of Ætolia in its day, and the residence of Œneus, father of Meleager and Tydeus, and grandfather of Diomedes. The greater part of its inhabitants were removed by Augustus to his new city of Nicopolis. Leake supposes its ruins to be those seen by him at Kurt-Aga, to the east of the river Evenus.

[8] Now called the Fidaris.

[9] Pouqueville supposes the site of Macynia to have been that of the modern Koukio-Castron, and that of Molycria the present Manaloudi.

[10] Probably the present Varassova; there was a town called Chalcis, or Hypochalcis, at its foot. The present Kaki-Skala was probably the mountain of Taphiassus.

[11] Opposite the Promontory of Rhium, at the entrance of the Corinthian Gulf. It is now called the Castle of Roumelia, or the Punta of the Dardanelles of Roum Ili.

[12] Leake and Dodwell make it a mile and a half.

[13] Or Rhium. It is now called the Castle of the Morea.

[14] The modern Enebatché or Lepanto; whence the Corinthian Gulf takes its modern name.

[15] Proschium was built at a later period on the site of Pylene. Its site

cyrna[1]. The most famous mountains are Tomarus, in the district of Dodona, Crania[2] in Ambracia, Aracynthus[3] in Acarnania, and Acanthon[4], Panætolium[5], and Macynium[6], in Ætolia.

CHAP. 4. (3.)—LOCRIS AND PHOCIS.

Next to Ætolia are the Locri[7], surnamed Ozolæ; a people exempt from tribute. Here is the town of Œanthe[8], the port[9] of Apollo Phæstius, and the Gulf of Crissa[10]. In the interior are the towns of Argyna, Eupalia[11], Phæstum, and Calamisus. Beyond are the Cirrhæan plains of Phocis, the town of Cirrha[12], and the port of Chalæon[13], seven miles

appears to be unknown. The modern Kyra-tis-Irinis is thought to occupy the site of Pleuron.

[1] Leake supposes some ruins between Kurt-aga, the site of Chalcedon, and the east end of the Lagoon of Missolonghi, to be the remains of Halicyrna.

[2] Leake supposes it to be identical with the high mountain now called Kelberini. Others again identify it with Gribovo.

[3] Pliny erroneously places this mountain in Acarnania. It was a range of Ætolia, now called Zygos.

[4] Perhaps the modern Djourmerca.

[5] Either the present Plocopari, or perhaps, more probably, Viena.

[6] A part of Mount Taphiassus. It is mentioned only by Pliny.

[7] They are supposed to have inhabited the modern districts of Malandrino and Salone. They were called "Ozolæ" or 'strong-smelling,' either from the undressed skins worn by them, or from the quantities of asphodel that grew in their country; or else from the vapours thrown off by the mineral springs in those parts.

[8] Pouqueville imagines its ruins to be those seen about two leagues from the modern Galaxidi.

[9] Lapie marks this in his map as the modern port of Ianakhi.

[10] So called from the ancient town of Crissa, which stood on it. It is the same as the modern Gulf of Salona.

[11] Or Eupalium. Leake supposes it to have stood in the plain of Marathia, opposite the islands of Trazonia, where some ruins still exist.

[12] Pausanias makes this town to be the same with the Homeric Crissa, but Strabo distinguishes the two places, and his opinion is now generally followed; Cirrha being thought to have been built at the head of the Crissæan gulf, as the port of Crissa. Its ruins are thought to be those which bear the modern name of Magula.

[13] Or Chalæum. Pliny erroneously calls it a town of Phocis, it being on the coast of the Locri Ozolæ. He is wrong also in placing it seven miles from Delphi, and not improbably confounded it with Cirrha. Leake suggests that its site was the present Larnaki.

from which, in the interior, is situate the free town of Delphi[1], at the foot of Mount Parnassus[2], and having the most celebrated oracle of Apollo throughout the whole world. There is the Fountain too of Castalia[3], and the river Cephisus[4] which flows past Delphi, rising in the former city of Lilæa[5]. Besides these, there is the town of Crissa[6] and that of Anticyra[7], with the Bulenses[8]; as also Naulochum[9], Pyrrha, Amphissa[10], exempt from all tribute, Tithrone, Tritea[11], Ambrysus[12], and Drymæa[13], which district has also the name of Daulis. The extremity of the gulf washes one corner of Bœotia, with its towns of Siphæ[14] and Thebes[15], surnamed the Corsian, in the

[1] The modern village of Kastri stands on part of the site of ancient Delphi. Its ruins have been explored by Chandler, Leake, and Ulrichs.

[2] The two highest summits of the range of Parnassus in the vicinity of Delphi were Tithorea, now Velitza, to the N.W., and Lycorea, now Liakura, to the N.E. Its rocks above Delphi were called the Phædriades or "Resplendent."

[3] The famed Castalian spring is now called the Fountain of St. John, from the chapel of that saint which stands close to its source.

[4] Now the Mavro-Potamo.

[5] Its ruins are still to be seen about three leagues from Kastri.

[6] Or Crisso. It was situate inland to the S.W. of Delphi. Its ruins are to be seen at a short distance from the modern village of Chryso.

[7] It is supposed that the few ruins seen near the modern Aspra Spitia are those of this place. It was famous for its hellebore, which was extensively used for the cure of madness. There were two other places of the same name.

[8] The people of Bulis, near the Crissæan Gulf. Its ruins are situate at a short distance from the monastery of Dobé.

[9] Ansart suggests that this was the present port of Agio-Sideri or Djesphina.

[10] It occupied the site of the modern Salona; the walls of its ancient Acropolis are still to be seen. It was the chief town of the Locri Ozolæ.

[11] Pouqueville thinks that the ruins seen near Moulki are those of Tithrone, and that Tritea stood on the site of the present Turcochorion.

[12] Or Amphrysus, famous for the strength of its fortifications and its scarlet berries for dyeing. Some remains of it are to be seen at the modern village of Dhistomo.

[13] On the frontiers of Doris and Phocis. Leake thinks that its ruins are those seen midway between Kamares and Glamista. Daulis was also the name of an ancient town of Phocis, the ruins of which are to be seen at the modern village of Dhavlia.

[14] Probably the present Palæo Kastro, at the Port de Dobrena or Polaca.

[15] Leake thinks that the Corsian Thebes, a port of Bœotia, is represented by the modern Khosia.

vicinity of Helicon[1]. The third town of Bœotia on this sea is that of Pagæ[2], from which point the Isthmus of the Peloponnesus projects in the form of a neck.

CHAP. 5. (4.)—THE PELOPONNESUS.

The Peloponnesus, which was formerly called Apia[3] and Pelasgia, is a peninsula, inferior in fame to no land upon the face of the earth. Situate between the two seas, the Ægæan and the Ionian, it is in shape like the leaf of a plane-tree, in consequence of the angular indentations made in its shores. According to Isidorus, it is 563 miles in circumference; and nearly as much again, allowing for the sea-line on the margin of its gulfs. The narrow pass at which it commences is know by the name of the Isthmus. At this spot the two seas, which we have previously mentioned, running from the north and the east, invade the land from opposite sides[4], and swallow up its entire breadth, the result being that through these inroads in opposite directions of such vast bodies of water, the sides of the land are eaten away to such an extent, that Hellas[5] only holds on to the Peloponnesus by the narrow neck, five miles in width, which intervenes. The Gulfs thus formed, the one on this side, the other on that, are known as the Corinthian[6] and the Saronic Gulfs. The ports of Lecheæ[7], on the one side, and of Cenchreæ on the other, form the frontiers of this narrow passage, which thus compels to a tedious and perilous circumnavigation such vessels as from their magnitude cannot be carried across by land on vehicles. For this reason it is that both King

[1] Helicon is a range of mountains with several summits, the loftiest of which is now called Paleovuni. Helicon was a grove of the Muses, and the fountain of Aganippe was supposed to impart poetic inspiration to those who drank of it. [2] See p. 288.

[3] From Apis, the son of Phoroneus, or Telchines, according to Pausanias. After the arrival of Pelops, it took from him its name of Peloponnesus, or the "Island of Pelops."

[4] The Ionian from the north, and the Ægean, or rather, Myrtoan, Sea from the east.

[5] That part of Greece proper which lies to the north of the Isthmus.

[6] Now the Gulfs of Lepanto and Egina.

[7] Lecheæ was the harbour of Corinth on the Corinthian, and Cenchreæ on the Saronic Gulf. The name of the latter is still preserved in the modern appellation Kechries, which is given to its ruins.

Demetrius[1], Cæsar the Dictator, the prince Caius[2], and Domitius Nero[3], have at different times made the attempt to cut through this neck by forming a navigable canal; a profane design, as may be clearly seen by the result[4] in every one of these instances.

Upon the middle of this intervening neck which we have called the Isthmus, stands the colony of Corinth, formerly known by the name of Ephyre[5], situate upon the brow of a hill, at a distance of sixty stadia from the shore of either sea. From the heights of its citadel, which is called Acrocorinthos, or the "Heights of Corinth," and in which is the Fountain of Pirene, it looks down upon the two seas which lie in the opposite directions. From Leucas to Patræ upon the Corinthian gulf is a distance of eighty-eight miles. The colony of Patræ[6] is founded upon the most extensive promontory of the Peloponnesus, facing Ætolia and the river Evenus, the Corinthian Gulf being, as we have previously[7] stated, less than a mile in width at the entrance there, though extending in length as far as the isthmus, a distance of eighty-five miles.

[1] Demetrius Poliorcetes, king of Macedonia, son of Antigonus, king of Asia.

[2] Caius Caligula, the Emperor.

[3] The Emperor Nero actually commenced the work, having opened the undertaking with great pomp, and cut away a portion of the earth with his own hands. He had advanced four stadia, when the work was interrupted by the insurrection of Julius Vindex in Gaul.

[4] We cannot agree with Hardouin that "exitus" here means "death," in allusion to the unfortunate end of all those who had made the attempt. The opinion of Spanheim seems rather deserving of support (though censured by Hardouin), that it merely means "the result" in each case; it being the fact, that in all the instances the contemplated undertaking was interrupted by some unforeseen event. Periander and Herodes Atticus also contemplated the formation of this channel.

[5] It is not known when it exchanged this name for that of Corinth; being called by both names in Homer. Scarcely any remains of it are now to be seen. The small town on its site is called Gortho, a corruption of its ancient name. The water of the famed spring of Pirene is now only used for washing clothes.

[6] Now Patras. There are few remains of the ancient city, which was one of the twelve cities of Achaia. It was made a Roman colony by Augustus.

[7] See C. 3 of the present Book, p. 275.

CHAP. 6. (5.)—ACHAIA.

The province called Achaia[1] begins at the Isthmus; from the circumstance of its cities being ranged in regular succession on its coast, it formerly had the name of Ægialos[2]. The first place there is Lecheæ, already mentioned, a port of the Corinthians; next to which is Olyros[3], a fortress of the people of Pellene[4]; then the former towns of Helice and Bura[5], and the places in which their inhabitants took refuge after their towns had been swallowed up by the sea, Sicyon[6] namely, Ægira[7], Ægium, and Erineos[8]. In the interior are Cleonæ and Hysiæ[9]; then come the port of Panormus[10], and Rhium already mentioned; from which promontory, Patræ, of which we have previously spoken, is distant five miles; and then the place where Pheræ[11] stood. Of the nine mountains of Achaia, Scioessa is the most famous; there is also the Fountain of Cymothoë. Beyond Patræ we find the town of Olenum[12], the colony of Dyme[13], the places where Bupra-

[1] Originally a district in the south of Thessaly had this name; but to distinguish it from that in the Peloponnesus, its people were called the Phthiotian Achæi.

[2] From the Greek word *αἰγιαλὸς*, "the sea-shore."

[3] Situate on the coast, about five miles from the present Vostitza.

[4] In the interior. The modern Trikala stands on its site.

[5] Helice was the place of meeting of the Achæan league; when, in B.C. 373, together with Bura, it was swallowed up by an earthquake, and their sites were covered by the sea. Such of the people as escaped fled to the places mentioned above by Pliny. Pouqueville says that some remains of these places may still be seen emerging from the sea.

[6] The modern Basilico or Vasilika stands on its site.

[7] The places called Palæo-Kastro and Vostitza are supposed to occupy the sites of Ægira and Ægium. To the east of Vostitza considerable ruins are still to be seen.

[8] Supposed to be the present Artotina.

[9] Towns of Roman Argolis. The ruins of the former are supposed to be those at a spot still called Klenes, near the village of Curtesi. The remains of Hysiæ, on the road from Argos to Tegea, stand on a hill above the plain of Achladokampos.

[10] Now called Tekieh; fifteen stadia from Rhium.

[11] Or Pharæ; 150 stadia from Patræ.

[12] The modern Kato-Achaia.

[13] Its remains are to be seen near the modern village of Karavostasi. Pliny is mistaken probably in calling it a colony, as we know that it was placed under the authority of the colony of Patræ, which alone was allowed to enjoy the privilege of self-government.

sium[1] and Hyrmine once stood, the Promontory of Araxus[2], the Bay of Cyllene, and the Promontory of Chelonates, at five miles' distance from Cyllene[3]. There is also the fortress of Phlius[4]; the district around which was called by Homer Aræthyrea[5], and, after his time, Asopis.

The territory of the Eleans then begins, who were formerly called Epei, with the city of Elis[6] in the interior, and, at a distance of twelve miles from Phlius, being also in the interior, the temple of Olympian Jupiter, which by the universal celebrity of its games, gives to Greece its mode of reckoning[7]. Here too once stood the town of Pisa[8], the river Alpheus flowing past it. On the coast there is the Promontory of Ichthys[9]. The river Alpheus is navigable six miles, nearly as far as the towns of Aulon[10] and Leprion. We next come to the Promontory of Platanodes[11]. All these localities lie to the west.

[1] Pouqueville thinks that it was situate on the river now called the Verga. Leake supposes that the town of Hyrmine stood on the site of the present Kastro Tornese on the peninsula of Khlemutzi; but Boblaye and Curtius place it further north, at the modern harbour of Kunupeli, where there are some ancient ruins.

[2] Now Capo Papa.

[3] The locality of Cyllene is doubtful. Most writers place it at Glarentza, but Pouqueville suggests Andravida or Andravilla, and Mannert places it near Clarenza. Chelinates or Chelonatas was probably the name originally of the whole peninsula of Khlemutzi, but the point here mentioned was most probably the modern Cape Tornese.

[4] It lay in the interior, south of Sicyonia, and north of Argos. Pouqueville found its ruins on the banks of the Asopus.

[5] Strabo says that this was the name of the most ancient town of Phliasia, and that the inhabitants afterwards deserted it for Phlius.

[6] Some small ruins of it are to be seen at the foot of the hill of Kaloskopi, its ancient Acropolis.

[7] By Olympiads, which were reckoned according to the order of celebration of the Olympic games: they were established in the year B.C. 776, and were celebrated every fourth year.

[8] It was destroyed in the year B.C. 572 by the Eleans, not a vestige of it being left. The Alpheus retains the name of Alfio.

[9] Or "the Fish," from its peculiar shape. It is now called Katakolo.

[10] Probably situate in the valley between Elis and Messenia, which was so called. It is not elsewhere mentioned; and its ruins are thought to be those near the sea, on the right bank of the river Cyparissus. Leprion is again mentioned in c. x.

[11] Or Platanodes. Supposed to be the present Aja Kyriaki.

CHAP. 7.—MESSENIA.

Further south is the Gulf of Cyparissus, with the city of Cyparissa[1] on its shores, the line of which is seventy-two miles in length. Then, the towns of Pylos[2] and Methone[3], the place where Helos stood, the Promontory of Acritas[4], the Asinæan Gulf, which takes its name from the town of Asine[5], and the Coronean, so called from Corone; which gulfs terminate at the Promontory of Tænarum[6]. These are all in the country of Messenia, which has eighteen mountains, and the river Pamisus[7] also. In the interior are Messene[8], Ithome, Œchalia, Arene[9], Pteleon, Thryon, Dorion[10], and Zancle[11], all of them known to fame at different periods. The margin of this gulf measures eighty miles, the distance across being thirty.

[1] This city survived through the middle ages, when it was called Arkadia. In 1525 it was destroyed by the Turks, and when rebuilt resumed nearly its ancient name as Cyparissia, by which it is now called. The bay or gulf is called the Gulf of Arkadia.

[2] Messenian Pylos probably stood on the site of the modern Erana; Pouqueville says however that it is still called Pilo, and other writers place it at Zonchio. It stood on the modern Bay of Navarino.

[3] Its site was at the spot called Palæo Kastro, near the modern town of Modon. The site of Messenian Helos, so called from its position in the marshes, τὸ ἕλος, is now unknown.

[4] Now Capo Gallo.

[5] It stood on the western side of the Messenian Gulf, which from it was called the Asinæan Gulf. Grisso, or, according to some, Iaratcha, occupies its site. Koroni however is most probably the spot where it stood, the inhabitants of ancient Corone having removed to it. Petalidhi stands on the site of Corone. A small portion of the Messenian Gulf was probably called the Coronean.

[6] Now Cape Matapan.

[7] Now the Pyrnatza.

[8] Its ruins, which are extensive, are to be seen in the vicinity of the modern village of Mavromati. Ithome was the citadel of Messene, on a mountain of the same name, now called Vourcano.

[9] It is supposed that in ancient times it occupied the site of the more modern Samos or Samia in Triphylia. The modern Sareni is thought to occupy its site.

[10] Dorion or Dorium, the spot where, according to Homer, the Muses punished Thamyris with blindness, is supposed to have been situate on the modern plain of Sulima.

[11] Nothing seems to be known of this place; but it is not improbable that it gave its name to the place so called in Sicily, originally a Messenian colony.

CHAP. 8.—LACONIA.

At Tænarum begins the territory of Laconia, inhabited by a free nation, and situate on a gulf 106 miles in circuit, and 38 across. The towns are, Tænarum[1], Amyclæ[2], Pheræ[3], and Leuctra[4]; and, in the interior, Sparta[5], Theramne[6], and the spots where Cardamyle[7], Pitane[8], and Anthea formerly stood; the former site of Thyrea[9], and Gerania[10]. Here is also Mount Taygetus[11], the river Eurotas, the Gulf of Ægilodes[12], the town of Psamathus, the Gulf of Gytheum[13], so called from the town of that name, from which place the passage is the safest across to the island of Crete. All these places are bounded by the Promontory of Malea[14].

[1] Or Tænarus, afterwards called Cænopolis. The present town of Kisternes, or Kimaros, occupies its site.

[2] Its site is generally placed at Sklavokhori, six miles from Sparta; but Leake supposes it to have been situate on the hill called Aghia Kyriaki, between that place and Sparta.

[3] Or Pharis. The present Chitries occupies its site.

[4] Or Leuctrum, on the river Pamisus, now called Levtros. It must not be confounded with the town in Bœotia where the Thebans defeated the Spartans, B.C. 371.

[5] Or Lacedæmon. Its site is occupied by the modern villages of Magula and Psykhiko. The principal modern town in the vicinity is Mistra.

[6] Or Therapnæ, on the left bank of the Eurotas. Some ruins of it are still to be seen.

[7] Considerable ruins of it are still to be seen to the N.E. of the modern town of Skarhamula.

[8] Authors are not agreed as to the site of this town and that of Anthea or Anthene.

[9] Memorable for the pitched battle between 300 Argives and 300 Spartans,—Othryades being the sole survivor of the Spartans, and Alcenor and Chromius of the Argives.

[10] By Homer called Enope.

[11] Pente Dactylon, or Pente Dactyli, the "Five Fingers," is the present name of the range of Taygetus. Its principal summits are now St. Elias and Paixamadhi. The river Eurotas is now called Iris and Niris in its upper and middle course, and Basili-potamo from the Spartan plain to the sea.

[12] Ægila, according to Leake, occupied the site of the present Scutari; if so, this gulf was probably the Gulf of Scutari. Psamathus was near the point of Tænarum.

[13] Or Gythium, near the mouth of the Eurotas. It was famous for its cheeses. The ruins are called Palæopoli, a little to the north of Marathonisi.

[14] Now Capo Santo Angelo.

CHAP. 9.—ARGOLIS.

The next gulf, which extends as far as Scyllæum[1], is called the Argolic Gulf, being fifty miles across, and 162 in circuit. The towns upon it are, Bœa[2], Epidaurus[3], surnamed Limera, Zarax[4], and the port of Cyphanta[5]. The rivers are the Inachus[6] and the Erasinus, between which lies Argos, surnamed Hippium[7], situate beyond the place called Lerna[8], and at a distance of two miles from the sea. Nine miles farther is Mycenæ[9], and the place where, it is said, Tiryns[10] stood; the site, too, of Mantinea[11]. The mountains are, Artemius, Apesantus[12], Asterion[13], Parparus, and some others, eleven in number. The fountains are those of Niobe[14], Amymone, and Psamathe.

From Scyllæum to the Isthmus of Corinth is a distance of 177 miles. We find here the towns of Hermione[15], Trœzen[16], Coryphasium[17], and Argos, sometimes called "Ina-

[1] Now Capo Skillo.

[2] Or Bœæ. Its ruins are to be seen at the head of the Gulf of Vatika.

[3] It stood on the site of the place called Palæ-Emvasia, above Monembasia.

[4] Its site is the modern Porto Kari, according to Ansart.

[5] Leake places Cyphanta either at Cyparissi, or farther north, at Lenidhi. Ansart makes it the modern Porto Botte, or Stilo.

[6] Now the Banitza. The Erasinus is the modern Kephalari.

[7] So called from its breed of horses. It is now also called Argos; three leagues from Napoli di Romania.

[8] Its site is now called Milos. In the marshes in its vicinity Hercules was said to have killed the Lernæan Hydra.

[9] Karvata is the name of the place on its site. Its ruins are numerous, and of great magnificence.

[10] Its ruins are of the most interesting nature, presenting enormous masses of stone, of Cyclopian architecture. The spot is at the present day called Palæ-Nauplia.

[11] It must not be confounded with the place in Arcadia, where Epaminondas fell. Its site appears to be unknown.

[12] Or Apesas, in the territory of Cleonæ, now called Fuka. Artemius is probably the present Malvouni, or Malcyo.

[13] A river of the same name rose in this mountain; its identity is unknown.

[14] So called from Niobe, the sister of Pelops and wife of Amphion, king of Thebes. The spring of Amymone ran into the lake of Lerna.

[15] Its ruins are to be seen in the vicinity of the modern village of Castri: they are very extensive.

[16] The modern Dhamala occupies the site of Trœzen.

[17] The identity of this Coryphasium seems to be unascertained. There

chian," sometimes "Dipsian"[1] Argos. Then comes the port of Schœnites[2], and the Saronic Gulf, which was formerly encircled with a grove of oaks[3], from which it derives its present name, oaks in ancient Greece having been so called. Upon this gulf is the town of Epidaurus, famous for its temple of Æsculapius[4], the Promontory of Spiræum[5], the port of Anthedus[6], Bucephalus[7], and then Cenchreæ, previously mentioned, on this side of the Isthmus, with its temple of Neptune[8], famous for the games celebrated there every five years. So many are the gulfs which penetrate the shores of the Peloponnesus, so many the seas which howl around it. Invaded by the Ionian on the north, it is beaten by the Sicilian on the west, buffeted by the Cretan on the south, by the Ægean on the S.E., and by the Myrtoan on the N.E.; which last sea begins at the Gulf of Megara, and washes all the coast of Attica.

CHAP. 10. (6.)—ARCADIA.

Its interior is occupied for the greater part by Arcadia, which, remote from the sea on every side, was ori-

was a promontory of that name in Messenia; but it cannot be the place here spoken of.

[1] It is supposed that Pliny here alludes to Argos Hippium, which he has previously mentioned; but only in connection with the rivers Inachus and Erasinus, and not as included in the list of the towns of Argolis. The origin of the term "Dipsian" is probably unknown. It could hardly allude to drought, as Argos was abundantly supplied with water. But see B. vii. c. 57.

[2] Ansart says that this is the modern Porto Estremo, at the mouth of the Saronic Gulf.

[3] Hesychius says that oaks were called *σαρωνιδὲς* in the language of ancient Greece. This gulf is now called the Gulf of Egina, or of Athens.

[4] He was worshipped here under the form of a serpent; and his temple, five miles from Epidaurus, was resorted to by patients from all parts of Greece for the cure of their diseases. The ruins of this temple are still to be seen, and those of the theatre at Epidaurus are very extensive. The village of Pidharvo stands in the midst of the ruins.

[5] The modern Capo Franco.

[6] Lapie takes Anthedus, or Anthedon, to be the place now called Porto d'Athene.

[7] This appears to have been a port of Corinth, on a promontory of the same name, meaning, probably from its shape, the "Bull's Head Point."

[8] Called the 'Posideium'; in its vicinity the games were celebrated. The Isthmian Sanctuary was especially famous as a place of refuge.

ginally called Drymodes[1], and at a later period Pelasgis. The cities of Arcadia are, Psophis[2], Mantinea[3], Stymphalus[4], Tegea[5], Antigonea[6], Orchomenus[7], Pheneum[8], Palantium[9] (from which the Palatium[10] at Rome derives its name), Megalopolis[11], Gortyna[12], Bucolium, Carnion, Parrhasia[13], Thelpusa[14], Melænæ[15], Heræa[16], Pylæ[17], Pallene, Agræ, Epium, Cynæthæ[18], Lepreon of Arcadia[19], Parthe-

[1] From *δρυμωδὴς*, "woody," it being filled with groves and forests.

[2] Now called the Khan of Tripotamo.

[3] Now called Paleopoli. Here Epaminondas fell, fighting against the Spartans, B.C. 362.

[4] In the N.E. of Arcadia. Its ruins are supposed to be those seen near the modern Chionia. It was in the vicinity of the lake of the same name, the scene of one of the labours of Hercules.

[5] An important city: the modern Piali marks its site.

[6] Built upon the ruins of the ancient Mantinea.

[7] An ancient town mentioned by Homer, N.W. of Mantinea. The modern Kalpaki stands on its site.

[8] Or Pheneus, on the N.W. of Arcadia. Phonia stands on its site.

[9] Near Tegea; said to have been the birth-place of Evander. On the foundation of Megalopolis, it was nearly deserted, but was restored by Antoninus Pius. Its ruins are supposed to be those seen near the modern village of Thana, according to Ansart.

[10] It being said to have been so called in compliment to Evander, a native, as above stated, of Palantium.

[11] Founded by the advice of Epaminondas, after the battle of Leuctra, B.C. 371, near the frontiers of Messenia. The ruins of its theatre, once the largest in Greece, are the only remains of it now to be seen, near the modern village of Sinano.

[12] It contained a famous temple of Æsculapius. Its ruins are to be seen near the village of Atzikolo. The exact site of Bucolion, which was near Megalopolis, is probably unknown, though Ansart says that the spot is called Troupiais. Of Carnion nothing is known.

[13] The town of Parrhasia, which is mentioned by Homer, seems to have given name to the Parrhasian district. Leake thinks it to be the same as Lycosura.

[14] On the river Ladon: its ruins are seen near the modern Vanena.

[15] In the west of Arcadia, on the river Alpheus.

[16] Or "Juno's Town." It was a place of great importance, situate on the lower Alpheus. Its remains are to be seen on a hill west of the village of Aianni, or St. John. They are very inconsiderable. Its wine was highly esteemed, and still maintains its ancient celebrity.

[17] Of Pylæ, Pallene, Agræ, and Epium, nothing appears to be known.

[18] Or Cynætha, in the north of Arcadia, upon the Aroanian mountains, beyond the natural boundaries of Arcadia. The modern village of Kalavryta occupies its site; but there are scarcely any traces of its remains.

[19] Or Lepreum, so called to distinguish it from Lepreum in Elis.

nium[1], Alea, Methydrium[2], Enispe, Macistum, Lampia, Clitorium[3], and Cleonæ[4]; between which two last towns is the district of Nemea, commonly known as Bembinadia[5].

The mountains of Arcadia are, Pholöe[6], with a town of the same name, Cyllene[7], Lycæus[8], upon which is the temple of Lycæan Jupiter; Mænalus[9], Artemisius[10], Parthenius[11], Lampeus[12], and Nonacris[13], besides eight others of no note. The rivers are the Ladon[14], which rises in the marshes of Pheneus[15], and the Erymanthus[16], which springs from a mountain of the same name, and flows into the Alpheus.

The other cities of Achaia worthy of mention are those of the Aliphiræi[17], the Abeatæ[18], the Pyrgenses[19], the Paro-

[1] Nothing seems to be known of this Parthenium. Alea lay between Orchomenus and Stymphalus. Its ruins have been discovered in the dark valley of Skotini, a mile to the N.E. of the village of Buyati.

[2] Its site has the modern name of Palæopyrgos. The sites of Enispe, mentioned by Homer, and Macistum, are unknown.

[3] Or Cleitor, a famous town of Arcadia. Its ruins are to be seen on the plain of Kalzana, or Katzanes. One of the rivulets that ran past it still retains the name of Clitora.

[4] Its ruins, few in number, but testifying its importance, are found near the modern village of Kleves, not far from Kurtesi. The Nemean games were celebrated in honour of Hercules in the grove of Nemea, between Cleonæ and Phlius.

[5] From the village of Bembina there, mentioned by Strabo, and on which Koutzomati probably now stands.

[6] Now called Olono. It received its name from the Centaur Pholus, accidentally slain by one of the poisoned arrows of Hercules.

[7] The modern Zyria.

[8] Nomiai and Hellenitza are modern names given to this mountain.

[9] In the south of Arcadia. It is now called Roïnon.

[10] Or Artemisium, forming the boundary between Argolis and Arcadia. It is now called Turniki.

[11] The pass by this mountain from Argolis to Tegea is still called Partheni.

[12] Now called Zembi, according to Ansart.

[13] The town of Nonacris stood at its foot. The river Styx took its rise in these mountains.

[14] Now called the Landona.

[15] The town now called Fonia, already mentioned by Pliny. The waters of its marshes were discharged by a subterranean passage, said to have been made by Hercules.

[16] Now called the Dogana. The two principal heights of Mount Erymanthus are Olonos and Kalefoni.

[17] The people of Aliphira, a town of Arcadia, in the district of Cynura. Considerable remains of it are still to be seen on the hill of Nerovitza.

[18] The people of Abea, in Messenia. [19] The people of Pyrgos, in Arcadia.

reatæ[1], the Paragenitæ, the Tortuni, the Typanei[2], the Thriasii[3], and the Tritienses[4]. Domitius Nero [the emperor] granted liberty to the whole of Achaia[5]. The Peloponnesus, from the Promontory of Malea to the town of Ægium[6] on the Corinthian Gulf, is 190 miles in length, and 125 miles across from Elis to Epidaurus; the distance being, from Olympia to Argos, through Arcadia, sixty-eight miles. The distance from Olympia to Phlius has been already mentioned[7]. Throughout the whole of this region, as though nature had been desirous to compensate for the inroads of the sea, seventy-six mountains raise their lofty heads.

CHAP. 11. (7.)—ATTICA.

At the narrow neck of the Isthmus, Hellas begins, by our people known as Græcia. The first state that presents itself is Attica, anciently called Acte[8]. It touches the Isthmus in that part of it which is called Megaris, from the colony of Megara[9], lying on the opposite side to Pagæ[10].

These two towns are situate at the spot where the Peloponnesus projects to the greatest distance; being placed, one on each side, upon the very shoulders of Hellas as it were. The Pagæans, as well as the people of Ægosthena[11], belong to the jurisdiction of Megara. On the coast there is the port of Schœnos[12], the towns of Sidus[13] and Cremmyon[14], the

[1] The people of Paroræa, in Arcadia. Of the two next, nothing appears to be known. [2] The inhabitants of Typaneæ, in Elis.

[3] The people of Thrius, in Elis, near Patræ.

[4] The people of Tritia, in Achaia, now Chalanthistra.

[5] Nero abolished the institutions of the Roman province of Achaia, which had been assigned to the Roman senate, and governed by a proconsul, granting it its liberty. Vespasian, however, again established the provincial government, and compelled the Greeks to pay a yearly tribute. [6] Now Vostitza.

[7] See p. 281. [8] From the Greek ἀκτή, "the sea-shore."

[9] It still retains its ancient name.

[10] Or Pegæ. It lay on the borders of the Corinthian Gulf, being, as Pliny says, the utmost point of the Peloponnesus on that side, as Megara was on the Saronic Gulf. According to Kruse, Psato occupies its site, but according to Lapie, Alepochori. The former is most probably correct.

[11] On the Corinthian Gulf. Porto Ghermano occupies its site.

[12] On the Saronic Gulf, to the north of Cenchreæ. The present Porto Cocosi occupies its site. [13] Now Leandra, according to Ansart.

[14] Or Crommyon. It was the chief place on the Saronic Gulf, between

Scironian Rocks[1], six miles in length, Geranea, Megara, and Eleusis[2]. Œnoë[3] and Probalinthos also formerly existed here; the ports of Piræus and Phalerum[4] are distant from the Isthmus fifty-five miles, being united to Athens, which lies in the interior, by a wall[5] five miles in length. Athens is a free city, and needs[6] not a word more from us in its commendation; of fame it enjoys even more than enough. In Attica there are the Fountains of Cephisia[7], Larine, Callirrhoë Enneacrunos[8], and the mountains of Brilessus[9], Ægialeus, Icarius, Hymettus[10], Lycabettus[11], and the place where Ilissus[12] stood. At the distance of forty-five miles from the Piræus is the Promontory of Sunium[13]. There is also the Promontory of Thoricos[14]; Potamos[15],

the Isthmus, properly so called, and Megara. Its ruins are thought to be those seen near the chapel of Saint Theodorus. It was said to have been the haunt of the wild boar killed by Theseus.

[1] So called from being the scene of the ravages of the robber Sciron. They are now called Kaki Scala.

[2] Famous as the principal seat of the worship of the goddesses Demeter and Persephone. Its remains are to be seen at the modern Lefsina.

[3] Pera Chora marks its site. It was a member of the Tetrapolis of Attica, and Probalinthos another.

[4] Ulrichs, the best authority, places the port of Phalerum at the east corner of the great Phaleric Bay, in the vicinity of Tripirghi, or the Three Towers. The three harbours of the Piræus are the present Phanari, Stratiotiki or Paschalimani, and Drako or Porto Leone.

[5] The Piræus was united to the city by two walls, called the "Long Walls," forty stadia in length. The length of the Phaleric wall was thirty-five stadia.

[6] It is to be regretted that such was his opinion. He could have well spared space for a description of it.

[7] The city of Cephisia, still called Kivisia, was one of the twelve cities of Cecrops. The fountain of transparent water is still to be seen here.

[8] Or the "Nine Springs." It was the only source of good water for drinking purposes in Athens. This spring is still called by its ancient name. Of Larine nothing seems to be known.

[9] This is thought to have been the ancient name of the mountain afterwards known as Pentelicus, so famous for its marble, now called Mendeli or Penteli.

[10] The northern or Greater Hymettus is now called Telo-Vuni, the southern or Lesser Mavro-Vuni.

[11] On the N.E. of Athens, now called the Hill of Saint George.

[12] Probably on the river of the same name. [13] Now Capo Colonna.

[14] North of Sunium and the modern bay of Panorimo. Thoricus was one of the Demi of Attica.

[15] This was the name of two Demi, though probably one place. It lay

Steria[1], and Brauron[2], once towns, the borough of Rhamnus[3], the place where Marathon[4] stood, the Thriasian[5] plain, the town of Melite[6], and Oropus[7] upon the confines of Bœotia.

CHAP. 12.—BŒOTIA.

In this country are Anthedon[8], Onchestus[9], the free town of Thespiæ[10], Lebadea[11], and then Thebes[12], surnamed Bœotian[13], which does not yield the palm to Athens even in celebrity; the native land, according to the common notion, of the two Divinities Liber and Hercules. The birth-place of the Muses too is pointed out in the grove of Helicon. To this same Thebes also belong the forest of Cithæron[14],

on the east coast to the north of Thoricus. Its harbour was probably the modern Dhaskalio; and the town is placed by Leake at the ruins called Paleokastro, to the south of the village of Dardheza.

[1] On the east coast, between Prasiæ and Brauron.

[2] One of the twelve ancient cities of Cecrops, on the eastern coast. Its name is supposed to be preserved in those of the villages Vraona and Paleo Vraona.

[3] A Demus belonging to the tribe Æantis. It was famous for its temple of Nemesis, the goddess of retribution. The present Obrio Castro occupies its site.

[4] Memorable for the defeat of the Persians by the Athenians, B.C. 490. The site of the ancient town of Marathon is thought not to have been at the modern village of Marathon, but a place called Vrana, to the south of it.

[5] The eastern part of the Eleusinian plain was thus called, from the Demus of Thria. Its exact site is uncertain.

[6] Melite was a Demus of the tribe Cecropis, of Athens, west of the Inner Ceramicus.

[7] Now Oropo, on the eastern frontiers of Bœotia and Attica, near the Euripus. It originally belonged to the Bœotians.

[8] Its ruins are supposed to be those seen eight miles from Egripo. Lukisi has also been suggested.

[9] Its ruins are still to be seen on the S.W. slope of Mount Faga.

[10] On the S.E. slope of Mount Helicon. Its ruins are to be seen at the modern Eremo or Rimokastro.

[11] Now Livadhia. The celebrated cave of Trophonius stood in its vicinity.

[12] Extensive remains of it are still to be seen; but the modern town of Theba or Stiva stands only on the site of its ancient Cadmea or citadel.

[13] To distinguish it from places of the same name in Egypt, Phthiotis, and Lucania.

[14] On the range of mountains of that name separating Bœotia from

and the river Ismenus. Besides these, there are in Bœotia the Fountains of Œdipodia, Psamathe, Dirce, Epicrane, Arethusa, Hippocrene[1], Aganippe, and Gargaphie; and, besides the mountains already mentioned, Mycalesos, Hadylius, and Acontius. The remaining towns between Megara and Thebes are Eleutheræ[2], Haliartus[3], Platææ[4], Pheræ, Aspledon[5], Hyle[6], Thisbe[7], Erythræ[8], Glissas[9], and Copæ[10]; near the river Cephisus, Larymna and Anchoa[11]; as also Medeon, Phlygone, Acræphia[12], Coronea[13], and Chæronea[14]. Again,

Megaris and Attica. The forest abounded in game, and the vicinity was a favourite scene of the poetic legends. Paleovuni is the highest summit of the Heliconian range. Leake fixes the Grove of the Muses at the present church of Saint Nicholas, at the foot of Mount Marandali, one of the summits of Helicon.

[1] These fountains or springs are very difficult to identify, but Hippocrene, or the "Horse-Spring" (said to have been produced by Pegasus striking the ground with his feet), was probably at the present Makariotissa; while Aganippe is the fountain that flows midway between Paleo-panaghia and Pyrgaki.

[2] This place was originally a member of the Bœotian confederacy, but joined the Athenians, though it did not become an Attic Demus. Leake thinks that its ruins are those seen at Myupoli. Ross thinks that it stood to the east of Ghyfto-kastro, while other writers are of opinion that it stood more to the west, near the modern village of Kundara.

[3] Razed to the ground by the Roman prætor Lucretius, for having espoused the cause of king Perseus. Its remains are seen about a mile from the village of Mazi, on the road from Thebes to Lebadæa.

[4] Memorable for the defeat of the Persians under Mardonius, B.C. 479.

[5] Distant twenty stadia from Orchomenus. Leake places it at the modern Izamali, Forchhammer at Avro-Kastro.

[6] Its site is uncertain. Leake supposes it to be at Paleokastro, between the north end of Lake Hylica and the foot of Mount Palea. Ulrichs places it at the south end of the lake. [7] The modern Kakosia occupies its site.

[8] At the foot of Mount Cithæron. Leake places it eastward of Katzula, at the foot of the rocks there.

[9] Leake identifies it with the ruins on the torrent of Plataniki, below the mountain of Siamata. Pausanias says it was situate seven stadia beyond Teumessus, and at the foot of Hypatus, now Siamata.

[10] On Lake Copaïs. The modern village of Topolia occupies its site.

[11] The waters of the Cephisus here burst forth from their subterraneous channel.

[12] On Lake Copaïs. Its ruins are at a short distance to the south of the modern Kardhitza.

[13] South of Mount Helicon. Its principal remains are those of its theatre, a temple of Hera, and the agora or market-place.

[14] On the borders of Phocis; famous for the battles fought in its

on the coast and below Thebes, are Ocalea[1], Heleon, Scolos, Schœnos[2], Peteon[3], Hyriæ[4], Mycalesos[5], Iresion, Pteleon, Olyros, and Tanagra[6], the people of which are free; and, situate upon the very mouth of the Euripus[7], a strait formed by the opposite island of Eubœa, Aulis[8], so famous for its capacious harbour. The Bœotians formerly had the name of Hyantes.

After them come the Locrians, surnamed Epicnemidii[9], formerly called Leleges, through whose country the river Cephisus passes, in its course to the sea. Their towns are Opus[10]; from which the Opuntian Gulf[11] takes its name, and Cynos. Daphnus[12] is the only town of Phocis situate on the coast. In the interior of Locris is Elatea[13], and on the banks of the Cephisus, as we have previously stated[14], Lilæa, and, facing Delphi, Cnemis[15] and Hyampolis[16]. Again, upon

vicinity between the Athenians and Bœotians, B.C. 447, and between Philip of Macedon and the Athenians and Bœotians, B.C. 338, and that in which Sylla defeated the generals of Mithridates B.C. 86. It stood on the site of the modern village of Kapurna.

[1] On the river Copaïs, at the foot of Mount Tilphusion.

[2] On the river of that name, and on the road from Thebes to Anthedon.

[3] Its site appears to be unknown.

[4] Enumerated by Homer with Aulis. Ancient critics have, without sufficient reason, identified it with Hysiæ.

[5] It was sacked by the Athenians, B.C. 413, and in ruins in the time of Pausanias.

[6] The modern Grimadha or Grimala occupies its site.

[7] The modern channel of Egripo.

[8] The place where the Grecian fleet assembled when about to sail for Troy. Leake says that its harbour is now called Vathy, evidently from the Greek βαθὺς, "wide."

[9] So called from dwelling near Mount Cnemis.

[10] Its ruins are to be seen three miles from the modern Talanti.

[11] Now the Golfo di Talanti.

[12] On the Eubœan Sea, which here extended to the Corinthian Gulf. It was in ruins in the time of Strabo. Cynus was the chief sea-port of the Locri Opuntii. Its site is marked by a tower called Palæopyrgo, and some ruins to the south of the village of Livanates.

[13] The modern village of Lefti stands on its site, and there are some ruins to be seen.

[14] In C. iv. of this Book.

[15] Or Cnemides, a fortress built on the range of Mount Cnemis, near the modern Nikoraki.

[16] Ravaged by Philip of Macedon. Its ruins are near the modern village of Vogdhani.

the coast of the Locrians, are Larymna[1], and Thronium[2], near which last the river Boagrius enters the sea. Also, the towns of Narycion, Alope[3], and Scarphia[4]; and then the gulf which receives the name of the Maliac[5] from the people who dwell there, and upon which are the towns of Halcyone, Econia, and Phalara[6].

CHAP. 13.—DORIS.

Doris comes next, in which are Sperchios[7], Erineon[8], Boion[9], Pindus, and Cytinum[10]. Behind Doris lies Mount Œta.

CHAP. 14.—PHTHIOTIS.

Hæmonia follows, a country which has often changed its name, having been successively called Pelasgic Argos, Hellas, Thessaly, and Dryopis, always taking its surname from its kings. In this country was born the king whose name was Græcus; and from whom Græcia was so called; and here too was born Hellen[11], from whom the Hellenes derive their name. The same people Homer has called by three different names, Myrmidones, Hellenes, and Achæi.

That portion of these people which inhabit the country adjacent to Doris are called Phthiotæ. Their towns are Echinus[12], at the mouth of the river Sperchius, and, at four

[1] The Lower Larymna. Its ruins are seen between the modern Matzumadi and Martini.

[2] Its ruins are to be seen near the modern Andera.

[3] Between Daphnus and Cynus. Gell found its ruins on a hill near the sea-shore.

[4] Its ruins are to be seen three miles from those of Thronium.

[5] Now called the Gulf of Zeitoun. The people from whom it received its name were the Malienses.

[6] Its ruins are two leagues from the modern town of Zeitoun.

[7] Or Sperchia.

[8] Strabo says that it lay below the town of Pindus. It is perhaps the present Palæo Choria.

[9] Its ruins are placed by Leake near the modern Mariolates.

[10] Like Pindus, one of the four towns or Tetrapolis of Doris. Its site corresponds to the modern Gravia.

[11] He seems to think that the name Græcus is older than that of Hellen, in which he is supported by Apollodorus.

[12] So called from Echion, fabled to have sprung from the dragon's

miles from the narrow pass of Thermopylæ[1], Heraclea, which from it takes its surname of Trachin[2]. Here too is Mount Callidromus[3], and the celebrated towns of Hellas[4], Halos[5], Lamia[6], Phthia[7], and Arne[8].

CHAP. 15. (8.)—THESSALY PROPER.

In Thessaly is Orchomenus, formerly called the Minyan[9], and the towns of Almon, by some called Salmon, Atrax[10], and Pelinna; the Fountain of Hyperia; the towns also of Pheræ[11], at the back of which is Pieria[12], extending to Macedonia, Larisa[13], Gomphi[14], Thebes[15] of Thessaly, the grove of Pteleon, the Gulf of Pagasa, the town of Pagasa[16], which was afterwards called Demetrias[17], the Plains of Pharsalia,

teeth. Its site is marked by the modern village called Akhino. The Sperchius is now called the Ellada.

[1] This famous spot still retains its name. It is also called Bocca di Lupo.

[2] From τραχὺς, "narrow," in allusion to the narrowness of the mountain passes. Brotier places it on the site of the modern Zeitoun, but he is probably in error.

[3] A peak of the range of Œta.

[4] The name of a town and small district of Phthiotis: it eventually gave its name to the whole of Greece, which by its inhabitants was called Hellas.

[5] Near the river Amphrysus. Leake places it at Kefalosi, at the extremity of Mount Othrys.

[6] The modern Zeitoun.

[7] Said to have been the city of Achilles.

[8] According to Stephanus of Byzantium, Cierium was identical with Arne. Leake places it at the modern Mataranga.

[9] So called from the people called Minyæ, who derived their name from Minyas, the father of Orchomenus. In the time of Strabo, this city, the capital of the Minyan empire, was in ruins. Its site is now called Scripu.

[10] Leake places its site on the left bank of the Peneius, opposite the village of Gunitza.

[11] The residence of Admetus, and in later times of the tyrants of Thessaly. The modern Valestina occupies its site.

[12] Spoken of in C. 17 of the present book.

[13] The ancient capital of the Pelasgi. It is now called Larissa, Larza, or Ienitchen.

[14] Leake places Gomphi on the heights now called Episkopi, on the left bank of the Bliuri.

[15] Its ruins are said to be seen about eight miles from the modern city of Volo.

[16] The city of Volo stands on its site. The Gulf is called the Bay of Volo.

[17] This is not strictly correct. Demetrias was founded by Demetrius Poliorcetes, about two or three miles to the west of Pagasa, the inhabit-

with a free city of similar name[1], Crannon[2], and Iletia. The mountains of Phthiotis are Nymphæus, once so beautiful for its garden scenery, the work of nature; Busygæus, Donacesa, Bermius[3], Daphusa, Chimerion, Athamas, and Stephane. In Thessaly there are thirty-four, of which the most famous are Cercetii, Olympus[4], Pierus, and Ossa, opposite to which last are Pindus and Othrys, the abodes of the Lapithæ. These mountains look towards the west, Pelion[5] towards the east, all of them forming a curve like an amphitheatre, in the interior of which, lying before them, are no less than seventy-five cities. The rivers of Thessaly are the Apidanus[6], the Phœnix[7], the Enipeus[8], the Onochonus[9], and the Pamisus. There is also the Fountain of Messeis, and the lake Bœbeis[10]. The river Peneus[11] too, superior to all others in celebrity, takes its rise near Gomphi, and flows down a well-wooded valley between Ossa and Olympus, a

ants of which were removed to that place. Its remains are to be seen, according to Leake, on the face of a maritime height called Goritza.

[1] Pharsalus, now Farsa or Fersala, in Thessaliotis. On its plain Pompey was defeated by Cæsar, B.C. 48.

[2] Or Cranon; said to have been anciently called Ephyre. Leake places its site at some ruins called Palea Larissa, distant two hours and twenty-seven minutes' journey from Larissa. It was the residence of the powerful family of the Scopadæ.

[3] This range in Macedonia is now called Verria. Herodotus states that it was impassable for cold, and that beyond were the gardens of Midas, where roses grew spontaneously.

[4] The name of the eastern part of the great mountain chain extending west and east from the Promontory of Acroceraunia on the Adriatic to the Thermaic Gulf. It is now called by the Greeks Elymbo, and by the Turks Semavat-Evi, the "Abode of the Celestials." A portion of this range was called Pierus; and Ossa, now Kissavo, the "ivy-clad," was divided from Olympus on the N.W. by the Vale of Tempe. Othrys extended from the south of Mount Pindus, to the eastern coast and the Promontory between the Gulf of Pagasa and the northern point of Eubœa.

[5] Now called Plessedhi or Zagora; situate in the district of Magnesia in Thessaly, between lake Bœbeis and the Pagasæan Gulf.

[6] Now the Gouropotamo.

[7] Flowing into the Asopus near Thermopylæ.

[8] In Pieria. Supposed to be the modern Litokhoro.

[9] The modern Rajani.

[10] This lake received the rivers Onchestus, Amyrus, and others. It is now called Karla, from an adjoining village which has ceased to exist. The town of Bœbe was in its vicinity.

[11] Now the Salambria or Salamria.

distance of five hundred stadia, being navigable half that distance. The vale, for a distance of five miles through which this river runs, is called by the name of Tempe; being a jugerum[1] and a half nearly in breadth, while on the right and left, the mountain chain slopes away with a gentle elevation, beyond the range of human vision, the foliage imparting its colour to the light within. Along this vale glides the Peneus, reflecting the green tints as it rolls along its pebbly bed, its banks covered with tufts of verdant herbage, and enlivened by the melodious warblings of the birds. The Peneus receives the river Orcus, or rather, I should say, does not receive it, but merely carries its waters, which swim on its surface like oil, as Homer says[2]; and then, after a short time, rejects them, refusing to allow the waters of a river devoted to penal sufferings and engendered for the Furies to mingle with his silvery streams.

CHAP. 16. (9.)—MAGNESIA.

To Thessaly Magnesia joins, in which is the fountain of Libethra[3]. Its towns are Iolcos[4], Hormenium, Pyrrha[5], Methone[6], and Olizon[7]. The Promontory of Sepias[8] is here situate. We then come to the towns of Casthanea[9] and Spa-

[1] The *jugerum* was properly 240 feet long and 120 broad, but Pliny uses it here solely as a measure of length; corresponding probably to the Greek πλέθρον, 100 Grecian or 104 Roman feet long. Tempe is the only channel through which the waters of the Thessalian plain flow into the sea.

[2] Il. B. ii. c. 262. He alludes to the poetical legend that the Orcus or Titaresius was a river of the infernal regions. Its waters were impregnated with an oily substance, whence probably originated the story of the unwillingness of the Peneus to mingle with it. It is now called the Elasonitiko or Xeraghi.

[3] Near Libethrum; said to be a favourite haunt of the Muses, whence their name "Libethrides." It is near the modern Goritza.

[4] Leake places its site on the height between the southernmost houses of Volo and Vlakho-Makhala. No remains of it are to be seen.

[5] Ansart says that on its site stands the modern Korakai Pyrgos.

[6] Near Neokhori, and called Eleutherokhori.

[7] Now Kortos, near Argalisti, according to Ansart.

[8] Now Haghios Georgios, or the Promontory of St. George.

[9] At the foot of Mount Pelion. Leake places it at some ruins near a small port called Tamukhari. The chestnut tree derived its Greek and modern name from this place, in the vicinity of which it still abounds.

lathra[1], the Promontory of Æantium[2], the towns of Melibœa[3], Rhizus, and Erymnæ[4]; the mouth of the Peneus, the towns of Homolium[5], Orthe, Thespiæ, Phalanna[6], Thaumacie[7], Gyrton[8], Crannon[9], Acharne[10], Dotion[11], Melitæa, Phylace[12], and Potniæ[13]. The length of Epirus, Achaia, Attica, and Thessaly is said altogether to amount to 490 miles, the breadth to 287.

CHAP. 17. (10.)—MACEDONIA.

Macedonia comes next, including 150 nations, and renowned for its two kings[14] and its former empire over the world; it was formerly known by the name of Emathia[15]. Stretching away towards the nations of Epirus on the west it lies at the back of Magnesia and Thessaly, being itself exposed to the attacks of the Dardani[16]. Pæonia and Pelagonia protect its northern parts from the Triballi[17]. Its

[1] Probably near the village of Hagia Eutimia, according to Ansart.

[2] Now Trikeri.

[3] Melibœa was near the modern Mintzeles, and Rhizus near Pesi Dendra, according to Ansart.

[4] Ansart says, in the vicinity of the modern Conomio.

[5] Situate at the foot of Mount Homole, between Tempe and the village of Karitza. Leake thinks that the Convent of St. Demetrius, on the lower part of Mount Kissavo, stands on its site.

[6] Now Tournovo, according to Ansart.

[7] Now called Democo, according to Ansart.

[8] Between the Titaresius and the Peneus. The modern village of Tatari stands on its site.

[9] Probably the place of the same name mentioned in the last Chapter.

[10] Probably the same as Acharræ on the river Pamisus, mentioned by Livy, B. xxxii. c. 13.

[11] On the Dotian Plain, mentioned by Hesiod, and probably the same place that Pindar calls Lacereia.

[12] The birth-place of Protesilaüs, the first victim of the Trojan war.

[13] Nothing is known of this place. The word "porro" appears instead of it in some editions.

[14] Philip, the Conqueror of Greece, and Alexander, the Conqueror of Asia.

[15] The original Emathia, as mentioned by Homer, is coupled with Pieria as lying between the Hellenic cities of Thessaly and Pæonia, and Thrace.

[16] A tribe of the south-west of Mœsia, and extending over a part of Illyricum. According to Strabo, they were a wild race, of filthy habits, living in caves under dunghills, but fond of music.

[17] A people of Mœsia, mentioned in C. 29 of the last Book.

towns are Ægiæ[1], at which place its kings were usually buried, Beræa[2], and, in the country called Pieria from the grove of that name, Æginium[3]. Upon the coast are Heraclea[4], the river Apilas[5], the towns of Pydna[6] and Aloros[7], and the river Haliacmon[8]. In the interior are the Aloritæ[9], the Vallæi[10], the Phylacæi, the Cyrrhestæ[11], the Tyrissæi, the colony of Pella[12], and Stobi[13], a town with the rights of Roman citizens. Next comes Antigonea[14], Europus[15] upon the river Axius, and another place of the same name by which the Rhœdias flows, Scydra, Eordæa, Mieza, and Gordyniæ. Then, upon the coast, Ichnæ[16], and the river Axius: along this frontier the Dardani, the Treres[17], and the Pieres, border on Macedonia. Leaving this river, there are the

[1] Supposed by some writers to be the same place as Edessa. Ansart says it is the spot now known as Moglena.

[2] Now Verria in Roumelia. St. Paul and Silas withdrew to this place from Thessalonica. The remains are very considerable.

[3] Described by Livy as of great strength. It occupied the site of the modern Stagus.

[4] Surnamed Lyncestis; the chief town of Upper Macedonia. It must have stood not far from the modern town of Felurina.

[5] Now the Platamona.

[6] Now Kitron. The Romans usually called it Citron or Citrus.

[7] In the inmost recess of the Thermaic Gulf. Leake supposes it to have occupied the site of the present Palea Khora, near Kapsokhori.

[8] Now the Vistritza, by the Turks called Inje-Karra. Cæsar calls it the boundary between Macedonia and Thessaly.

[9] The people apparently of Aloros just mentioned.

[10] Vallæ and Phylacæ appear to have been two towns of Pieria.

[11] The people of Cyrrhus; probably on the site of the present Vistritza. Leake however makes a place called Paleokastro to occupy its site. Tyrissæ was probably in its vicinity.

[12] Now Alaklisi, upon a lake formed by the Lydias. Philip made it the capital of Macedonia, and it was the birth-place of Alexander the Great. It was made a Roman colony under the name of Julia Augusta Pella.

[13] Its ruins are still called Stoli.

[14] There were two places of this name in Macedonia; one called Antigonia Psaphara in Chalcidice, and the other in Pæonia.

[15] Between Idomene and the plains of Pella. As Pliny here says, it was a different place from Europus of Almopia, by which the Rhœdias flows. Of the following places nothing seems to be known.

[16] Coupled by Herodotus with Pella. Eordæa seems to have been the name of the district on the river Eordaicus, identified with the modern Devol.

[17] They dwelt in the vicinity of Mount Scomium. The river Axius is the modern Vardhari.

nations of Pæonia[1], the Paroræi[2], the Eordenses[3], the Almopii[4], the Pelagones, and the Mygdones[5].

Next come the mountains of Rhodope, Scopius, and Orbelus; and, lying along the extent of country in front of these mountains, the Arethusii[6], the Antiochienses[7], the Idomenenses[8], the Doberi[9], the Æstræenses, the Allantenses, the Audaristenses, the Morylli, the Garesci[10], the Lyncestæ[11], the Othryonei[12], and the Amantini[13] and Orestæ[14], both of them free peoples; the colonies of Bullis[15] and Dium[16], the Xylopolitæ, the Scotussæi, a free people, Heraclea Sintica[17], the Tymphæi[18], and the Toronæi.

Upon the coast of the Macedonian Gulf there are the town of Chalastra[19], and, more inland, Piloros; also Lete,

[1] Or Thrace. [2] People of Parorœa in Thrace.

[3] The people probably of Eordæa, already mentioned.

[4] Leake thinks that Almopia was the name of the district now called Moglena.

[5] The Mygdones were a Thracian people in the east of Macedonia, on the Thermaic Gulf.

[6] The people of Arethusa, a town of Bisaltia in Macedonia, in the pass of Aulon. Euripides, the tragic poet, was buried here.

[7] A town of Mygdonia.

[8] The people of Idomene, a town about twelve miles from the pass of Stena, now Demirkapi, or the 'Iron Gate,' on the river Vardhari.

[9] Their district of Doberus is supposed to have been near the modern Doghiran.

[10] It has been suggested that Garescus stood on the same site as the modern Nurocopo. Many of these peoples are now entirely unknown.

[11] The people of Lyncestis, in Macedonia, of Illyrian origin and on the frontiers of Illyria. Lyncus was the ancient capital, Heraclæa the more modern one.

[12] Probably the inhabitants of the slopes of Mount Othrys.

[13] Amantia was properly in Illyria, to the south of the river Aoüs. Leake places it at Nivitza.

[14] A people of the north of Epirus, on the borders of Macedonia. They were said to have derived their name from Orestes, who, after the murder of his mother, founded in their territory the town of Argos Oresticum.

[15] A Greek city of Illyria. Dr. Holland discovered its remains at Graditza on the Aoüs or Viosa.

[16] The bulwark of the Macedonian maritime frontier to the south. Leake discovered its site near the modern Malathria.

[17] On the right bank of the river Strymon in Thracian Macedonia. It stood on the site of the modern Zervokhori.

[18] A people of Epirus on the borders of Thessaly.

[19] In Mygdonia, at the mouth of the Axius—King Perseus put all its male inhabitants to death. Its site was at or near the modern Kulakia.

and at the extreme bend of the Gulf, Thessalonica[1], a free city; (from this place to Dyrrhachium it is 245 miles[2],) and then Thermæ[3]. Upon the Gulf[4] of Thermæ are the towns of Dicæa, Pydna[5], Derra, Scione[6], the Promontory of Canastræum[7], and the towns of Pallene[8] and Phlegra. In this region also are the mountains Hypsizorus, Epitus, Halcyone, and Leoomne; the towns of Nyssos[9], Phryxelon, Mendæ, and what was formerly Potidæa[10] on the isthmus of Pallene, but now the Colony of Cassandria; Anthemus[11], Olophyxus[12], and the Gulf of Mecyberna[13]; the towns of Miscella, Ampelos[14], Torone[15], Singos[16], and the canal, a mile and a half in length, by means of which Xerxes, king of the Persians, cut off Mount Athos[17] from the main land. This mountain projects from

[1] Now Saloniki. Its original name was Thermæ, but it was first made an important city by Cassander, B.C. 315, who gave it its new name in honour of his wife, the sister of Alexander the Great: St. Paul visited it about A.D. 53, and two years after addressed from Corinth two Epistles to his converts in the city.

[2] Polybius says, in Strabo, B. vii., 267 miles.

[3] As already mentioned, Thermæ became merged in Thessalonica, when refounded by Cassander under that name. [4] Now the Gulf of Saloniki.

[5] This is probably an error. Pydna, already mentioned, lay far inland in the district of Pieria.

On the peninsula of Pallene. Its male inhabitants were put to death by the Athenians in the Peloponnesian war.

[7] Now Capo Paliuri, the extreme point of the Isthmus of Pallene.

[8] The most westerly of the three peninsulas of Chalcidice. Phlegra is generally understood to have been its former name.

[9] Perhaps the same as Nyssa, between the rivers Nestus or Mestus, and Strymon.

[10] Its ruins are now called Pinaka. It was a colony of the Corinthians, but refounded by Cassander, King Philip having previously destroyed the city.

[11] South-east of Thessalonica, and north of Chalcidice. It was given by King Philip to the Olynthians. [12] Near Mount Athos.

[13] Now Molivo, at the head of the Toronaic Gulf, part of which thence took its name.

[14] The name of a promontory at the extremity of the peninsula of Sithonia, in Chalcidice. It seems to correspond with the modern Cape Kartali.

[15] In the district of Chalcidice, on the S.W. of the peninsula of Sithonia.

[16] On the east of the peninsula of Sithonia. It gave its name to the Sinus Singiticus or Singitic Gulf.

[17] Now Monte Santo, at the end of the long peninsula running out from Chalcidice.

the level plain of the adjacent country into the sea, a distance of seventy-five[1] miles; its circumference at its base being 150 miles in extent. There was formerly upon its summit the town of Acroathon[2]: the present towns are Uranopolis[3], Palæorium, Thyssus, Cleonæ[4], and Apollonia, the inhabitants of which have the surname of Macrobii[5]. The town also of Cassera, and then the other side of the Isthmus, after which come Acanthus[6], Stagira[7], Sithone[8], Heraclea[9], and the country of Mygdonia that lies below, in which are situate, at some distance from the sea, Apollonia[10] and Arethusa. Again, upon the coast we have Posidium[11], and the bay with the town of Cermorus, Amphipolis[12], a free town, and the nation of the

[1] This is a mistake. It is only forty miles in length. From Lieut. Smith (*Journal of Royal Geogr. Soc.* vol. vii. p. 65) we learn that its average breadth is about four miles; consequently Pliny's statement as to its circumference must be greatly exaggerated. Juvenal, Sat. x. l. 174, mentions the story of the canal as a specimen of Greek falsehood; but distinct traces have survived, to be seen by modern travellers, all the way from the Gulf of Monte Santo to the Bay of Erso in the Gulf of Contessa, except about 200 yards in the middle, which has been probably filled up.

[2] Or Acrothöum. Pliny, with Strabo and Mela, errs in thinking that it stood *on* the *mountain*. It stood on the *peninsula* only, probably on the site of the modern Lavra.

[3] Or the 'Heaven City,' from its elevated position. It was founded by Alexarchus, brother of Cassander, king of Macedon.

[4] Probably on the west side of the peninsula, south of Thyssus.

[5] Or "long-lived."

[6] Now Erisso; on the east side of the Isthmus, about a mile and a half from the canal of Xerxes. There are ruins here of a large mole.

[7] A little to the north of the Isthmus now called Stavro. It was the birth-place of Aristotle the philosopher, commonly called the Stagirite, and was, in consequence, restored by Philip, by whom it had been destroyed; or, as Pliny says in B. vii. c. 30, by Alexander the Great.

[8] The name of the central one of the three peninsulas projecting from Chalcidice. The poets use the word *Sithonius* frequently as signifying 'Thracian.'

[9] Possibly not the same as the Heraclea Sintica previously mentioned.

[10] Now called Pollina, south of Lake Bolbe, on the road from Thessalonica to Amphipolis.

[11] Sacred to Poseidon or Neptune. Now Capo Stavros in Thessaly, the west front of the Gulf of Pagasa, if indeed this is the place here meant.

[12] On the left or eastern bank of the river Strymon, which flowed round it, whence its name Amphi-polis, "round the city." Its site is now occupied by a village called Neokhorio, in Turkish Jeni-Keni or "New-

Bisaltæ. We then come to the river Strymon[1] which takes its rise in Mount Hæmus[2] and forms the boundary of Macedonia: it is worthy of remark that it first discharges itself into seven lakes before it proceeds onward in its course.

Such is Macedonia, which was once the mistress of the world, which once extended[3] her career over Asia, Armenia, Iberia, Albania, Cappadocia, Syria, Egypt, Taurus, and Caucasus, which reduced the whole of the East under her power, and triumphed over the Bactri, the Medes, and the Persians. She too it was who proved the conqueror of India, thus treading in the footsteps of Father Liber[4] and of Hercules; and this is that same Macedonia, of which our own general Paulus Æmilius sold to pillage seventy-two[5] cities in one day. So great the difference in her lot resulting from the actions of two[6] individuals!

CHAP. 18. (11.)—THRACE; THE ÆGEAN SEA.

Thrace now follows, divided into fifty strategies[7], and to be reckoned among the most powerful nations of Europe. Among its peoples whom we ought not to omit to name are the Denseletæ and the Medi, dwelling upon the right bank of the Strymon, and joining up to the Bisaltæ above[8] mentioned; on the left there are the Digerri and a number of tribes of the Bessi[9], with various names, as far as the river Mestus[10], which winds around the foot of Mount Pan-

town." A few remains are still to be seen. The bay at the mouth of the Strymon, now Struma or Kara-Sou, is called the Gulf of Orphano.

[1] A Thracian people, extending from the river Strymon on the east to Crestonica on the west.

[2] In Mount Scomius namely, one of the Hæmus or Balkan range.

[3] Under Alexander the Great. On his death his empire was torn in pieces by the contentions of his generals.

[4] In allusion to the legendary accounts of the Indian expeditions of Bacchus and Hercules.

[5] On the conquest of Perseus. Plutarch says that these seventy cities were pillaged in one and the same hour. They were thus punished for their support of Perseus.

[6] Alexander the Great and Paulus Æmilius.

[7] Or præfectures, as the Romans called them. [8] In the last Chapter.

[9] An extensive tribe occupying the country about the rivers Axius, Strymon, and Nestus or Mestus.

[10] This river is now called the Mesto or Kara-Sou.

gæum[1], passing among the Elethi, the Diobessi[2], the Carbilesi; and then the Brysæ, the Sapæi, and the Odomanti. The territory of the Odrysæ[3] gives birth to the Hebrus[4], its banks being inhabited by the Cabyleti, the Pyrogeri, the Drugeri, the Cænici, the Hypsalti, the Beni, the Corpili, the Bottiæi, and the Edoni[5]. In the same district are also the Selletæ, the Priantæ, the Doloncæ, the Thyni, and the Greater Cœletæ, below Mount Hæmus, the Lesser at the foot of Rhodope. Between these tribes runs the river Hebrus. We then come to a town at the foot of Rhodope, first called Poneropolis[6], afterwards Philippopolis[7] from the name of its founder, and now, from the peculiarity of its situation, Trimontium[8]. To reach the summit of Hæmus you have to travel six[9] miles. The sides of it that look in the opposite direction and slope towards the Ister are inhabited by the Mœsi[10], the Getæ, the Aorsi, the Gaudæ, and the Clariæ; below them, are the Arræi Sarmatæ[11], also called Arreatæ, the Scythians, and, about the shores of the Euxine, the Moriseni and the Sithonii, the forefathers of the poet Orpheus[12], dwell.

[1] A range between the Strymon and the Nestus, now the Pangea or Despoto-Dagh. [2] Probably a canton or division of the Bessi.

[3] The most powerful people of Thrace; dwelling on both sides of the Artiscus, and on the plain of the Hebrus.

[4] Now the Maritza. It rises near the point where Mount Scomius joins Mount Rhodope. The localities of most of the tribes here named are unknown.

[5] The name of this people is often used by the poets to express the whole of Thrace. The district of Edonis, on the left bank of the Strymon, properly extended from Lake Cercinitis as far east as the river Nestus.

[6] Or "Trouble City," also called Eumolpias.

[7] Or "Philip's City;" founded by Philip of Macedon; still called Philippopoli.

[8] Because it stood on a hill with three summits. Under the Roman empire it was the capital of the province of Thracia.

[9] On account probably of the winding nature of the roads; as the height of the Balkan range in no part exceeds 3000 feet. With Theopompus probably originated the erroneous notion among the ancients as to its exceeding height.

[10] The people of Mœsia. The Aorsi and Getæ are again mentioned in C. 25 of this Book.

[11] The inhabitants of the present Bulgaria, it is supposed.

[12] Following the account which represent him as a king of the Cicones, and dwelling in the vicinity of Mount Rhodope. The Sithonii here men-

Thus is Thrace bounded by the Ister on the north, by the Euxine, and the Propontis[1] on the east, and by the Ægean Sea on the south; on the coast of which, after leaving the Strymon, we come in turn to Apollonia[2], Œsyma[3], Neapolis[4] and Datos. In the interior is the colony of Philippi[5], distant from Dyrrhachium 325 miles; also Scotussa[6], the city of Topiris, the mouth of the river Mestus[7], Mount Pangæus, Heraclea[8], Olynthos[9], Abdera[10], a free city, the people of the Bistones[11] and their Lake. Here was formerly the city of Tirida, which struck such terror with its stables of the horses[12] of Diomedes. At the present day we find here Dicæa[13], Ismaron[14], the place where Parthenion stood, Phalesina, and Maronea[15], formerly called Orthagorea. We

tioned dwelt about the mouth of the Ister, or Danube, and were a different people from those of Sithonia, in Chalcidice, referred to in a previous note.

[1] The Sea of Marmora.

[2] It is difficult to conceive which place of this name is here alluded to, as there seem to have been four places on this coast so called, and all mentioned by Pliny in the present Book.

[3] Called Æsyma by Homer; between the rivers Strymon and Nestus.

[4] Now called Kavallo, on the Strymonic Gulf. The site of Datos appears to be unknown.

[5] Now called Filiba, or Felibejik, on a height of Mount Pangæus, on the river Gangites, between the Nestus and the Strymon. It was founded by Philip, on the site of the ancient town of Crenides, in the vicinity of the gold mines. Here Augustus and Antony defeated Brutus and Cassius, B.C. 42; and here the Apostle Paul first preached the Gospel in Europe, A.D. 53. See Acts xvi. 12.

[6] Its site seems unknown, but it is evidently a different place from that mentioned in the last Chapter.

[7] Also called Mestus.

[8] Sintica, previously mentioned.

[9] Now Aco Mamas, at the head of the Toronaic Gulf. It was the most important Greek city on the coast of Macedon. It was taken and destroyed by Philip, B.C. 347, and its inhabitants sold as slaves. Mecyberna, already mentioned, was used as its sea-port.

[10] On the coast, and east of the river Nestus. Its people were proverbial for their stupidity, though it produced the philosophers Democritus, Protagoras, and Anaxarchus. No traces of its site are to be found.

[11] Now called the Lagos Buru. The name of the Bistones is sometimes used by the poets for that of the Thracians in general.

[12] Or mares rather. Diomedes was the son of Ares, or Mars, and king of the Bistones. He was slain by Hercules.

[13] By some identified with the modern Curnu, by others with Bauron.

[14] Or Ismarus, at the foot of Mount Ismarus.

[15] Now Marogna.

then come to Mount Serrium[1] and Zone[2], and then the place called Doriscus[3], capable of containing ten thousand men, for it was in bodies of ten thousand that Xerxes here numbered his army. We then come to the mouth of the Hebrus[4], the Port of Stentor, and the free town of Ænos[5], with the tomb there of Polydorus[6], the region formerly of the Cicones.

From Doriscus there is a winding coast as far as Macron Tichos[7], or the "Long Wall," a distance of 122 miles; round Doriscus flows the river Melas, from which the Gulf of Melas[8] receives its name. The towns are, Cypsela[9], Bisanthe[10], and Macron Tichos, already mentioned, so called because a wall extends from that spot between the two seas,—that is to say, from the Propontis to the Gulf of Melas, thus excluding the Chersonesus[11], which projects beyond it.

The other side of Thrace now begins, on the coast[12] of the Euxine, where the river Ister discharges itself; and it is in this quarter perhaps that Thrace possesses the finest cities, Histropolis[13], namely, founded by the Milesians,

[1] A promontory opposite the island of Samothrace.

[2] A town on a promontory of the same name, said to have been frequented by Orpheus.

[3] The Plain of Doriscus is now called the Plain of Romigik. Parisot suggests the true reading here to be 100,000, or, as some MSS. have it, 120,000, there being nothing remarkable in a plain containing 10,000 men. Pliny however does not mention it as being remarkable, but merely suggests that the method used by Xerxes here for numbering his host is worthy of attention.

[4] Now the Maritza. At its mouth it divides into two branches, the eastern forming the port of Stentor.

[5] Still called Enos.

[6] A son of Priam and Hecuba, murdered by Polymnestor, king of the Thracian Chersonesus, to obtain his treasures. See the Æneid, B. iii.

[7] From the Greek, *μάκρον τεῖχος*.

[8] Now the Gulf of Enos.

[9] Now Ipsala, or Chapsylar, near Keshan.

[10] Now Rodosto, or Rodostshig, on the coast of the Propontis, or Sea of Marmora.

[11] Now called the Peninsula of the Dardanelles, or of Gallipoli. The wall was built to protect it from incursions from the mainland.

[12] He here skips nearly five degrees of latitude, and at once proceeds to the northern parts of Thrace, at the mouth of the Danube, and moves to the south.

[13] Or, the "city of the Ister," at the south of Lake Halmyris, on the Euxine. Its site is not exactly known; but by some it is supposed to have been the same with that of the modern Kostendsje.

Tomi[1], and Callatis[2], formerly called Acervetis. It also had the cities of Heraclea and Bizone, which latter was swallowed up by an earthquake; it now has Dionysopolis[3], formerly called Cruni, which is washed by the river Zyras. All this country was formerly possessed by the Scythians, surnamed Aroteres; their towns were, Aphrodisias, Libistos, Zygere, Rocobe, Eumenia, Parthenopolis, and Gerania[4], where a nation of Pigmies is said to have dwelt; the barbarians used to call them Cattuzi, and entertain a belief that they were put to flight by cranes. Upon the coast, proceeding from Dionysopolis, is Odessus[5], a city of the Milesians, the river Panysus[6], and the town of Tetranaulochus. Mount Hæmus, which, with its vast chain, overhangs the Euxine, had in former times upon its summit the town of Aristæum[7]. At the present day there are upon the coast Mesembria[8], and Anchialum[9], where Messa formerly stood. The region of Astice formerly had a town called Anthium; at the present day Apollonia[10] occupies its site. The rivers here are the Panisos, the Riras, the Tearus, and the Orosines; there are also the towns of Thynias[11], Halmydessos[12], Develton[13], with its lake, now known as Deultum, a colony of veterans, and Phinopolis, near which last is the Bosporus[14]. From the mouth of the Ister to the entrance of the Euxine, some writers have made to be

[1] Now Temesvar, or Jegni Pangola, the capital of Scythia Minor. It was said to have been so called from the Greek τέμνω, "to cut," because Medea here cut to pieces the body of her brother Absyrtus. It is famous as the place of Ovid's banishment; and here he wrote his 'Tristia' and his 'Pontic Epistles.' [2] Usually identified with the modern Collat, or Collati.

[3] Its site does not appear to be known, nor yet those of many of the towns here mentioned.

[4] This story no doubt arose from the similarity of its name to γέρανος, "a crane;" the cranes and the Pigmies, according to the poets, being in a state of continual warfare. [5] Supposed to be the present Varna.

[6] Now called Daphne-Soui, according to D'Anville.

[7] Said to have been built by Aristæus, son of Apollo.

[8] Now Missivri. [9] Or Anchiale, now Akiali.

[10] Now Sizeboli, famous for its temple of Apollo, with his statue, thirty cubits in height, which Lucullus carried to Rome. In later times it was called Sozopolis. [11] Now Tiniada.

[12] The present Midjeh, according to D'Anville.

[13] Afterwards called Zagora, which name it still bears.

[14] Or Straits of Constantinople.

a distance of 555 miles; Agrippa, however, increases the length by sixty miles. The distance thence to Macron Tichos, or the Long Wall, previously mentioned, is 150 miles; and, from it to the extremity of the Chersonesus, 126.

On leaving the Bosporus we come to the Gulf of Casthenes[1], and two harbours, the one called the Old Men's Haven, and the other the Women's Haven. Next comes the promontory of Chrysoceras[2], upon which is the town of Byzantium[3], a free state, formerly called Lygos, distant from Dyrrhachium 711 miles,—so great being the space of land that intervenes between the Adriatic Sea and the Propontis. We next come to the rivers Bathynias and Pydaras[4], or Athyras, and the towns of Selymbria[5] and Perinthus[6], which join the mainland by a neck only 200 feet in width. In the interior are Bizya[7], a citadel of the kings of Thrace, and hated by the swallows, in consequence of the sacrilegious crime of Tereus[8]; the district called Cænica[9], and the colony of Flaviopolis, where formerly stood a town called Cæla. Then, at a distance of fifty miles from Bizya, we come to the colony of Apros, distant from Philippi 180 miles. Upon the coast is the river Erginus[10]; here formerly stood the town of Ganos[11]; and Lysimachia[12] in the Chersonesus is being now gradually deserted.

At this spot there is another isthmus[13], similar in name to the other[14], and of about equal width; and, in a manner

[1] Between Galata and Fanar, according to Brotier.
[2] Or Golden Horn; still known by that name.
[3] The site of the present Constantinople.
[4] These rivers do not appear to have been identified.
[5] The present Silivri occupies its site.
[6] An important town of Thrace. Eski Erekli stands on its site.
[7] Now Vizia, or Viza.
[8] He alludes to the poetical story of Tereus, king of Thrace, Progne, and Philomela. Aldrovandus suggests that the real cause of the absence of the swallow is the great prevalence here of northern winds, to which they have an aversion.
[9] So called probably from the Thracian tribe of the Cænici, or Cæni.
[10] Now called Erkene, a tributary of the Hebrus.
[11] All that is known of it is, that it is mentioned as a fortress on the Propontis.
[12] Hexamila now occupies its site.
[13] The isthmus or neck of the Peninsula of Gallipoli, or the Dardanelles.
[14] That of Corinth. They are both about five miles wide at the narrowest part.

by no means dissimilar, two cities formerly stood on the shore, one on either side, Pactye on the side of the Propontis, and Cardia[1] on that of the Gulf of Melas, the latter deriving its name from the shape[2] which the land assumes. These, however, were afterwards united with Lysimachia[3], which stands at a distance of five miles from Macron Tichos. The Chersonesus formerly had, on the side of the Propontis, the towns of Tiristasis, Crithotes, and Cissa[4], on the banks of the river Ægos[5]; it now has, at a distance of twenty-two[6] miles from the colony of Apros, Resistos, which stands opposite to the colony of Parium. The Hellespont also, which separates, as we have already[7] stated, Europe from Asia, by a channel seven stadia in width, has four cities facing each other, Callipolis[8] and Sestos[9] in Europe, and Lampsacus[10] and Abydos[11] in Asia. On the Chersonesus, there is the promontory of Mastusia[12], lying opposite to Sigeum[13]; upon one side of it stands the Cynossema[14] (for so the tomb of Hecuba is called), the naval station[15] of the Achæans, and a tower; and near it the shrine[16] of Protesilaüs. On the ex-

[1] Now Cardia, or Caridia. It was the birth-place of king Eumenes.

[2] From καρδία, in consequence of its supposed resemblance to a heart.

[3] Lysimachus destroyed Cardia, and, building Lysimachia, peopled it with the inhabitants.

[4] Mannert identifies it with the ancient Ægos and the modern Galata.

[5] More generally called Ægospotamos, the "Goat River," upon which the town of Ægos stood. It was here that Lysander defeated the Athenian fleet, B.C. 405, which put an end to the Peloponnesian war.

[6] Antoninus, in his Itinerary, makes this distance twenty-six miles.

[7] B. ii. c. 92. The present Straits of Gallipoli.

[8] Now Gallipoli, a place of considerable commercial importance.

[9] Now Ialova; famous in Grecian poetry, with Abydos, for the loves of Hero and Leander.

[10] Now Lamsaki.

[11] The village of Aidos, or Avido, probably marks its site. To the north, Xerxes passed over to Sestos on his bridge of boats, B.C. 480.

[12] Now Capo Helles.

[13] Now Jeni-Hisari, the N.W. promontory of Troas. Here Homer places the Grecian camp during the Trojan war.

[14] Meaning the "Bitch's tomb," the fable being that Hecuba, in her old age, was changed into that animal. It was near the town of Madytus.

[15] Meaning that their fleet was anchored off here during the Trojan war.

[16] A magnificent temple was erected near his tomb at Eleus, where he also had a sacred grove. It was greatly enriched by the votive offerings of Greek travellers. According to D'Anville, its site lay to the south of Mastusia.

treme front of the Chersonesus, which is called Æolium, there is the city of Elæus. Advancing thence towards the Gulf of Melas, we have the port of Cœlos[1], Panormus, and then Cardia, previously mentioned.

In this manner is the third great Gulf of Europe bounded. The mountains of Thrace, besides those already mentioned, are Edonus, Gigemoros, Meritus, and Melamphyllos; the rivers are the Bargus and the Syrmus, which fall into the Hebrus. The length of Macedonia, Thrace, and the Hellespont has been already[2] mentioned; some writers, however, make it 720 miles, the breadth being 384.

What may be called a rock rather than an island, lying between Tenos and Chios, has given its name to the Ægean Sea; it has the name of Æx[3] from its strong resemblance to a goat, which is so called in Greek, and shoots precipitately from out of the middle of the sea. Those who are sailing towards the isle of Andros from Achaia, see this rock on the left, boding no good, and warning them of its dangers. Part of the Ægean Sea bears the name of Myrtoan[4], being so called from the small island [of Myrtos] which is seen as you sail towards Macedonia from Geræstus, not far from Carystus[5] in Eubœa. The Romans include all these seas under two names,—the Macedonian, in those parts where it touches the coasts of Macedonia or Thrace, and the Grecian where it washes the shores of Greece. The Greeks, however, divide the Ionian Sea into the Sicilian and the Cretan Seas, after the name of those islands; and they give the name of Icarian to that part which lies between Samos and Myconos. The gulfs which we have already mentioned, have given to these seas the rest of their names. Such,

[1] Now called Kilidbahr. Near this place the Spartans were defeated by the Athenians, who erected a trophy near the tomb of Hecuba.

[2] In the present Chapter; where he says that the distance from Byzantium to Dyrrhachium is 711 miles. See p. 305.

[3] Αἴξ, "a goat." Other authors give other derivations for the name of Ægean,—from the town of Ægæ in Eubœa, or from Ægeus, the father of Theseus, who threw himself into it; or from Ægæa, a queen of the Amazons, who perished there; or from Ægæon, a god of the sea; or from the Greek αἰγίς, "a squall," on account of its storms.

[4] See c. 5 of this Book.

[5] Both places in Eubœa, mentioned in c. 21 of this Book.

then, are the seas and the various nations which are comprehended in the third great Gulf of Europe.

CHAP. 19. (12.)—THE ISLANDS WHICH LIE BEFORE THE LANDS ALREADY MENTIONED.

Lying opposite to Thesprotia, at a distance of twelve miles from Buthrotus, and of fifty from Acroceraunia, is the island of Corcyra[1], with a city of the same name, the citizens of which are free; also a town called Cassiope[2], and a temple dedicated to Jupiter Cassius. This island is ninety-seven miles in length, and in Homer has the names of Scheria and Phæacia; while Callimachus calls it Drepane. There are some other islands around it, such as Thoronos[3], lying in the direction of Italy, and the two islands of Paxos[4] in that of Leucadia, both of them five miles distant from Corcyra. Not far[5] from these, and in front of Corcyra, are Ericusa, Marathe, Elaphusa, Malthace, Trachie, Pythionia, Ptychia, Tarachie, and, off Phalacrum[6], a promontory of Corcyra, the rock into which (according to the story, which arises no doubt from the similarity of appearance) the ship of Ulysses was changed.

Before Leucimna[7] we find the islands of Sybota, and between Leucadia and Achaia a great number of islands, among which are those called Teleboïdes[8], as also Taphiæ; by the natives, those which lie before Leucadia are called by the names of Taphias, Oxiæ, and Prinoessa[9]; while those that are in front of Ætolia are the Echinades[10], consisting of Ægialia, Cotonis, Thyatira, Geoaris, Dionysia, Cyrnus, Chalcis, Pinara, and Mystus.

1 Now Corfu. Of its city of Corcyra only a few ruins now exist.

2 There are still some remains of it near the village called Cassopo.

3 Now Fano, or Merlere.

4 Now Paxo and Antipaxo.

5 On the contrary, they lie at the other end of the isle of Corcyra. Some of them are mere rocks, and cannot be distinguished by their ancient names. The present names of four are Sametraki, Diaplo, Boaia, and the Isle of Ulysses.

6 Now Capo Drasti.

7 Now Capo Levkimo. The islands are those of Santo Niccolo.

8 Or Islands of the Teleboans.

9 These three seem to be those now called Magnisi, Kalamota, and Kastus. These lie facing the promontory of Leucadia, the others opposite Ætolia.

10 Opposite Acarnania: by the Venetians they were called the Islands of Kurtzolari. Some of them are cultivated, others again are mere rocks.

In front of these, and lying out at sea, are Cephallenia[1] and Zacynthus[2], both of them free, Ithaca[3], Dulichium[4], Same[5], and Crocyle[6]. Cephallenia, formerly known as Melæna[7], lies at a distance of eleven miles from Paxos, and is ninety-three miles in circumference: its city of Same has been levelled to the ground by the Romans; but it still possesses three others[8]. Between this island and Achaia lies the island of Zacynthus, remarkable for its city of the same name, and for its singular fertility. It formerly had the name of Hyrie, and lies to the south of Cephallenia, at a distance of twenty-five miles; in it there is the famous mountain of Elatus[9]. This island is thirty-six miles in circumference. At a distance of fifteen miles from Zacynthus is Ithaca, in which is Mount Neritus[10]; its circumference in all is twenty-five miles. Twelve miles distant from this island is Araxus[11], a promontory of the Peloponnesus. Before Ithaca, lying out in the main sea, are Asteris[12] and Prote; and before Zacynthus, at a distance of thirty-five miles in the direction of the south-east wind, are the two Strophades[13], by some known as the Plotæ. Before Cephallenia lies Letoia[14], before Pylos the three Sphagiæ[15], and before Messene the Œnussæ[16], as many in number.

[1] Now called Cephallenia.
[2] Now Zante.
[3] Now Thiaki, or Cefalogna Piccola—Little Cephallenia.
[4] The general opinion is, that Strabo is right in identifying this island with one of the Echinades; but it seems impossible now to say which of them was so called.
[5] Sometimes confounded with Cephallenia; but, according to Virgil and Mela, as well as Pliny, they were different islands.
[6] Crocylæa was a town of Acarnania, referred to by Homer; and there was a district of Ithaca called Crocyleium. Pliny is probably in error in mentioning Crocyle as an island.
[7] Or the "Black Island;" probably from its thick foliage.
[8] Pale, Cranii, and Proni.
[9] So called from its fir-trees. It now has the name of Scopo.
[10] Now Monte Stefano.
[11] See c. 6 of this Book.
[12] Supposed by some writers to be the same with the rocky isle now called Dyscallio. Though mentioned by Homer, its existence was disputed by many of the ancient commentators.
[13] The modern Strivali and Stamphane.
[14] The present Guardiania, according to Lapie.
[15] According to Ansart, these were Prote, now Prodano, and Sphagia, formerly Sphacteria, before Pylos, now called Zonchio, or Old Navarino; the third being perhaps the isle of Bechli, in the Bay of Navarino.
[16] Now called Sapienza, Santa Maria, and Cabrera.

In the Asinæan Gulf there are the three Thyrides[1], and in that of Laconia Theganusa[2], Cothon, and Cythera[3], with the town of that name, the former name of which island was Porphyris. It is situate five miles from the promontory of Malea[4], thus forming a strait very dangerous to navigation. In the Gulf of Argolis are Pityusa[5], Irine, and Ephyre; opposite the territory of Hermione[6], Tiparenus, Aperopia[7], Colonis[8], and Aristera; and, opposite that of Trœzen, Calauria[9], at a distance of half a mile, Plateis[10], Belbina, Lasia, and Baucidias. Opposite Epidaurus is Cecryphalos[11], and Pityonesos[12], six miles distant from the mainland; and, at a distance of fifteen miles from this last, Ægina[13], a free island, the length of which, as you sail past it, is eighteen miles. This island is twenty miles distant from Piræus, the port of Athens: it used formerly to be called Œnone. Opposite the promontory of Spiræum[14], lie Eleusa[15], Adendros[16], the two islands called Craugiæ, the two Cæciæ, Selachusa, Cenchreis, and Aspis; as also, in the Gulf of Megara, the four Methurides. Ægila[17] lies at a distance of fifteen miles

[1] Venetico and Formignes are the names of two of them.

[2] Now Servi.

[3] The modern Cerigo.

[4] It is much further from the Cape of Malea or Santo Angelo than the distance here mentioned. It derived its name of Porphyris from the purple fishery established here by the Phœnicians.

[5] The modern Isle of Port Tolon. Irine is the present Hipsyli according to Leake, who also identifies Ephyre with Spetzia.

[6] At the south of Argolis.

[7] The modern Dhoko, according to Leake. Some authorities think that Tiparenus, and not Ephyre, is the modern Spetzia.

[8] Leake thinks that Colonis and Hydreia, now called Hydra, were the same island; but Kiepert thinks it the same as the small island to the south of Spetzia.

[9] Now Poros.

[10] These are the islands now called Moni Jorench, Kophinidia, and San Giorgio d'Arbora. It is perhaps impossible to identify them, except that Belbina is generally supposed to be the island of San Giorgio.

[11] Now Kyra.

[12] The modern Angistri.

[13] Which name, or Eghina, it still retains.

[14] See c. 9 of this Book.

[15] Probably the modern Laoussa, one of this group.

[16] By Brotier said to be the modern Pentenesia. The other islands here mentioned seem not to have been identified.

[17] Now Cerigotto.

from Cythera, and of twenty-five from Phalasarna, a city of Crete.

CHAP. 20.—CRETE.

Crete itself lies from east to west, the one side facing the south, the other the north, and is known to fame by the renown of its hundred cities. Dosiades says, that it took its name from the nymph Crete, the daughter of Hesperides[1]; Anaximander, from a king of the Curetes, Philistides of Mallus * * * * *; while Crates says that it was at first called Aëria, and after that Curetis; and some have been of opinion that it had the name of Macaron[2] from the serenity of its climate. In breadth it nowhere exceeds fifty miles, being widest about the middle. In length, however, it is full 270 miles, and 589 in circumference, forming a bend towards the Cretan Sea, which takes its name from it. At its eastern extremity is the Promontory of Sammonium[3], facing Rhodes, while towards the west it throws out that of Criumetopon[4], in the direction of Cyrene.

The more remarkable cities of Crete are, Phalasarna, Etæa[5], Cisamon[6], Pergamum, Cydonia[7], Minoium[8], Apteron[9], Pantomatrium, Amphimalla[10], Rhithymna, Panormus, Cytæum, Apollonia, Matium[11], Heraclea, Miletos, Ampelos, Hierapytna[12],

[1] Dalechamps suggests Hesperus.

[2] The island "of the Blessed."

[3] Now Capo Salomon.

[4] From the Greek κριοῦ μέτωπον, "the ram's forehead"; now called Capo Crio.

[5] Also called Elæa. Pococke speaks of it as a promontory called Chaule-burnau.

[6] Hardouin calls it Chisamo.

[7] The modern Khania. The quince derived its Latin name, "Malum Cydonium," from this district, to which it was indigenous. From its Latin name it was called *melicotone* by the writers of the Elizabethan period.

[8] Now Minolo, according to Hardouin.

[9] The port of Apteron, or Aptera, which Mr. Pashley supposes to be denoted by the ruins of Palæokastro; he also thinks that its port was at or near the modern Kalyres.

[10] Now La Suda, according to Hardouin, who says that Rhithymna is called Retimo; Panormus, Panormo; and Cytæum, Setia.

[11] Supposed by Ansart to have stood in the vicinity of the modern city of Candia.

[12] Strabo says that it stood on the narrowest part of the island, opposite Minoa. Vestiges of it have been found at the Kastéle of Hierapetra. Its foundation was ascribed to the Corybantes.

Lebena[1], and Hierapolis; and, in the interior, Gortyna[2], Phæstum, Cnossus[3], Polyrrenium, Myrina, Lycastus, Rhamnus, Lyctus, Dium[4], Asus, Pyloros, Rhytion, Elatos, Pharæ, Holopyxos, Lasos, Eleuthernæ[5], Therapnæ, Marathusa, and Tylisos; besides some sixty others, of which the memory only exists. The mountains are those of Cadistus[6], Ida, Dictynnæus, and Corycus[7]. This island is distant, at its promontory of Criumetopon, according to Agrippa, from Phycus[8], the promontory of Cyrene, 125 miles; and at Cadistus, from Malea in the Peloponnesus, eighty. From the island of Carpathos[9], at its promontory of Sammonium it lies in a westerly direction, at a distance of sixty miles; this last-named island is situate between it and Rhodes.

The other islands in its vicinity, and lying in front of the

[1] Now Lionda.

[2] Next to Cnossus in splendour and importance. Mr. Pashley places its site near the modern Haghius Dheka, the place of the martyrdom of the ten Saints, according to tradition, in the Decian persecution.

[3] It has been remarked, that Pliny is mistaken here if he intends to enumerate Cnossus among the towns of the interior of Crete. The only remains of this capital of Crete, situate on the north of the island, are those seen at Makro-Teikho, or the "Long Walls," so called from the masses of Roman brick-work there seen.

[4] Though an inland town, it probably stood in the vicinity of the headland or promontory of the same name, which is now called Kavo Stavro. Many of these names are utterly unknown.

[5] One of the most important towns of Crete, on the N.W. slope of Mount Ida, about fifty stadia from the port of Astale. Mr. Pashley says that some remains probably of this place are still to be seen on a hill near a place called Eletherna, five miles south of the great convent of Arkadhi.

[6] The loftiest point of the mountain-range that traverses the island of Crete from west to east. Its head is covered with snow. The modern name is Psiloriti, looking down on the plain of Mesara. The word *Ida* is supposed to mean a mountain in which mines are worked, and the Idæi Dactyli of Crete were probably among the first workers in iron and bronze. The position of Mount Cadistus, belonging to the range of White Mountains, has been fixed by Hoeck at Cape Spadha, the most northerly point of the island. It is thought that Pliny and Solinus are in error in speaking of Cadistus and Dictynnæus as separate peaks, these being, both of them, names of the mountain of which the cape was formed; the latter name having been given in later times, from the worship and temple there of Dictynna.

[7] Now Grabusa, the N.W. promontory of Crete.

[8] Now Ras-al-Sem, or Cape Rasat, in Africa. The distance, according to Brotier, is in reality about 225 miles.

[9] Now Skarpanto.

Peloponnesus, are the two isles known as Corycæ, and the two called Mylæ[1]. On the north side, having Crete on the right, and opposite to Cydonia, is Leuce[2], and the two islands known as Budroæ[3]. Opposite to Matium lies Dia[4]; opposite to the promontory of Itanum[5], Onisia and Leuce; and over against Hierapytna, Chrysa and Gaudos[6]. In the same neighbourhood, also, are Ophiussa, Butoa, and Aradus; and, after doubling Criumetopon, we come to the three islands known as Musagorus. Before the promontory of Sammonium lie the islands of Phocæ, the Platiæ, the Sirnides, Naulochos, Armedon, and Zephyre.

Belonging to Hellas, but still in the Ægean Sea, we have the Lichades[7], consisting of Scarphia, Coresa, Phocaria, and many others which face Attica, but have no towns upon them, and are consequently of little note. Opposite Eleusis, however, is the far-famed Salamis[8]; before it, Psyttalia[9]; and, at a distance of five miles from Sunium, the island of Helene[10]. At the same distance from this last is Ceos[11], which some of our countrymen have called Cea, and the Greeks Hydrussa, an island which has been torn away from Eubœa. It was formerly 500 stadia in length; but more recently four-fifths of it, in the direction of Bœotia, have been swallowed up by the sea. The only towns it now has

[1] According to Hardouin, all of these are mere rocks rather than islands.

[2] The modern Haghios Theodhoros.

[3] According to Hoeck, they are now called Turlure.

[4] Now called Standiu.

[5] Now Capo Xacro, on the east, though Cape Salomon, further north, has been suggested. In the latter case, the Grandes islands would correspond with Onisia and Leuce, mentioned by Pliny.

[6] Now Gaidurognissa. None of the other islands here mentioned seem to have been identified.

[7] Between Eubœa and Locris. They are now called Ponticonesi.

[8] Now Koluri. It is memorable for the naval battle fought off its coast, when Xerxes was defeated by the Greeks, B.C. 480.

[9] Now called Lypsokutali.

[10] Now Makronisi, or "the Long Island." Its ancient name was also Macris. Strabo identifies it with the Homeric Cranaë, to which Paris fled with Helen.

[11] Usually called Cea, one of the Cyclades, about thirteen miles S.E. of Sunium. Its modern name is Zea. Iulis was the most important town, and the birth-place of the poets Simonides and Bacchylides, of the sophist Prodicus, the physician Erasistratus, and the Peripatetic philosopher Ariston. Extensive remains of it still exist.

left are Iulis and Carthæa[1]; Coresus[2] and Pœcessa[3] have perished. Varro informs us, that from this place there used to come a cloth of very fine texture, used for women's dresses.

CHAP. 21.—EUBŒA.

Eubœa[4] itself has also been rent away from Bœotia; the channel of the Euripus, which flows between them, being so narrow as to admit of the opposite shores being united by a bridge[5]. At the south, this island is remarkable for its two promontories, that of Geræstus[6], which looks towards Attica, and that of Caphareus[7], which faces the Hellespont; on the north it has that of Cenæum[8]. In no part does this island extend to a greater breadth than forty miles, while it never contracts to less than two. In length it runs along the whole coast of Bœotia, extending from Attica as far as Thessaly, a distance of 150 miles[9]. In circumference it measures 365, and is distant from the Hellespont, on the side of Caphareus, 225 miles. The cities for which it was formerly famous were, Pyrrha, Porthmos, Nesos, Cerinthos[10], Oreum, Dium, Ædepsos[11], Ocha, and Œchalia; at present it is ennobled by those of Chalcis[12]

[1] There are considerable remains of this town, called by the inhabitants Stais Palais.

[2] Or Coresia. It was the harbour of Iulis, to which place we learn from Strabo that its inhabitants were transferred.

[3] On the S.W. side of the island. Its ruins are inconsiderable, but retain their ancient name.

[4] Now called Eubœa, as also Egripo, or Negropont,—a corruption of the former word and "pont," "a bridge."

[5] Hardouin speaks of this as existing in his time, 1670, and being 250 feet in length. It is supposed to have been first constructed about B.C. 411, for the purpose of uninterrupted communication with Bœotia.

[6] Now Capo Mandili. [7] Now Kavo Doro, or Xylofago.

[8] Now Lithadha, with a mountain 2837 feet above the sea.

[9] These measurements are not exactly correct. The length from north to south is about ninety miles; the extreme breadth across, thirty, and in one part, not more than four miles.

[10] Still extant in the time of Strabo, who speaks of it as an inconsiderable place.

[11] Its site is now called Lipso. It contained warm baths sacred to Hercules, and used by the Dictator Sylla. They are still to be seen.

[12] Now Egripo, or Negropont, having given name to the rest of the island. The Euripus is here only forty yards across, being crossed by a

(opposite which, on the mainland, is Aulis), Geræstus[1], Eretria[2], Carystus[3], Oritanum, and Artemisium[4]. Here are also the Fountain of Arethusa[5], the river Lelantus, and the warm springs known as Ellopiæ; it is still better known, however, for the marble of Carystus. This island used formerly to be called Chalcodontis and Macris[6], as we learn from Dionysius and Ephorus; according to Aristides, Macra; also, as Callidemus says, Chalcis, because copper was first discovered here. Menæchmus says that it was called Abantias[7], and the poets generally give it the name of Asopis.

CHAP. 22.—THE CYCLADES.

Beyond Eubœa, and out in the Myrtoan[8] Sea, are numerous other islands; but those more especially famous are, Glau-

bridge, partly of stone, partly of wood. The poet Lycophron and the orator Isæus were natives of this place, and Aristotle died here.

[1] Near the promontory of that name, now Capo Mandili. In the town there was a famous temple of Poseidon, or Neptune. According to Hardouin, the modern name is Iastura.

[2] One of the most powerful cities of Eubœa. It was destroyed by the Persians under Darius, and a new town was built to the south of the old one. New Eretria stood, according to Leake, at the modern Kastri, and old Eretria in the neighbourhood of Vathy. The tragic poet Achæus, a contemporary of Æschylus, was born here; and a school of philosophy was founded at this place by Menedemus, a disciple of Plato.

[3] Now Karysto, on the south of the island, at the foot of Mount Ocha, upon which are supposed to have been its quarries of marble. There are but few remains of the ancient city. The historian Antigonus, the comic poet Apollodorus, and the physician Diocles, were natives of this place.

[4] Probably on the promontory of the same name. It was off this coast that the Greek fleet engaged that of Xerxes, B.C. 480.

[5] There were tame fish kept in this fountain; and its waters were sometimes disturbed by volcanic agency. Leake says that it has now totally disappeared.

[6] From the fact of its producing copper, and of its being in shape long and narrow.

[7] Strabo remarks, that Homer calls its inhabitants Abantes, while he gives to the island the name of Eubœa. The poets say that it took its name from the cow (Βοῦς) Io, who gave birth to Epaphus on this island.

[8] Hardouin remarks here, that Pliny, Strabo, Mela, and Pausanias use the term "Myrtoan Sea," as meaning that portion of it which lies between Crete and Attica, while Ptolemy so calls the sea which lies off the coast of Caria.

connesos and the Ægila[1]. Off the promontory, too, of Geræstus are the Cyclades, lying in a circle around Delos, from which circumstance[2] they derive their name. The first of them is the one called Andros[3] with a city of the same name, distant from Geræstus ten miles, and from Ceos thirty-nine. Myrsilus tells us that this island was at first called Cauros, and after that Antandros; Callimachus calls it Lasia, and others again Nonagria, Hydrussa, and Epagris. It is ninety-three miles in circumference. At a distance of one mile from Andros and of fifteen from Delos, is Tenos[4], with a city of the same name; this island is fifteen miles in length. Aristotle says that it was formerly called Hydrussa, from the abundance of water found here, while some writers call it Ophiussa[5]. The other islands are, Myconos[6], with the mountain of Dimastus[7], distant from Delos fifteen[8] miles; Siphnus[9], formerly called Meropia and Acis, twenty-eight miles in circumference; Seriphus[10], twelve miles in circuit; Prepesinthus[11]; Cythnos[12]; and then, by far the most famous among the Cyclades, and lying in the very middle of them, Delos[13] itself, so famous for its temple of Apollo, and its extensive commerce. This island long floated on the waves, and, as tradition says, was the only one that had never

[1] Now called Spitilus, and the group of Micronisia, or "Little Islands," according to Hardouin.

[2] From κύκλος, "a circle."

[3] Now Andro. It gives name to one of the comedies of Terence. The ruins of the ancient city were found by the German traveller Ross, who has published a hymn to Isis, in hexameter verse, which he discovered here. It was famous for its wines.

[4] Now Tino.

[5] From its abounding in snakes (ὄφεις) and scorpions.

[6] Now Mycono, south-east of Tenos and east of Delos. It was famous in ancient mythology as one of the places where Hercules was said to have defeated the Giants. It was also remarkable for the great proportion of bald persons among its inhabitants.

[7] So called from its resemblance to two breasts, μαζοι.

[8] Wheeler says that the distance is but three miles; Tournefort, six.

[9] Once famous for its gold and silver mines, but equally notorious for the bad character of its people. It is now called Siphno.

[10] Now Serpho, lying between Cythnos and Siphnus.

[11] Now Fermina, according to Hardouin.

[12] Between Ceos and Seriphus. It is now called Thermia. Cydias the painter was born here, and it was famous for its cheeses. Its modern name is derived from its hot springs, which are much frequented.

[13] Still called Delos; and, though so celebrated, nothing more than a mere rock, five miles in circumference.

experienced an earthquake, down to the time of M. Varro[1]; Mucianus however has informed us, that it has been twice so visited. Aristotle states that this island received its name from the fact of its having so suddenly made its appearance[2] on emerging from the sea; Aglaosthenes, however, gives it the name of Cynthia, and others of Ortygia[3], Asteria, Lagia, Chlamydia, Cynthus, and, from the circumstance of fire having been first discovered here, Pyrpile. Its circumference is five miles only; Mount Cynthus[4] here raises his head.

Next to this island is Rhene[5], which Anticlides calls by the name of Celadussa, and Callidemus, Artemite; Scyros[6], which the old writers have stated to be twenty miles in circumference, but Mucianus 160; Oliaros[7]; and Paros[8], with a city of the same name, distant from Delos thirty-eight miles, and famous for its marble[9]; it was first called Platea,

[1] That is, according to Varro, whose statement is ridiculed by Seneca. Some of the editors, however, punctuate this passage differently, making it to mean, "the only island that has never experienced an earthquake. Mucianus however has informed us, that down to the time of M. Varro, it has been twice so visited."

[2] From its then becoming δῆλος, "plain," or "manifest." It was after the fall of Corinth that Delos became so famous for its commerce. Its bronze was in great request.

[3] From ὄρτυξ, "a quail"; the legend being, that Latona was changed into that bird by Jupiter, in order to effect her escape thither from the anger of Juno. Its name of Asteria was derived from ἄστρον, "a star," either in consequence of its being devoted to the worship of the great luminary Apollo, or of its being considered by the gods the star of the earth. It was also called Lagia, from λαγώς, "a hare," that animal abounding there; and Cynæthus, from κύων, "a dog," it being famous for its hounds.

[4] A bare granite rock, not more than 500 feet in height. The island is now a mass of ruins; a great part of its remains having been carried away in the middle ages to Venice and Constantinople.

[5] Divided by a strait of four stadia in width from Delos. Nicias connected the two islands by a bridge. Its name of Celadussa was said to be derived from the noise of the waves, κέλαδος, and of Artemite, from Artemis, or Diana.

[6] Now Syra; famous for its wine and corn.

[7] Now Antiparos; famous for its stalactite grotto, which is not mentioned by the ancient writers.

[8] Now Paro; south of Delos and west of Naxos. The ruins of its town are still to be seen at the modern Paroikia. The Parian Chronicle, inscribed on marble, and containing a chronicle of Grecian history from Cecrops, B.C. 1582, to B.C. 264, was found here. It is preserved at Oxford.

[9] Chiefly obtained from a mountain called Marpessa.

and after that, Minois. At a distance of seven miles from this last island is Naxos[1], with a town of the same name; it is eighteen miles distant from Delos. This island was formerly called Strongyle[2], then Dia, and then Dionysias[3], in consequence of the fruitfulness of its vineyards; others again have called it the Lesser Sicily, or Callipolis[4]. It is seventy-five[5] miles in circumference—half as large again as Paros.

CHAP. 23.—THE SPORADES.

The islands thus far are considered as belonging to the Cyclades; the rest that follow are the Sporades[6]. These are, Helene[7], Phacussa, Nicasia, Schinussa, Pholegandros, and, at a distance of thirty-eight miles from Naxos, Icaros[8], which has given its name to the surrounding sea, and is the same number of miles in length[9], with two cities, and a third now no longer in existence: this island used formerly to be called Doliche, Macris, and Ichthyoëssa[10]. It is situate fifty miles to the north-east of Delos, and thirty-five from the island of Samos. Between Eubœa and Andros, there is an arm of the sea ten miles in width, and from Icaros to Geræstus is a distance of 112½ miles.

[1] Now Naxia, famous both in ancient and modern times for its remarkable fertility.

[2] From *στρογγύλος*, "round," its shape being somewhat inclined to circular, though by Eustathius it is compared to the shape of a vine-leaf. It is commonly called Dia by the poets. Tournefort says that it is distant forty miles from Delos. [3] From *Διόννσος*, or Bacchus, the god of wine.

[4] Or "Fine City." It took its other name from the fact of its rivalling the fertility of Sicily.

[5] According to Brotier, the Jesuit Babin, on visiting it, found its circumference estimated at thirty-six miles only.

[6] So called from lying scattered at random as it were, *σποράς* "scattered."

[7] Helene is supposed to be the modern Pira; Phacussa, Fecussa; Nicasia, Rachia; Schinussa, Schinusa; and Pholegandros, Policandro.

[8] Now Nikaria, to the west of Samos. According to tradition, it derived its name from Icarus, the son of Dædalus, who was believed to have fallen into the sea in its vicinity.

[9] Its length is not so great as is here mentioned by Pliny. Its towns were Drepanum, or Dracanum, Œnoë, and Isti.

[10] The first two names are from the Greek, in allusion to its long, narrow shape, and the last bears reference to the fact of its shores abounding in fish.

After we pass these, no regular order can be well observed; the rest must therefore be mentioned indiscriminately. There is the island of Scyros[1], and that of Ios[2], eighteen miles distant from Naxos, and deserving of all veneration for the tomb there of Homer; it is twenty-five miles in length, and was formerly known by the name of Phœnice; also Odia, Oletandros, and Gyara[3], with a city of the same name, the island being twelve miles in circumference, and distant from Andros sixty-two. At a distance of eighty miles from Gyara is Syrnos, then Cynæthus, Telos[4], noted for its unguents, and by Callimachus called Agathussa, Donusa[5], Patmos[6], thirty miles in circumference, the Corassiæ[7], Le-

[1] Now Scyro, east of Eubœa, and one of the Sporades. Here Achilles was said to have been concealed by his mother Thetis, in woman's attire.

[2] Now Nio, one of the Sporades, inaccurately called by Stephanus one of the Cyclades. The modern town is built on the site of the ancient one, of which there are some remains. It was said that Homer died here, on his voyage from Smyrna to Athens, and that his mother, Clymene, was a native of this island. In 1773, Van Krienen, a Dutch nobleman, asserted that he had discovered the tomb of Homer here, with certain inscriptions relative to him; but they have been generally regarded by the learned as forgeries. Odia and Oletandros seem not to have been identified.

[3] Now called Gioura, or Jura. It was little better than a barren rock, though inhabited; but so notorious for its poverty, that its mice were said to be able to gnaw through iron. It was used as a place of banishment under the Roman emperors, whence the line of Juvenal, i. 73—

"Aude aliquid brevibus Gyaris et carcere dignum."

"Dare some deed deserving of the little Gyara and the gaol." It is now uninhabited, except by a few shepherds in the summer.

[4] Now Telos, or Piskopi, a small island in the Carpathian Sea, and one of the Sporades. It lies off the coast of Caria. Syrnos appears not to have been identified.

[5] Near Naxos. Virgil calls it 'viridis,' or 'green,' which Servius explains by the colour of its marble. Like Gyara, it was used as a place of banishment under the Roman Empire. In C. 22, Pliny has mentioned Cynæthus as one of the names of Delos.

[6] Now Patmo, one of the Sporades, and west of the Promontory of Posidium, in Caria. To this place St. John was banished, and here he wrote the Apocalypse.

[7] A group between Icaria and Samos. They are now called Phurni and Krusi.

binthus[1], Leros[2], Cinara[3]; Sicinus[4], formerly called Œnoe[5]; Hieracia, also called Onus; Casos[6], likewise called Astrabe; Cimolus[7], or Echinussa; and Melos[8], with a city of that name, which island Aristides calls Memblis, Aristotle Zephyria, Callimachus Mimallis, Heraclides Siphis and Acytos. This last is the most circular[9] in form of all these islands. After this comes Machia, then Hypere, formerly Patage, or, as others have it, Platage, but now called Amorgos[10], Polyægos[11], Phyle, and Thera[12], known as Calliste when it first sprang from the waves. From this, at a later period, the island of

[1] One of the Sporades, now Lebitha.

[2] Now Lero. Its inhabitants were of Milesian origin, and of indifferent character. In its temple of Artemis, the sisters of Meleager were said to have been changed into guinea-fowls. It was opposite the coast of Caria.

[3] Now Zinari, N.E. of Amorgos. The artichoke (called *κίναρα* in Greek) is said to have given name to it.

[4] Now Sikino; between Pholegandros and Ios.

[5] So called, according to Stephanus, from its cultivation of the vine and produce of wine, *οἶνος*. It was situate between Pholegandros and Ios. It was said to have had the name of Sicinus from a son of Thoas and Œnoë. Hieracia seems to be unknown.

[6] Still known by that name, and lying between Carpathus and Crete. The ruins of the ancient town of Casos are still to be seen at the village of Polin. It is mentioned by Homer.

[7] Now Kimoli, one of the Cyclades, between Siphnos and Melos. It took its name of Echinussa from the 'Echinus,' or Sea-urchin, of which various fossil specimens are still found on the coast; but nowhere else in these islands, except the opposite coast of Melos. There are considerable ruins of its ancient town.

[8] Now Milo, the most westerly of the Cyclades. It is remarkable for its extreme fertility. Its town, which, according to most authorities, was called Byblis, was situate on the north of the island.

[9] Ansart remarks, that our author is mistaken in this assertion, for not only are many others of these islands more circular in form, but even that of Kimolo, which stands next to it.

[10] Now Amorgo, S.E. of Naxos. It was the birth-place of the Iambic poet Simonides. It is noted for its fertility. Under the Roman emperors, it was used as a place of banishment.

[11] Now Polybos, or Antimelos, an uninhabited island near Melos. Phyle seems not to have been identified.

[12] Now Santorin, south of the island of Ios. The tradition was, that it was formed from a clod of earth, thrown from the ship Argo. It is evidently of volcanic origin, and is covered with pumice-stone. It was colonized by Lacedæmonians and Minyans of Lemnos, under the Spartan Theras, who gave his name to the island.

Therasia[1] was torn away, and between the two afterwards arose Automate, also called Hiera, and Thia, which in our own times came into existence in the vicinity of these islands. Ios is distant from Thera twenty-five miles.

Next to these follow Lea, Ascania[2], Anaphe[3], Hippuris, and Astypalæa[4], a free state. This island is eighty-eight miles in circumference, and 125 miles distant from Cadistus, in Crete. From Astypalæa, Platea is distant sixty miles, and Caminia thirty-eight from this last. We then come to the islands of Azibintha, Lanise, Tragæa, Pharmacussa, Techedia, Chalcia[5], Calymna[6], in which is the town of Coös, Calymna, at a distance of twenty-five miles from which is Carpathum[7], which has given its name to the Carpathian Sea. The distance thence to Rhodes[8], in the direction of the south-west wind, is fifty miles. From Carpathum to Casus is seven miles, and from Casus to Sammonium, the promontory of Crete, thirty[9]. In the Euripus of Eubœa, almost at the very mouth of it, are the four islands called Petaliæ[10];

[1] A small island to the west of Thera, still known by the same name.

[2] In Lapie's map, Ascania is set down as the present Christiana.

[3] Now Anaphe, Namfi, or Namphio, one of the Sporades. It was celebrated for the temple of Apollo Ægletes, the foundation of which was ascribed to the Argonauts, and of which considerable remains still exist. It abounds in partridges, as it did also in ancient times.

[4] Now Astropalæa, or Stamphalia. By Strabo it is called one of the Sporades, by Stephanus one of the Cyclades. It probably was favoured by the Romans for the excellence and importance of its harbours. From Hegesander we learn that it was famous for its hares, and Pliny tells us, in B. viii. c. 59, that its mussels were (as they still are) very celebrated.

[5] None of these islands can be now identified, except perhaps Chalcia, also mentioned by Strabo, and now known as Karki.

[6] Now Kalymno, the principal island of the group, by Homer called Calydne. According to most of the editions, Pliny mentions here Calydna and Calymna, making this island, which had those two names, into two islands. Although Pliny here mentions only the town of Coös, still, in B. v. c. 36, he speaks of three others, Notium, Nisyrus, and Mendeterus. There are still some remains of antiquity to be seen here.

[7] Or Carpathus, now Skarpanto. It gave name to the sea between Crete and Rhodes.

[8] It still preserves its ancient name, and presents some interesting remains of antiquity.

[9] Brotier says that the distance is really fifty-two miles.

[10] So called from the town of Petalia, on the mainland. Ansart says that their present name is Spili.

and, at its outlet, Atalante[1]. The Cyclades and the Sporades are bounded on the east by the Asiatic shores of the Icarian Sea, on the west by the Attic shores of the Myrtoan Sea, on the north by the Ægean, and on the south by the Cretan and Carpathian seas, extending 700 miles in length, and 200 in breadth.

The Gulf of Pagasa[2] has in front of it Euthia[3], Cicynethus[4], Scyros, previously mentioned[5], and the very furthermost of the Cyclades and Sporades, Gerontia and Scandila[6]; the Gulf of Therm:e[7], Iræsia, Solimnia, Eudemia, and Nea, which last is sacred to Minerva. Athos has before it four islands; Peparethus[8], formerly called Evœnus, with a city of that name, at a distance from Athos of nine miles; Sciathus[9], at a distance of fifteen, and Imbros[10], with a city of the same name, at a distance of eighty-eight, miles. This last island is distant from Mastusia, in the Chersonesus, twenty-five miles; it is sixty-two[11] miles in circumference, and is washed by the river Ilisus. At a distance of twenty-two miles from it is Lemnos[12], being distant from Mount Athos eighty-seven; it is 112 miles in circumference, and has the cities of Hephæstia and Myrina[13]; into the market-place of which last city Athos throws its shadow at the summer solstice. The island of Thasos[14], constituting a free state, is six miles

[1] Now Talanti, giving name to the Channel of Talanti.

[2] The present Gulf of Volo, mentioned in C. 15 of the present Book.

[3] Ansart suggests that this may possibly be the small island now called Agios Nicolaos.

[4] Now Trikeri.

[5] In the present Chapter.

[6] Now Scangero, or Skantzoura, according to Ansart.

[7] Now the Gulf of Saloniki, mentioned in C. 17. The islands here mentioned have apparently not been identified.

[8] Off the coast of Thessaly, now Piperi.

[9] Now Skiathos. It was famous for its wine.

[10] Now called Embro, or Imru. Both the island and city of Imbros are mentioned by Homer.

[11] This is double the actual circumference of the island.

[12] Now called Stalimene.

[13] Its site is now called Palæo Kastro. Hephæstia, or Vulcan's Town, stood near the modern Rapanidi. That god was said to have fallen into this island when thrown from heaven by Jupiter.

[14] Now Thaso, or Tasso. Its gold mines were in early periods very valuable.

distant from Lemnos; it formerly had the name of Aëria, or Æthria. Abdera[1], on the mainland, is distant from Thasos twenty-two miles, Athos sixty-two[2]. The island of Samothrace[3], a free state, facing the river Hebrus, is the same distance from Thasos, being also thirty-two[4] miles from Imbros, twenty-two from Lemnos, and thirty-eight[5] from the coast of Thrace; it is thirty-two miles in circumference, and in it rises Mount Saoce[6], ten miles in height. This island is the most inaccessible of them all. Callimachus mentions it by its ancient name of Dardania.

Between the Chersonesus and Samothrace, at a distance of about fifteen miles from them both, is the island of Halonnesos[7], and beyond it Gethone, Lamponia, and Alopeconnesus[8], not far from Cœlos, a port[9] of the Chersonesus, besides some others of no importance. The following names may be also mentioned, as those of uninhabited islands in this gulf, of which we have been enabled to discover the names:—Desticos, Sarnos, Cyssiros, Charbrusa, Calathusa, Scylla, Draconon, Arconnesus, Diethusa, Scapos, Capheris, Mesate, Æantion, Pateronnesos, Pateria, Calate, Neriphus, and Polendos[10].

[1] Mentioned in C. 17 of this Book.

[2] Ansart says that "forty-two" would be the correct reading here, that being also the distance between Samothrace and Thasos.

[3] Its modern name is Samothraki. It was the chief seat of the mysterious worship of the Cabiri.

[4] Only twelve, according to Ansart.

[5] Barely eighteen, according to Brotier.

[6] Now Monte Nettuno. Of course the height here mentioned by Pliny is erroneous; but Homer says that from this mountain Troy could be seen.

[7] Now called Skopelo, if it is the same island which is mentioned by Ptolemy under the name of Scopelus. It exports wine in large quantities.

[8] Or the Fox Island, so called from its first settlers having been directed by an oracle to establish a colony where they should first meet a fox with its cub. Like many others of the islands here mentioned, it appears not to have been identified.

[9] See C. 18 of this Book.

[10] None of these islands appear to have been identified by modern geographers.

CHAP. 24.—THE HELLESPONT.—THE LAKE MÆOTIS.

The fourth great Gulf of Europe begins at the Hellespont and ends at the entrance of the Mæotis[1]. But in order that the several portions of the Euxine and its coasts may be the better known, we must briefly embrace the form of it in one general view. This vast sea, lying in front of Asia, is shut out from Europe by the projection of the shores of the Chersonesus, and effects an entrance into those countries by a narrow channel only, of the width, as already mentioned, of seven stadia, thus separating Europe from Asia. The entrance of these Straits is called the Hellespont; over it Xerxes, the king of the Persians, constructed a bridge of boats, across which he led his army. A narrow channel extends thence a distance of eighty-six miles, as far as Priapus[2], a city of Asia, at which Alexander the Great passed over. At this point the sea becomes wider, and after some distance again takes the form of a narrow strait. The wider part is known as the Propontis[3], the Straits as the Thracian Bosporus[4], being only half-a-mile in width, at the place where Darius, the father of Xerxes, led his troops across by a bridge. The extremity of this is distant from the Hellespont 239 miles.

We then come to the vast sea called the Euxine, which invades the land as it retreats afar, and the name of which was formerly Axenus[5]. As the shores bend inwards, this sea with a vast sweep stretches far away, curving on both sides after the manner of a pair of horns, so much so that in shape it bears a distinct resemblance to a Scythian bow[6].

[1] Now generally known as the Palus Mæotis or Sea of Azof.

[2] The modern Caraboa, according to Brotier, stands on its site. Priapus was the tutelary divinity of Lampsacus in this vicinity.

[3] Or "entrance of Pontus"; now the Sea of Marmora.

[4] "Ox Ford," or "passage of the cow," Io being said to have crossed it in that form: now called the "Straits of Constantinople."

[5] Said to have been called ἄξενος or "inhospitable," from its frequent storms and the savage state of the people living on its shores. In later times, on the principle of Euphemism, or abstaining from words of ill omen, its name was changed to εὔξεινος, "hospitable."

[6] This was a favourite comparison of the ancients; the north coast, between the Thracian Bosporus and the Phasis, formed the bow, and the southern shores the string. The Scythian bow somewhat resembled in form the figure Σ, the capital Sigma of the Greeks.

In the middle of the curve it is joined by the mouth of Lake Mæotis, which is called the Cimmerian[1] Bosporus, and is two miles and a half in width. Between the two Bospori, the Thracian and the Cimmerian, there is a distance in a straight line, of 500 miles, as Polybius informs us. We learn from Varro and most of the ancient writers, that the circumference of the Euxine is altogether 2150 miles; but to this number Cornelius Nepos adds 350 more; while Artemidorus makes it 2919 miles, Agrippa 2360, and Mucianus 2425. In a similar manner some writers have fixed the length of the European shores of this sea at 1478 miles, others again at 1172. M. Varro gives the measurement as follows:—from the mouth of the Euxine to Apollonia 187 miles, and to Callatis the same distance; thence to the mouth of the Ister 125 miles; to the Borysthenes 250; to Chersonesus[2], a town of the Heracleotæ, 325; to Panticapæum[3], by some called Bosporus, at the very extremity of the shores of Europe, 212 miles: the whole of which added together, makes 1337[4] miles. Agrippa makes the distance from Byzantium to the river Ister 560 miles, and from thence to Panticapæum, 635.

Lake Mæotis, which receives the river Tanais as it flows from the Riphæan Mountains[5], and forms the extreme boundary between Europe and Asia, is said to be 1406 miles in circumference; which however some writers state at only 1125. From the entrance of this lake to the mouth of the Tanais in a straight line is, it is generally agreed, a distance of 375 miles.

The inhabitants of the coasts of this fourth great Gulf of

[1] Now the Straits of Kaffa or Enikale.

[2] This town lay about the middle of the Tauric Chersonesus or Crimea, and was situate on a small peninsula, called the Smaller Chersonesus, to distinguish it from the larger one, of which it formed a part. It was founded by the inhabitants of the Pontic Heraclea, or Heracleium, the site of which is unknown. See note [9] to p. 333.

[3] Now Kertsch, in the Crimea. It derived its name from the river Panticapes; and was founded by the Milesians about B.C. 541. It was the residence of the Greek kings of Bosporus, and hence it was sometimes so called.

[4] "Thirty-six" properly.

[5] The Tanais or Don does not rise in the Riphæan Mountains, or western branch of the Uralian chain, but on slightly elevated ground in the centre of European Russia.

Europe, as far as Istropolis, have been already[1] mentioned in our account of Thrace. Passing beyond that spot we come to the mouths of the Ister. This river rises in Germany in the heights of Mount Abnoba[2], opposite to Rauricum[3], a town of Gaul, and flows for a course of many miles beyond the Alps and through nations innumerable, under the name of the Danube. Adding immensely to the volume of its waters, at the spot where it first enters Illyricum, it assumes the name of Ister, and, after receiving sixty rivers, nearly one half of which are navigable, rolls into the Euxine by six[4] vast channels. The first of these is the mouth of Peuce[5], close to which is the island of Peuce itself, from which the neighbouring channel takes its name; this mouth is swallowed up in a great swamp nineteen miles in length. From the same channel too, above Istropolis, a lake[6] takes its rise, sixty-three miles in circuit; its name is Halmyris. The second mouth is called Naracu-Stoma[7]; the third, which is near the island of Sarmatica, is called Calon-Stoma[8]; the fourth is known as Pseudo-Stomon[9], with its island called Conopon-Diabasis[10]; after which come the Boreon-

[1] Chap. 18 of the present Book. Istropolis is supposed to be the present Istere, though some would make it to have stood on the site of the present Kostendsje, and Brotier identifies it with Kara-Kerman.

[2] Now called the Schwarzwald or Black Forest. The Danube or Ister rises on the eastern side at the spot called Donaueschingen.

[3] So called from the Raurici, a powerful people of Gallia Belgica, who possessed several towns, of which the most important were Augusta, now Augst, and Basilia, now Bâle.

[4] Only three of these are now considered of importance, as being the main branches of the river. It is looked upon as impossible by modern geographers to identify the accounts given by the ancients with the present channels, by name, as the Danube has undergone in lapse of time, very considerable changes at its mouth. Strabo mentions seven mouths, three being lesser ones.

[5] So called, as stated by Pliny, from the island of Peuce, now Piczina. Peuce appears to have been the most southerly of the mouths.

[6] Now called Kara-Sou, according to Brotier. Also called Rassefu in the maps.

[7] Now called Hazrali Bogasi, according to Brotier. It is called by Ptolemy the Narakian Mouth.

[8] Or the "Beautiful Mouth." Now Susie Bogasi, according to Brotier.

[9] Or the "False Mouth": now the Sulina Bogasi, the principal mouth of the Danube, so maltreated by its Russian guardians.

[10] Or the "Passage of the Gnats," so called from being the resort of

Stoma[1] and the Psilon-Stoma[2]. These mouths are each of them so considerable, that for a distance of forty miles, it is said, the saltness of the sea is quite overpowered, and the water found to be fresh.

CHAP. 25.—DACIA, SARMATIA.

On setting out from this spot, all the nations met with are Scythian in general, though various races have occupied the adjacent shores; at one spot the Getæ[3], by the Romans called Daci; at another the Sarmatæ, by the Greeks called Sauromatæ, and the Hamaxobii[4] or Aorsi, a branch of them; then again the base-born Scythians and descendants of slaves, or else the Troglodytæ[5]; and then, after them, the Alani[6] and the Rhoxalani. The higher[7] parts again, between the Danube and the Hercynian Forest[8], as far as the winter quarters of Pannonia at Carnuntum[9], and the borders of the Germans, are occupied by the Sarmatian Iazyges[10], who inhabit the level country and the plains,

swarms of mosquitoes, which were said at a certain time of the year to migrate to the Palus Mæotis. According to Brotier the present name of this island is Ilan Adasi, or Serpent Island.

[1] The "Northern Mouth": near the town of Kilia.

[2] Or the "Narrow Mouth."

[3] Though Strabo distinguishes the Getæ from the Daci, most of the ancient writers, with Pliny, speak of them as identical. It is not known, however, why the Getæ in later times assumed the name of Daci.

[4] "Dwellers in waggons." These were a Sarmatian tribe who wandered with their waggons along the banks of the Volga. The chief seats of the Aorsi, who seem in reality to have been a distinct people from the Hamaxobii, was in the country between the Tanais, the Euxine, the Caspian, and the Caucasus.

[5] "Dwellers in Caves." This name appears to have been given to various savage races in different parts of the world.

[6] There were races of the Alani in Asia on the Caucasus, and in Europe on the Mæotis and the Euxine; but their precise geographical position is not clearly ascertained.

[7] The present Transylvania and Hungary.

[8] The name given in the age of Pliny to the range of mountains extending around Bohemia, and through Moravia into Hungary.

[9] Its ruins are still to be seen on the south bank of the Danube near Haimburg, between Deutsch-Altenburg and Petronell. The Roman fleet of the Danube, with the 14th legion, was originally established there.

[10] In Pliny's time this migratory tribe seems to have removed to the

while the Daci, whom they have driven as far as the river Pathissus[1], inhabit the mountain and forest ranges. On leaving the river Marus[2], whether it is that or the Duria[3], that separates them from the Suevi and the kingdom of Vannius[4], the Basternæ, and, after them, other tribes of the Germans occupy the opposite sides[5]. Agrippa considers the whole of this region, from the Ister to the ocean, to be 2100 miles in length, and 4400 miles in breadth to the river Vistula in the deserts[6] of Sarmatia. The name "Scythian" has extended, in every direction, even to the Sarmatæ and the Germans; but this ancient appellation is now only given to those who dwell beyond those nations, and live unknown to nearly all the rest of the world.

CHAP. 26.—SCYTHIA.

Leaving the Ister, we come to the towns of Cremniscos[7], Æpolium, the mountains of Macrocremnus, and the famous river Tyra[8], which gives name to a town on the spot where Ophiusa is said formerly to have stood. The Tyragetæ inhabit a large island[9] situate in this river, which is distant

plains between the Lower Theiss and the mountains of Transylvania, from which places they had expelled the Dacians.

[1] The Lower Theiss. [2] Now the river Mark, Maros, or Morava.

[3] The name of the two streams now known as the Dora Baltea and Dora Riparia, both of which fall into the Po. This passage appears to be in a mutilated state.

[4] A chief of the Quadi; who, as we learn from Tacitus, was made king of the Suevi by Germanicus, A.D. 19. Being afterwards expelled by his nephews Vangio and Sido, he received from the emperor Claudius a settlement in Pannonia. Tacitus gives the name of Suevia to the whole of the east of Germany from the Danube to the Baltic.

[5] According to Hardouin, Pliny here speaks of the other side of the mountainous district called Higher Hungary, facing the Danube and extending from the river Theiss to the Morava.

[6] This, according to Sillig, is the real meaning of *a desertis* here, the distance being measured from the Danube, and not between the Vistula and the wilds of Sarmatia. The reading "four thousand" is probably corrupt, but it seems more likely than that of 404 miles, adopted by Littré, in his French translation.

[7] Placed by Forbiger near Lake Burmasaka, or near Islama.

[8] The Dniester. The mountains of Macrocremnus, or the "Great Heights," seem not to have been identified.

[9] According to Hardouin, the modern name of this island is Tandra.

from Pseudostomos, a mouth of the Ister, so called, 130 miles. We then come to the Axiacæ, who take their name from the river Axiaces[1], and beyond them, the Crobyzi, the river Rhodes[2], the Sagarian Gulf[3], and the port of Ordesos[4]. At a distance of 120 miles from the Tyra is the river Borysthenes[5], with a lake and a people of similar name, as also a town[6] in the interior, at a distance of fifteen miles from the sea, the ancient names of which were Olbiopolis and Miletopolis. Again, on the shore is the port of the Achæi, and the island of Achilles[7], famous for the tomb there of that hero, and, at a distance of 125 miles from it, a peninsula which stretches forth in the shape of a sword, in an oblique direction, and is called, from having been his place of exercise, Dromos Achilleos[8]: the length of this, according to Agrippa, is eighty miles. The Taurian Scythians and the Siraci[9] occupy all this tract of country.

At this spot begins a well-wooded district[10], which has

[1] Now called the Teligul, east of the Tyra or Dniester.

[2] Now called Sasik Beregen, according to Brotier.

[3] The modern Gulf of Berezen, according to Brotier.

[4] Probably the modern Okzakow.

[5] The modern Dnieper. It also retains its ancient name of Borysthenes.

[6] We learn from Strabo that the name of this town was Olbia, and that from being founded by the Milesians, it received the name of Miletopolis. According to Brotier, the modern Zapurouski occupies its site, between the mouths of the river Buzuluk.

[7] This was adjacent to the strip of land called "Dromos Achilleos," or the 'race-course of Achilles.' It is identified by geographers with the little island of Zmievoi or Oulan Adassi, the 'Serpents Island.' It was said that it was to this spot that Thetis transported the body of Achilles. By some it was made the abode of the shades of the blest, where Achilles and other heroes of fable were the judges of the dead.

[8] A narrow strip of land N.W. of the Crimea and south of the mouth of the Dnieper, running nearly due west and east. It is now divided into two parts called Kosa Tendra and Kosa Djarilgatch. Achilles was said to have instituted games here.

[9] According to Hardouin, the Siraci occupied a portion of the present Podolia and Ukraine, and the Tauri the modern Bessarabia.

[10] According to Herodotus, this region, called Hylæa, lay to the east of the Borysthenes. It seems uncertain whether there are now any traces of this ancient woodland; some of the old maps however give the name of the "Black Forest" to this district. From the statements of modern travellers, the woody country does not commence till the river Don has been reached. The district of Hylæa has been identified by geographers with the great plain of Janboylouk in the steppe of the Nogai.

given to the sea that washes its banks the name of the Hylæan Sea; its inhabitants are called Encechadlæ[1]. Beyond them is the river Panticapes[2], which separates the Nomades[3] and the Georgi, and after it the Acesinus[4]. Some authors say that the Panticapes flows into the Borysthenes below Olbia[5]. Others, who are more correct, say that it is the Hypanis[6]: so great is the mistake made by those who have placed it[7] in Asia.

The sea runs in here and forms a large gulf[8], until there is only an intervening space[9] of five miles between it and the Lake Mæotis, its margin forming the sea-line of extensive tracts of land, and numerous nations; it is known as the Gulf of Carcinites. Here we find the river Pacyris[10], the towns of Navarum and Carcine[11], and behind it Lake Buges[12], which

[1] For Encechadlæ, Hardouin suggests that we should read *Inde Hylæi*, "hence the inhabitants are called by the name of Hylæi."

[2] The Panticapes is usually identified with the modern Somara, but perhaps without sufficient grounds. It is more probably the Kouskawoda.

[3] The Nomades or *wandering*, from the Georgi or *agricultural* Scythians.

[4] The Acesinus does not appear to have been identified by modern geographers.

[5] Above called Olbiopolis or Miletopolis.

[6] The Bog or Boug. Flowing parallel with the Borysthenes or Dnieper, it discharged itself into the Euxine at the town of Olbia, at no great distance from the mouth of the Borysthenes.

[7] Probably meaning the mouth or point at which the river discharges itself into the sea.

[8] The modern Gulf of Negropoli or Perekop, on the west side of the Chersonesus Taurica or Crimea.

[9] Forming the present isthmus of Perekop, which divides the Sea of Perekop from the Sea of Azof.

[10] Called by Herodotus Hypacyris, and by later writers Carcinites. It is generally supposed to be the same as the small stream now known as the Kalantchak.

[11] Hardouin says that the city of Carcine has still retained its name, but changed its site. More modern geographers however are of opinion that nothing can be determined with certainty as to its site. Of the site also of Navarum nothing seems to be known.

[12] Or Buces or Byce. This is really a gulf, *almost* enclosed, at the end of the Sea of Azof. Strabo gives a more full description of it under the name of the *Sapra Limnè*, "the Putrid Lake," by which name it is still called, in Russian, *Sibaché* or Sivaché Moré. It is a vast lagoon, covered with water when an east wind blows the water of the Sea of Azof into it, but at other times a tract of slime and mud, sending forth pestilential vapours.

discharges itself by a channel into the sea. This Buges is separated by a ridge of rocks[1] from Coretus, a gulf in the Lake Mæotis; it receives the rivers Buges[2], Gerrus[3], and Hypacaris[4], which approach it from regions that lie in various directions. For the Gerrus separates the Basilidæ from the Nomades, the Hypacaris flows through the Nomades and the Hylæi, by an artificial channel into Lake Buges, and by its natural one into the Gulf of Coretus: this region bears the name of Scythia Sindice.

At the river Carcinites, Scythia Taurica[5] begins, which was once covered by the sea, where we now see level plains extended on every side: beyond this the land rises into mountains of great elevation. The peoples here are thirty in number, of which twenty-three dwell in the interior, six of the cities being inhabited by the Orgocyni, the Characeni[6], the Lagyrani, the Tractari, the Arsilachitæ, and the Caliordi. The Scythotauri possess the range of mountains: on the west they are bounded by the Chersonesus, and on the east by the Scythian Satarchæ[7]. On the shore, after we leave Carcinites, we find the following towns; Taphræ[8], situate on the very isthmus of the peninsula, and then Heraclea Chersonesus[9], to which its freedom has been granted[10] by the Romans. This place was formerly called

[1] It is rather a ridge of sand, that *almost* separates it from the waters of the gulf.

[2] This river has not been identified by modern geographers.

[3] According to Herodotus the Gerrhus or Gerrus fell into the Hypacaris; which must be understood to be, not the Kalantchak, but the Outlouk. It is probably now represented by the Moloschnijawoda, which forms a shallow lake or marsh at its mouth.

[4] It is most probable that the Pacyris, mentioned above, the Hypacaris, and the Carcinites, were various names for the same river, generally supposed, as stated above, to be the small stream of Kalantchak.

[5] Now the Crimea.

[6] It does not appear that the site of any of these cities has been identified. Charax was a general name for a fortified town.

[7] Mentioned again by Pliny in B. vi. c. 7. Solinus says that in order to repel avarice, the Satarchæ prohibited the use of gold and silver.

[8] On the site of the modern Perekop, more commonly called Orkapi.

[9] Or Chersonesus of the Heracleans. The town of Kosleve or Eupatoria is supposed to stand on its site.

[10] After the conquest of Mithridates, when the whole of these regions fell into the hands of the Romans.

Megarice, being the most polished city throughout all these regions, in consequence of its strict preservation of Grecian manners and customs. A wall, five miles in length, surrounds it. Next to this comes the Promontory of Parthenium[1], the city of the Tauri, Placia, the port of the Symboli[2], and the Promontory of Criumetopon[3], opposite to Carambis[4], a promontory of Asia, which runs out in the middle of the Euxine, leaving an intervening space between them of 170 miles, which circumstance it is in especial that gives to this sea the form of a Scythian bow. After leaving this headland we come to a great number of harbours and lakes of the Tauri[5]. The town of Theodosia[6] is distant from Criumetopon 125 miles, and from Chersonesus 165. Beyond it there were, in former times, the towns of Cytæ, Zephyrium, Acræ, Nymphæum, and Dia. Panticapæum[7], a city of the Milesians, by far the strongest of them all, is still in existence; it lies at the entrance of the Bosporus, and is distant from Theodosia eighty-seven miles and a half, and from the town of Cimmerium, which lies on the other side of the Strait, as we have previously[8] stated, two miles and a half. Such is the width here of the channel which separates Asia from Europe, and which too, from being generally quite frozen over, allows of a passage on foot.

[1] The modern Felenk-burun. So called from the Parthenos or Virgin Diana or Artemis, whose temple stood on its heights, in which human sacrifices were offered to the goddess.

[2] Supposed to be the same as the now-famed port of Balaklava.

[3] The modern Aia-burun, the great southern headland of the Crimea. According to Plutarch, it was called by the natives Brixaba, which, like the name Criumetopon, meant the "Ram's Head."

[4] Now Kerempi, a promontory of Paphlagonia in Asia Minor. Strabo considers this promontory and that of Criumetopon as dividing the Euxine into two seas.

[5] According to Strabo, the sea-line of the Tauric Chersonesus, after leaving the port of the Symboli, extended 125 miles, as far as Theodosia. Pliny would here seem to make it rather greater.

[6] The modern Kaffa occupies its site. The sites of many of the places here mentioned appear not to be known at the present day.

[7] The modern Kertsch, situate on a hill at the very mouth of the Cimmerian Bosporus, or Straits of Enikale or Kaffa, opposite the town of Phanagoria in Asia.

[8] In C. 24 of the present Book. Clark identifies the town of Cimmerium with the modern Temruk, Forbiger with Eskikrimm. It is again mentioned in B. vi. c. 2.

The width of the Cimmerian Bosporus[1] is twelve miles and a half: it contains the towns of Hermisium[2], Myrmecium, and, in the interior[3] of it, the island of Alopece. From the spot called Taphræ[4], at the extremity of the isthmus, to the mouth of the Bosporus, along the line of the Lake Mæotis, is a distance of 260 miles.

Leaving Taphræ, and going along the mainland, we find in the interior the Auchetæ[5], in whose country the Hypanis has its rise, as also the Neurœ, in whose district the Borysthenes has its source, the Geloni[6], the Thyssagetæ, the Budini, the Basilidæ, and the Agathyrsi[7] with their azure-coloured hair. Above them are the Nomades, and then a nation of Anthropophagi or cannibals. On leaving Lake Buges, above the Lake Mæotis we come to the Sauromatæ and the Essedones[8]. Along the coast, as far as the river Tanais[9], are

[1] He alludes here, not to the Strait so called, but to the Peninsula bordering upon it, upon which the modern town of Kertsch is situate, and which projects from the larger Peninsula of the Crimea, as a sort of excrescence on its eastern side.

[2] Probably Hermes or Mercury was its tutelar divinity: its site appears to be unknown.

[3] Probably meaning the Straits or passage connecting the Lake Mæotis with the Euxine. The fertile district of the Cimmerian Bosporus was at one time the granary of Greece, especially Athens, which imported thence annually 400,000 medimni of corn.

[4] A town so called on the Isthmus of Perekop, from a *τάφρος* or trench, which was cut across the isthmus at this point.

[5] Lomonossov, in his History of Russia, says that these people were the same as the Sclavoni: but that one meaning of the name 'Slavane' being "a boaster," the Greeks gave them the corresponding appellation of Auchetæ, from the word *αὐχή*, which signifies "boasting."

[6] Of the Geloni, called by Virgil "picti," or "painted," nothing certain seems to be known: they are associated by Herodotus with the Budini, supposed to belong to the Slavic family by Schafarik. In B. iv. c. 108, 109, of his History, Herodotus gives a very particular account of the Budini, who had a city built entirely of wood, the name of which was Gelonus. The same author also assigns to the Geloni a Greek origin.

[7] The Agathyrsi are placed by Herodotus near the upper course of the river Maris, in the S.E. of Dacia or the modern Transylvania. Pliny however seems here to assign them a different locality.

[8] Also called "Assedones" and "Issedones." It has been suggested by modern geographers that their locality must be assigned to the east of Ichim, on the steppe of the central horde of the Kirghiz, and that of the Arimaspi on the northern declivity of the chain of the Altaï.

[9] Now the Don.

the Mæotæ, from whom the lake derives its name, and the last of all, in the rear of them, the Arimaspi. We then come to the Riphæan[1] mountains, and the region known by the name of Pterophoros[2], because of the perpetual fall of snow there, the flakes of which resemble feathers; a part of the world which has been condemned by the decree of nature to lie immersed in thick darkness; suited for nothing but the generation of cold, and to be the asylum of the chilling blasts of the northern winds.

Behind these mountains, and beyond the region of the northern winds, there dwells, if we choose to believe it, a happy race, known as the Hyperborei[3], a race that lives to an extreme old age, and which has been the subject of many marvellous stories[4]. At this spot are supposed to be the hinges upon which the world revolves, and the extreme limits of the revolutions of the stars. Here we find light for six months together, given by the sun in one continuous day, who does not, however, as some ignorant persons have asserted, conceal himself from the vernal equinox[5] to autumn. On the contrary, to these people there is but one rising of the sun for the year, and that at the summer solstice, and but one setting, at the winter solstice. This region, warmed by the rays of the sun, is of a most delightful temperature, and exempt from

[1] Most probably these mountains were a western branch of the Uralian chain.

[2] From the Greek πτεροφορὸς, "wing-bearing" or "feather-bearing."

[3] This legendary race was said to dwell in the regions beyond Boreas, or the northern wind, which issued from the Riphæan mountains, the name of which was derived from ῥιπαὶ or "hurricanes" issuing from a cavern, and which these heights warded off from the Hyperboreans and sent to more southern nations. Hence they never felt the northern blasts, and enjoyed a life of supreme happiness and undisturbed repose. "Here," says Humboldt, "are the first views of a natural science which explains the distribution of heat and the difference of climates by local causes—by the direction of the winds—the proximity of the sun, and the action of a moist or saline principle."—*Asie Centrale*, vol. i.

[4] Pindar says, in the "Pythia," x. 56, "The Muse is no stranger to their manners. The dances of girls and the sweet melody of the lyre and pipe resound on every side, and wreathing their locks with the glistening bay, they feast joyously. For this sacred race there is no doom of sickness or of disease; but they live apart from toil and battles, undisturbed by the exacting Nemesis."

[5] Hardouin remarks that Pomponius Mela, who asserts that the sun rises here at the vernal and sets at the autumnal equinox, is right in

every noxious blast. The abodes of the natives are the woods and groves; the gods receive their worship singly and in groups, while all discord and every kind of sickness are things utterly unknown. Death comes upon them only when satiated with life; after a career of feasting, in an old age sated with every luxury, they leap from a certain rock there into the sea; and this they deem the most desirable mode of ending existence. Some writers have placed these people, not in Europe, but at the very verge of the shores of Asia, because we find there a people called the Attacori[1], who greatly resemble them and occupy a very similar locality. Other writers again have placed them midway between the two suns, at the spot where it sets to the Antipodes and rises to us; a thing however that cannot possibly be, in consequence of the vast tract of sea which there intervenes. Those writers who place them nowhere[2] but under a day which lasts for six months, state that in the morning they sow, at mid-day they reap, at sunset they gather in the fruits of the trees, and during the night conceal themselves in caves. Nor are we at liberty to entertain any doubts as to the existence of this race; so many authors[3] are there who assert that they were in the habit of sending their first-fruits to Delos to present them to Apollo, whom in especial they worship. Virgins used to carry them, who for many years were held in high veneration, and received the rites of hospitality from the nations that lay on the route; until at last, in consequence of repeated violations of good faith, the Hyperboreans came to the determination to deposit these offerings upon the frontiers of the people who adjoined them, and they in their turn were to convey

his position, and that Pliny is incorrect in his assertion. The same commentator thinks that Pliny can have hardly intended to censure Mela, to whose learning he had been so much indebted for his geographical information, by applying to him the epithet "imperitus," 'ignorant' or 'unskilled'; he therefore suggests that the proper reading here is, "ut non imperiti dixere," "as some by no means ignorant persons have asserted."

[1] The Attacori are also mentioned in B. vi. c. 20.

[2] Sillig omits the word "non" here, in which case the reading would be, "Those writers who place them anywhere but, &c.;" it is difficult to see with what meaning.

[3] Herodotus, B. iv., states to this effect, and after him, Pomponius Mela, B. iii. c. 5.

them on to their neighbours, and so from one to the other, till they should have arrived at Delos. However, this custom, even, in time fell into disuse.

The length of Sarmatia, Scythia, and Taurica, and of the whole of the region which extends from the river Borysthenes, is, according to Agrippa, 980 miles, and its breadth 717. I am of opinion, however, that in this part of the earth all estimates of measurement are exceedingly doubtful.

CHAP. 27.—THE ISLANDS OF THE EUXINE. THE ISLANDS OF THE NORTHERN OCEAN.

But now, in conformity with the plan which I originally proposed, the remaining portions of this gulf must be described. As for its seas, we have already made mention of them.

(13.) The Hellespont has no islands belonging to Europe that are worthy of mention. In the Euxine there are, at a distance of a mile and a half from the European shore, and of fourteen from the mouth of the Strait, the two Cyanæan[1] islands, by some called the Symplegades[2], and stated in fabulous story to have run the one against the other; the reason being the circumstance that they are separated by so short an interval, that while to those who enter the Euxine opposite to them they appear to be two distinct islands, but if viewed in a somewhat oblique direction they have the appearance of becoming gradually united into one. On this side of the Ister there is the single island[3] of the Apolloniates, eighty miles from the Thracian Bosporus; it was from this place that M. Lucullus brought the Capitoline[4] Apollo. Those

[1] These islands, or rather rocks, are now known as Fanari, and lie at the entrance of the Straits of Constantinople.

[2] From σὺν and πληγὴ, "a striking together." Tournefort has explained the ancient story of these islands running together, by remarking that each of them consists of one craggy island, but that when the sea is disturbed the water covers the lower parts, so as to make the different points of each resemble isolated rocks. They are united to the mainland by a kind of isthmus, and appear as islands only when it is inundated in stormy weather.

[3] Upon which the city of Apollonia (now Sizeboli), mentioned in C. 18 of the present Book, was situate.

[4] So called because it was dedicated by Lucullus in the Capitol. It was thirty cubits in height.

islands which are to be found between the mouths of the Ister we have already mentioned[1]. Before the Borysthenes is Achillea[2] previously referred to, known also by the names of Leuce and Macaron[3]. Researches which have been made at the present day place this island at a distance of 140 miles from the Borysthenes, of 120 from Tyra, and of fifty from the island of Peuce. It is about ten miles in circumference. The remaining islands in the Gulf of Carcinites are Cephalonnesos, Rhosphodusa, and Macra. Before we leave the Euxine, we must not omit to notice the opinion expressed by many writers that all the interior[4] seas take their rise in this one as the principal source, and not at the Straits of Gades. The reason they give for this supposition is not an improbable one—the fact that the tide is always running out of the Euxine and that there is never any ebb.

We must now leave the Euxine to describe the outer portions[5] of Europe. After passing the Riphæan mountains we

[1] In C. 24 of the present Book.

[2] Mentioned in the last Chapter as the "Island of Achilles."

[3] From the Greek μακαρῶν, "(The island) of the Blest." It was also called the "Island of the Heroes."

[4] Meaning all the inland or Mediterranean seas.

[5] As the whole of Pliny's description of the northern shores of Europe is replete with difficulties and obscurities, we cannot do better than transcribe the learned remarks of M. Parisot, the Geographical Editor of Ajasson's Edition, in reference to this subject. He says, "Before entering on the discussion of this portion of Pliny's geography, let us here observe, once for all, that we shall not remark as worthy of our notice all those ridiculous hypotheses which could only take their rise in ignorance, precipitation, or a love of the marvellous. We shall decline then to recognize the Doffrefelds in the mountains of Sevo, the North Cape in the Promontory of Rubeas, and the Sea of Greenland in the Cronian Sea. The absurdity of these suppositions is proved by—I. The impossibility of the ancients ever making their way to these distant coasts without the aid of large vessels, the compass, and others of those appliances, aided by which European skill finds the greatest difficulty in navigating those distant seas. II. The immense lacunæ which would be found to exist in the descriptions of these distant seas and shores: for not a word do we find about those numerous archipelagos which are found scattered throughout the North Sea, not a word about Iceland, nor about the numberless seas and fiords on the coast of Norway. III. The absence of all remarks upon the local phænomena of these spots. The North Cape belongs to the second polar climate, the longest day there being two months and a half. Is it likely that navigators would have omitted to mention this remarkable phænomenon, well known to the Romans by virtue of their astronomical

have now to follow the shores of the Northern Ocean on the left, until we arrive at Gades. In this direction a great

theories, but one with which practically they had never made themselves acquainted?—The only geographers who here merit our notice are those who are of opinion that in some of the coasts or islands here mentioned Pliny describes the Scandinavian Peninsula, and in others the Coast of Finland. The first question then is, to what point Pliny first carries us? It is evident that from the Black Sea he transports himself on a sudden to the shores of the Baltic, thus passing over at a single leap a considerable space filled with nations and unknown deserts. The question then is, what line has he followed? Supposing our author had had before his eyes a modern map, the imaginary line which he would have drawn in making this transition would have been from Odessa to the Kurisch-Haff. In this direction the breadth across Europe is contracted to a space, between the two seas, not more than 268 leagues in length. A very simple mode of reasoning will conclusively prove that Pliny has deviated little if anything from this route. If he fails to state in precise terms upon what point of the shores of the Baltic he alights after leaving the Riphæan mountains, his enumeration of the rivers which discharge themselves into that sea, and with which he concludes his account of Germany, will supply us with the requisite information, at all events in great part. In following his description of the coast, we find mention made of the following rivers, the Guttalus, the Vistula, the Elbe, the Weser, the Ems, the Rhine, and the Meuse. The five last mentioned follow in their natural order, from east to west, as was to be expected in a description starting from the east of Europe for its western extremity and the shores of Cadiz. We have a right to conclude then that the Guttalus was to the east of the Vistula. As we shall now endeavour to show, this river was no other than the Alle, a tributary of the Pregel, which the Romans probably, in advancing from west to east, considered as the principal stream, from the circumstance that they met with it, before coming to the larger river. The Pregel after being increased by the waters of the Alle or Guttalus falls into the Frisch-Haff, about one degree further west than the Kurisch-Haff. It may however be here remarked, Why not find a river more to the east, the Niemen, for instance, or the Duna, to be represented by the Guttalus? The Niemen in especial would suit in every respect equally well, because it discharges itself into the Kurisch-Haff. This conjecture however is incapable of support, when we reflect that the ancients were undoubtedly acquainted with some points of the coast to the east of the mouth of the Guttalus, but which, according to the system followed by our author, would form part of the Continent of Asia. These points are, 1st. The Cape Lytarmis (mentioned by Pliny, B. vi. c. 4). 2ndly. The mouth of the river Carambucis (similarly mentioned by him), and 3rdly, a little to the east of Cape Lytarmis, the mouth of the Tanais. The name of Cape Lytarmis suggests to us Lithuania, and probably represents Domess-Ness in Courland; the Carambucis can be no other than the Niemen; while the Tanais, upon which so many authors, ancient and modern, have exhausted their con-

number of islands[1] are said to exist that have no name; among which there is one which lies opposite to Scythia, mentioned under the name of Raunonia[2], and said to be at a distance of the day's sail from the mainland; and upon which, according to Timæus, amber is thrown up by the waves in the spring season. As to the remaining parts of these shores, they are only known from reports of doubtful authority. With reference to the Septentrional[3] or Northern Ocean; Hecatæus calls it, after we have passed the mouth of the river Parapanisus, where it washes the Scythian shores, the Amalchian

jectures, from confounding it with the Southern Tanais which falls into the Sea of Azof, is evidently the same as the Dwina or Western Duna. This is established incontrovertibly both by its geographical position (the mouth of the Dwina being only fifty leagues to the east of Domess-Ness) and the identity evidently of the names Dwina and Tanais. Long since, Leibnitz was the first to remark the presence of the radical *T. n*, or *D. n*, either with or without a vowel, in the names of the great rivers of Eastern Europe; Danapris or Dnieper, Danaster or Dniester, Danube (in German Donau, in Hungarian Duna), Tanais or Don, for example; all which rivers however discharge themselves into the Black Sea. There can be little doubt then of the identity of the Duna with the Tanais, it being the only body of water in these vast countries which bears a name resembling the initial *Tan*, or *Tn*, and at the same time belongs to the basin of the Baltic. We are aware, it is true, that the White Sea receives a river Dwina, which is commonly called the Northern Dwina, but there can be no real necessity to be at the trouble of combating the opinion that this river is identical with the Northern Tanais. As the result then of our investigations, it is at the eastern extremity of the Frisch-Haff and near the mouth of the Pregel, that we would place the point at which Pliny sets out. As for the Riphæan mountains, they have never existed anywhere but in the head of the geographers from whom our author drew his materials. From the mountains of Ural and Poias, which Pliny could not possibly have in view, seeing that they lie in a meridian as eastern as the Caspian Sea, the traveller has to proceed 600 leagues to the south-west without meeting with any chains of mountains or indeed considerable elevations."

[1] It is pretty clear that he refers to the numerous islands scattered over the face of the Baltic Sea, such as Dago, Oesel, Gothland, and Aland.

[2] The old reading here was Bannomanna, which Dupinet would translate by the modern Bornholm. Parisot considers that the modern Runa, a calcareous rock covered with vegetable earth, in the vicinity of Domess-Ness, is the place indicated.

[3] It has been suggested by Brotier that Pliny here refers to the Icy Sea, but it is more probable that he refers to the north-eastern part of the Baltic, which was looked upon by the ancients as forming part of the open sea.

sea, the word 'Amalchian' signifying in the language of these races, frozen. Philemon again says that it is called Morimarusa or the "Dead Sea" by the Cimbri, as far as the Promontory of Rubeas, beyond which it has the name of the Cronian[1] Sea. Xenophon of Lampsacus tells us that at a distance of three days' sail from the shores of Scythia, there is an island of immense size called Baltia[2], which by Pytheas is called Basilia[3]. Some islands[4] called Oönæ are said to be

[1] With reference to these divisions of land and sea, a subject which is involved in the greatest obscurity, Parisot states it as his opinion that the Amalchian or Icy Sea is that portion of the Baltic which extends from Cape Rutt to Cape Grinea, while on the other hand the Cronian Sea comprehends all the gulfs which lie to the east of Cape Rutt, such as the Haff, the gulfs of Stettin and Danzic, the Frisch-Haff, and the Kurisch-Haff. He also thinks that the name of 'Cronian' originally belonged only to that portion of the Baltic which washes the coast of Courland, but that travellers gradually applied the term to the whole of the sea. He is also of opinion that the word "Cronium" owes its origin to the Teutonic and Danish adjective *groen* or "green." The extreme verdure which characterizes the islands of the Danish archipelago has given to the piece of water which separates the islands of Falster and Moen the name of Groensund, and it is far from improbable that the same epithet was given to the Pomeranian and Prussian Seas, which the Romans would be not unlikely to call 'Gronium' or 'Cronium fretum,' or 'Cronium mare.' In the name 'Parapanisus' he also discovers a resemblance to that of modern Pomerania.

[2] Upon this Parisot remarks that on leaving Cape Rutt, at a distance of about twenty-five leagues in a straight line, we come to the island of Funen or Fyen, commonly called Fionia, the most considerable of the Danish archipelago next to Zealand, and which lying between the two Belts, the Greater and the Smaller, may very probably from that circumstance have obtained the name of Baltia. Brotier takes Baltia to be no other than Nova Zembla—so conflicting are the opinions of commentators!

[3] Parisot suggests that under this name may possibly lie concealed that of the modern island of Zealand or Seeland, and that it may have borne on the side of it next to the Belt the name of Baltseeland, easily corrupted by the Greeks into Basilia.

[4] Brotier takes these to be the islands of Aloo, and Bieloi or Ostrow, at the mouth of the river Paropanisus, which he considers to be the same as the Obi. Parisot on the other hand is of opinion that islands of the Baltic are here referred to; that from the resemblance of the name Oönæ to the Greek *ὠὸν*, "an egg," the story that the natives subsisted on the eggs of birds was formed; that not improbably the group of the Hippopodes resembled the shape of a horse-shoe, from which the story mentioned by Pliny took its rise; and that the Fanesii (or, as the reading here

here, the inhabitants of which live on the eggs of birds and oats; and others again upon which human beings are produced with the feet of horses, thence called Hippopodes. Some other islands are also mentioned as those of the Panotii, the people of which have ears of such extraordinary size as to cover the rest of the body, which is otherwise left naked.

Leaving these however, we come to the nation of the Ingævones[1], the first in Germany; at which we begin to have some information upon which more implicit reliance can be placed. In their country is an immense mountain called Sevo[2], not less than those of the Riphæan range, and which forms an immense gulf along the shore as far as the Promontory of the Cimbri. This gulf, which has the name of the 'Codanian,' is filled with islands; the most famous among which is Scandinavia[3], of a magnitude as yet unascertained: the only portion of it at all known is inhabited by the nation of the Hilleviones, who dwell in 500 villages, and call it a second world: it is generally supposed that the island of

has it, the Panotii, "all-ears") wore their hair very short, from which circumstance their ears appeared to be of a larger size than usual.

[1] Tacitus speaks of three great groups of the German tribes, the Ingævones forming the first thereof, and consisting of those which dwelt on the margin of the ocean, the Hermiones in the interior, and the Istævones in the east and south of Germany. We shall presently find that Pliny adds two groups, the Vandili as the fourth, and the Peucini and Basternæ as the fifth. This classification however is thought to originate in a mistake, for Zeuss has satisfactorily shown that the Vandili belonged to the Hermiones, and that Peucini and Basternæ are only names of individual tribes and not of groups of tribes.

[2] Brotier and other geographers are of opinion that by this name the chain of the Doffrefeld mountains is meant; but this cannot be the case if we suppose with Parisot that Pliny here returns south from the Scandinavian islands and takes his departure from Cape Rutt in the territory of the Ingævones. Still, it is quite impossible to say what mountains he would designate under the name of Sevo. Parisot suggests that it is a form of the compound word "seevohner," "inhabitants of the sea," and that it is a general name for the elevated lands along the margin of the sea-shore.

[3] Parisot supposes that under this name the isle of Funen is meant, but it is more generally thought that Norway and Sweden are thus designated, as that peninsula was generally looked upon as an island by the ancients. The Codanian Gulf was the sea to the east of the Cimbrian Chersonesus or Jutland, filled with the islands which belong to the modern kingdom of Denmark. It was therefore the southern part of the Baltic.

Eningia[1] is of not less magnitude. Some writers state that these regions, as far as the river Vistula, are inhabited by the Sarmati, the Venedi[2], the Sciri, and the Hirri[3], and that there is a gulf there known by the name of Cylipenus[4], at the mouth of which is the island of Latris, after which comes another gulf, that of Lagnus, which borders on the Cimbri. The Cimbrian Promontory, running out into the sea for a great distance, forms a peninsula which bears the name of Cartris[5]. Passing this coast, there are three and twenty islands which have been made known by the Roman arms[6]: the most famous of which is Burcana[7], called by our people Fabaria, from the resemblance borne[8] by a fruit which grows there spontaneously. There are those also called Glæsaria[9] by our

[1] By Eningia Hardouin thinks that the country of modern Finland is meant. Poinsinet thinks that under the name are included Ingria, Livonia, and Courland; while Parisot seems inclined to be of opinion that under this name the island of Zealand is meant, a village of which, about three-fourths of a league from the western coast, according to him, still bears the name of Heiningе.

[2] Parisot is of opinion that the Venedi, also called Vinidæ and Vindili, were of Sclavish origin, and situate on the shores of the Baltic. He remarks that this people, in the fifth century, founded in Pomerania, when quitted by the Goths, a kingdom, the chiefs of which styled themselves the Konjucs of Vinland. Their name is also to be found in Venden, a Russian town in the government of Riga, in Windenburg in Courland, and in Wenden in the circle of the Grand Duchy of Mecklenburg Schwerin.

[3] Parisot remarks that these two peoples were probably only tribes of the Venedi.

[4] Parisot feels convinced that Pliny is speaking here of the Gulf of Travemunde, the island of Femeren, and then of the gulf which extends from that island to Kiel, where the Eider separates Holstein from Jutland. On the other hand, Hardouin thinks that by the Gulf of Cylipenus the Gulf of Riga is meant, and that Latris is the modern island of Oësel. But, as Parisot justly remarks, to put this construction on Pliny's language is to invert the order in which he has hitherto proceeded, evidently from east to west.

[5] The modern Cape of Skagen on the north of Jutland.

[6] When Drusus held the command in Germany, as we learn from Strabo, B. vii.

[7] It is generally agreed that this is the modern island of Borkhum, at the mouth of the river Amaiius or Ems.

[8] To a bean, from which (*faba*) the island had its name of Fabaria. In confirmation of this Hardouin states, that in his time there was a tower still standing there which was called by the natives *Het boon huys*, "the bean house."

[9] From the word *gles* or *glas*, which primarily means 'glass,' and then

soldiers, from their amber; but by the barbarians they are known as Austeravia and Actania.

CHAP. 28.—GERMANY.

The whole of the shores of this sea as far as the Scaldis[1], a river of Germany, is inhabited by nations, the dimensions of whose respective territories it is quite impossible to state, so immensely do the authors differ who have touched upon this subject. The Greek writers and some of our own countrymen have stated the coast of Germany to be 2500 miles in extent, while Agrippa, comprising Rhætia and Noricum in his estimate, makes the length to be 686[2] miles, and the breadth 148[3]. (14.) The breadth of Rhætia alone however very nearly exceeds that number of miles, and indeed we ought to state that it was only subjugated at about the period of the death of that general; while as for Germany, the whole of it was not thoroughly known to us for many years after his time. If I may be allowed to form a conjecture, the margin of the coast will be found to be not far short of the estimate of the Greek writers, while the distance in a straight line will nearly correspond with that mentioned by Agrippa.

There are five German races; the Vandili[4], parts of whom

figuratively "amber." Probably Œland and Gothland. They will be found again mentioned in the Thirtieth Chapter of the present Book. See p. 351.

[1] Now the Scheldt.

[2] In a straight line, of course. Parisot is of opinion that in forming this estimate Agrippa began at the angle formed by the river Piave in lat. 46° 4′, measuring thence to Cape Rubeas (now Rutt) in lat. 54° 25′. This would give 8° 21′, to which, if we add some twenty leagues for obliquity or difference of longitude, the total would make exactly the distance here mentioned.

[3] As Parisot remarks, it is totally impossible to conceive the source of such an erroneous conclusion as this. Some readings make the amount 248, others 268.

[4] As already mentioned, Zeuss has satisfactorily shown that the Vandili or Vindili properly belonged to the Hermiones. Tacitus mentions but three groups of the German nations; the Ingævones on the ocean, the Hermiones in the interior, and the Istævones in the east and south of Germany. The Vandili, a Gothic race, dwelt originally on the northern coast of Germany, but afterwards settled north of the Marcomanni on the

are the Burgundiones[1], the Varini[2], the Carini[3], and the Gutones[4]: the Ingævones, forming a second race, a portion of whom are the Cimbri[5], the Teutoni[6], and the tribes

Riesengebirge. They subsequently appeared in Dacia and Pannonia, and in the beginning of the fifth century invaded Spain. Under Genseric they passed over into Africa, and finally took and plundered Rome in A.D. 455. Their kingdom was finally destroyed by Belisarius.

[1] It is supposed that the Burgundiones were a Gothic people dwelling in the country between the rivers Viadus and Vistula, though Ammianus Marcellinus declares them to have been of pure Roman origin. How they came into the country of the Upper Maine in the south-west of Germany in A.D. 289, historians have found themselves at a loss to inform us. It is not improbable that the two peoples were not identical, and that the similarity of their name arose only from the circumstance that they both resided in "burgi" or burghs. See Gibbon, iii. 99. *Bohn's Ed.*

[2] The Varini dwelt on the right bank of the Albis or Elbe, north of the Langobardi. Ptolemy however, who seems to mention them as the Avarini, speaks of them as dwelling near the sources of the Vistula, on the site of the present Cracow. See Gibbon, iv. 225. *Bohn's Ed.*

[3] Nothing whatever is known of the locality of this people.

[4] They are also called in history Gothi, Gothones, Gotones and Gutæ. According to Pytheas of Marseilles (as mentioned by Pliny, B. xxxvii. c. 2), they dwelt on the coasts of the Baltic, in the vicinity of what is now called the Fritsch-Haff. Tacitus also refers to the same district, though he does not speak of them as inhabiting the coast. Ptolemy again speaks of them as dwelling on the east of the Vistula, and to the south of the Venedi. The later form of their name, *Gothi*, does not occur till the time of Caracalla. Their native name was Gutthinda. They are first spoken of as a powerful nation at the beginning of the third century, when we find them mentioned as 'Getæ,' from the circumstance of their having occupied the countries formerly inhabited by the Sarmatian Getæ. The formidable attacks made by this people, divided into the nations of the Ostrogoths and Visigoths, upon the Roman power during its decline, are too well known to every reader of Gibbon to require further notice.

[5] The inhabitants of Chersonesus Cimbrica, the modern peninsula of Jutland. It seems doubtful whether these Cimbri were a Germanic nation or a Celtic tribe, as also whether they were the same race whose numerous hordes successively defeated six Roman armies, and were finally conquered by C. Marius, B.C. 101, in the Campi Raudii. The more general impression, however, entertained by historians, is that they were a Celtic or Gallic and not a Germanic nation. The name is said to have signified "robbers." See Gibbon, i. 273, iii. 365. *Bohn's Ed.*

[6] The Teutoni or Teutones dwelt on the coasts of the Baltic, adjacent to the territory of the Cimbri. Their name, though belonging originally to a single nation or tribe, came to be afterwards applied collectively to the whole people of Germany. See Gibbon, iii. 139. *Bohn's Ed.*

of the Chauci[1]. The Istævones[2], who join up to the Rhine, and to whom the Cimbri[3] belong, are the third race; while the Hermiones, forming a fourth, dwell in the interior, and include the Suevi[4], the Hermunduri[5], the Chatti[6], and

[1] Also called Cauchi, Cauci, and Cayci, a German tribe to the east of the Frisians, between the rivers Ems and Elbe. The modern Oldenburg and Hanover are supposed to pretty nearly represent the country of the Chauci. In B. xvi. c. 1. 2, will be found a further account of them by Pliny, who had visited their country, at least that part of it which lay on the sea-coast. They are mentioned for the last time in the third century, when they had extended so far south and west that they are spoken of as living on the banks of the Rhine.

[2] Mentioned by Tacitus as dwelling in the east and south of Germany.

[3] It has been suggested by Titzius that the words "quorum Cimbri," "to whom the Cimbri belong," are an interpolation; which is not improbable, or at least that the word "Cimbri" has been substituted for some other name.

[4] This appears to be properly the collective name of a great number of the German tribes, who were of a migratory mode of life, and spoken of in opposition to the more settled tribes, who went under the general name of Ingævones. Cæsar speaks of them as dwelling east of the Ubii and Sygambri, and west of the Cherusci. Strabo makes them extend in an easterly direction beyond the Albis or Elbe, and southerly as far as the sources of the Danube. Tacitus gives the name of Suevia to the whole of the east of Germany, from the Danube to the Baltic. The name of the modern Suabia is derived from a body of adventurers from various German tribes, who assumed the name of Suevi in consequence of their not possessing any other appellation.

[5] A large and powerful tribe of Germany, which occupied the extensive tract of country between the mountains in the north-west of Bohemia and the Roman Wall in the south-west, which formed the boundary of the Agri Decumates. On the east they bordered on the Narisci, on the north-east on the Cherusci, and on the north-west on the Chatti. There is little doubt that they originally formed part of the Suevi. At a later period they spread in a north-easterly direction, taking possession of the north-western part of Bohemia and the country about the sources of the Maine and Saale, that is, the part of Franconia as far as Kissingen and the south-western part of the kingdom of Saxony. The name Hermunduri is thought by some to signify highlanders, and to be a compound of *Her* or *Ar*, "high," and *Mund*, "man."

[6] One of the great tribes of Germany, which rose to importance after the decay of the power of the Cherusci. It is thought by ethnographers that their name is still preserved in the word "Hessen." They formed the chief tribe of the Hermiones here mentioned, and are described by Cæsar as belonging to the Suevi, though Tacitus distinguishes them, and no German tribe in fact occupied more permanently its original locality than the Chatti. Their original abode seems to have extended from the Wester-

the Cherusci[1]: the fifth race is that of the Peucini[2], who are also the Basternæ, adjoining the Daci previously mentioned. The more famous rivers that flow into the ocean are the Guttalus[3], the Vistillus or Vistula, the Albis[4], the Visurgis[5], the Amisius[6], the Rhine, and the Mosa[7]. In the interior is the long extent of the Hercynian[8] range, which in grandeur is inferior to none.

wald in the west to the Saale in Franconia, and from the river Maine in the south as far as the sources of the Elison and the Weser, so that they occupied exactly the modern country of Hessen, including perhaps a portion of the north-west of Bavaria. See Gibbon, vol. iii. 99. *Bohn's Ed.*

[1] The Cherusci were the most celebrated of all the German tribes, and are mentioned by Cæsar as of the same importance as the Suevi, from whom they were separated by the Silva Bacensis. There is some difficulty in stating their exact locality, but it is generally supposed that their country extended from the Visurgis or Weser in the west to the Albis or Elbe in the east, and from Melibocus in the north to the neighbourhood of the Sudeti in the south, so that the Chamavi and Langobardi were their northern neighbours, the Chatti the western, the Hermunduri the southern, and the Silingi and Semnones their eastern neighbours. This tribe, under their chief Arminius or Hermann, forming a confederation with many smaller tribes in A.D. 9, completely defeated the Romans in the famous battle of the Teutoburg Forest. In later times they were conquered by the Chatti, so that Ptolemy speaks of them only as a small tribe on the south of the Hartz mountain. Their name afterwards appears, in the beginning of the fourth century, in the confederation of the Franks.

[2] The Peucini are mentioned here, as also by Tacitus, as identical with the Basternæ. As already mentioned, supposing them to be names for distinct nations, they must be taken as only names of individual tribes, and not of groups of tribes. It is generally supposed that their first settlements in Sarmâtia were in the highlands between the Theiss and the March, whence they passed onward to the lower Danube, as far as its mouth, where a portion of them, settling in the island of Peuce, obtained the name of Peucini. In the later geographers we find them settled between the Tyrus or Dniester, and the Borysthenes or Dnieper, the Peucini remaining at the mouth of the Danube.

[3] According to Parisot, the Guttalus is the same as the Alle, a tributary of the Pregel. Cluver thinks that it is the same as the Oder. Other writers again consider it the same as the Pregel.

[4] Or Elbe. [5] Now the Weser. [6] The modern Ems. [7] The Meuse.

[8] The 'Hercynia Silva,' Hercynian Forest or Range, is very differently described by the writers of various ages. The earliest mention of it is by Aristotle. Judging from the accounts given by Cæsar, Pomponius Mela, and Strabo, the 'Hercynia Silva' appears to have been a general name for almost all the mountains of Southern and Central Germany, that is, from the sources of the Danube to Transylvania, comprising the

CHAP. 29. (15.)—NINETY-SIX ISLANDS OF THE GALLIC OCEAN.

In the Rhine itself, nearly 100 miles in length, is the most famous island[1] of the Batavi and the Canninefates, as also other islands of the Frisii[2], the Chauci, the Frisiabones[3], the Sturii[4], and the Marsacii, which lie between Helium[5] and Flevum[6]. These are the names of the mouths

Schwarzwald, Odenwald, Spessart, Rhön, Thuringer Wald, the Hartz mountain (which seems in a great measure to have retained the ancient name), Raube Alp, Steigerwald, Fichtelgebirge, Erzgebirge, and Riesengebirge. At a later period when the mountains of Germany had become better known, the name was applied to the more limited range extending around Bohemia, and through Moravia into Hungary.

[1] This island appears to have been formed by the bifurcation of the Rhine, the northern branch of which enters the sea at Katwyck, a few miles north of Leyden, by the Waal and the course of the Maas, after it has received the Waal, and by the sea. The Waal or Vahalis seems to have undergone considerable changes, and the place of its junction with the Maas may have varied. Pliny makes the island nearly 100 miles in length, which is about the distance from the fort of Schenkenschanz, where the first separation of the Rhine takes place, to the mouth of the Maas. The name of Batavia was no doubt the genuine name, which is still preserved in Betuwe, the name of a district at the bifurcation of the Rhine and the Waal. The Canninefates, a people of the same race as the Batavi, also occupied the island, and as the Batavi seem to have been in the eastern part, it is supposed that the Canninefates occupied the western. They were subdued by Tiberius in the reign of Augustus.

[2] The Frisii or Frisones were one of the great tribes of north-western Germany, properly belonging to the group of the Ingævones. They inhabited the country about Lake Flevo and other lakes, between the Rhine and the Ems, so as to be bounded on the south by the Bructeri, and on the east by the Chauci. Tacitus distinguishes between the Frisii Majores and Minores, and it is supposed that the latter dwelt on the east of the canal of Drusus in the north of Holland, and the former between the rivers Flevus and Amisia, that is, in the country which still bears the name of Friesland. The Chauci have been previously mentioned.

[3] The Frisiabones or Frisævones are again mentioned in C. 31 of the present Book as a people of Gaul. In what locality they dwelt has not been ascertained by historians.

[4] The Sturii are supposed to have inhabited the modern South Holland, while the Marsacii probably inhabited the island which the Meuse forms at its junction with the Rhine, at the modern Dortrecht in Zealand.

[5] Supposed to be the site of the modern fortress of Briel, situate at the mouth of the Meuse.

[6] Probably the same as the modern Vlieland (thus partly retaining its ancient name), an island north of the Texel. The more ancient writers speak of two main arms, into which the Rhine was divided on entering

into which the Rhine divides itself, discharging its waters on the north into the lakes there, and on the west into the river Mosa. At the middle mouth which lies between these two, the river, having but a very small channel, preserves its own name.

CHAP. 30. (16.)—BRITANNIA.

Opposite to this coast is the island called Britannia, so celebrated in the records of Greece[1] and of our own country. It is situate to the north-west, and, with a large tract of intervening sea, lies opposite to Germany, Gaul, and Spain, by far the greater part of Europe. Its former name was Albion[2]; but at a later period, all the islands, of which we shall just now briefly make mention, were included under the name of "Britanniæ." This island is distant from Gesoriacum, on the coast of the nation of the Morini[3], at the spot where the passage across is the shortest, fifty miles. Pytheas and Isidorus say that its circumference is 4875 miles. It is barely thirty years since any extensive knowledge of it was gained by the successes of the Roman arms, and even as yet they have not penetrated beyond the vicinity of the Caledonian[4] forest. Agrippa believes its length to be 800 miles, and

the territory of the Batavi, of which the one on the east continued to bear the name of Rhenus, while that on the west into which the Masa, Maas or Meuse, flowed, was called Vahalis or Waal. After Drusus, B.C. 12, had connected the Flevo Lacus or Zuyder-Zee with the Rhine by means of a canal, in forming which he probably made use of the bed of the Yssel, we find mention made of three mouths of the Rhine. Of these the names, as given by Pliny, are, on the west, Helium (the Vahalis of other writers), in the centre Rhenus, and at the north Flevum; but at a later period we again find mention made of only two mouths.

[1] Britain was spoken of by some of the Greek writers as superior to all other islands in the world. Dionysius, in his Periegesis, says, "that no other islands whatsoever can claim equality with those of Britain."

[2] Said to have been so called from the whiteness of its cliffs opposite the coast of Gaul.

[3] Afterwards called Bononia, the modern Boulogne. As D'Anville remarks, the distance here given by Pliny is far too great, whether we measure to Dover or to Hythe; our author's measurement however is probably made to Rutupiæ (the modern Richborough), near Sandwich, where the Romans had a fortified post, which was their landing-place when crossing over from Gaul. This would make the distance given by Pliny nearer the truth, though still too much.

[4] Probably the Grampian range is here referred to.

its breadth 300; he also thinks that the breadth of Hibernia is the same, but that its length is less by 200 miles. This last island is situate beyond Britannia, the passage across being the shortest from the territory of the Silures[1], a distance of thirty miles. Of the remaining islands none is said to have a greater circumference than 125 miles. Among these there are the Orcades[2], forty in number, and situate within a short distance of each other, the seven islands called Acmodæ[3], the Hæbudes, thirty in number, and, between Hibernia and Britannia, the islands of Mona[4], Monapia[5], Ricina[6], Vectis[7], Limnus[8], and Andros[9]. Below it are the islands called Samnis and Axantos[10], and opposite, scattered in the German Sea, are those known as the Glæsariæ[11], but which

[1] The people of South Wales.

[2] The Orkney islands were included under this name. Pomponius Mela and Ptolemy make them but thirty in number, while Solinus fixes their number at three only.

[3] Also called Æmodæ or Hæmodæ, most probably the islands now known as the Shetlands. Camden however and the older antiquarians refer the Hæmodæ to the Baltic sea, considering them different from the Acmodæ here mentioned, while Salmasius on the other hand considers the Acmodæ or Hæmodæ and the Hebrides as identical. Parisot remarks that off the West Cape of the Isle of Skye and the Isle of North Uist, the nearest of the Hebrides to the Shetland islands, there is a vast gulf filled with islands, which still bears the name of Mamaddy or Maddy, from which the Greeks may have easily derived the words Αἱ Μαδδαι, whence the Latin Hæmodæ.

[4] The Isle of Anglesea.

[5] Most probably the Isle of Man.

[6] Camden and Gosselin (*Rech. sur la Géogr. des Anciens*) consider that under this name is meant the island of Racklin, situate near the north-eastern extremity of Ireland. A Ricina is spoken of by Ptolemy, but that island is one of the Hebrides.

[7] This Vectis is considered by Gosselin to be the same as the small island of White-Horn, situate at the entrance of the Bay of Wigtown in Scotland. It must not be confounded with the more southern Vectis, or Isle of Wight.

[8] According to Gosselin this is the island of Dalkey, at the entrance of Dublin Bay.

[9] Camden thinks that this is the same as Bardsey Island, at the south of the island of Anglesea, while Mannert and Gosselin think that it is the island of Lambay.

[10] According to Brotier these islands belong to the coast of Britanny, being the modern isles of Sian and Ushant.

[11] As already mentioned, he probably speaks of the islands of Œland and Gothland, and Ameland, called Austeravia or Actania, in which *glæsum* or amber was found by the Roman soldiers. See p. 344.

the Greeks have more recently called the Electrides, from the circumstance of their producing *electrum* or amber. The most remote of all that we find mentioned is Thule[1], in which, as we have previously stated[2], there is no night at the summer solstice, when the sun is passing through the sign of Cancer, while on the other hand at the winter solstice there is no day. Some writers are of opinion that this state of things lasts for six whole months together. Timæus the historian says that an island called Mictis[3] is within six days' sail of Britannia, in which white lead[4] is found; and that the Britons sail over to it in boats of osier[5], covered with sewed hides. There are writers also who make mention of some other islands, Scandia[6] namely, Dumna, Bergos, and, greater

[1] The opinions as to the identity of ancient Thule have been numerous in the extreme. We may here mention six:—1. The common, and apparently the best founded opinion, that Thule is the island of Iceland. 2. That it is either the Ferroe group, or one of those islands. 3. The notion of Ortelius, Farnaby, and Schœnning, that it is identical with Thylemark in Norway. 4. The opinion of Malte Brun, that the continental portion of Denmark is meant thereby, a part of which is to the present day called Thy or Thyland. 5. The opinion of Rudbeck and of Calstron, borrowed originally from Procopius, that this is a general name for the whole of Scandinavia. 6. That of Gosselin, who thinks that under this name Mainland, the principal of the Shetland Islands, is meant. It is by no means impossible that under the name of Thule two or more of these localities may have been meant, by different authors writing at distant periods and under different states of geographical knowledge. It is also pretty generally acknowledged, as Parisot remarks, that the Thule mentioned by Ptolemy is identical with Thylemark in Norway.

[2] B. ii. c. 77.

[3] Brotier thinks that under this name a part of Cornwall is meant, and that it was erroneously supposed to be an island. Parisot is of opinion that the copyists, or more probably Pliny himself, has made an error in transcribing Mictis for Vectis, the name of the Isle of Wight. It is not improbable however that the island of Mictis had only an imaginary existence.

[4] "White lead": not, however, the metallic substance which we understand by that name, but tin.

[5] Commonly known as "coracles," and used by the Welch in modern times. See B. vii. c. 57 of this work, and the Note.

[6] Brotier, with many other writers, takes these names to refer to various parts of the coast of Norway. Scandia he considers to be the same as Scania, Bergos the modern Bergen, and Nerigos the northern part of Norway. On the other hand, Gosselin is of opinion that under the name of Bergos the Scottish island of Barra is meant, and under that of Neri-

than all, Nerigos, from which persons embark for Thule. At one day's sail from Thule is the frozen ocean, which by some is called the Cronian Sea.

CHAP. 31. (17.)—GALLIA BELGICA.

The whole of Gaul that is comprehended under the one general name of *Comata*[1], is divided into three races of people, which are more especially kept distinct from each other by the following rivers. From the Scaldis to the Sequana[2] it is Belgic Gaul; from the Sequana to the Garumna[3] it is Celtic Gaul or Lugdunensis[4]; and from the Garumna to the promontory of the Pyrenæan range it is Aquitanian Gaul, formerly called Aremorica[5]. Agrippa makes the entire length of the coast of Gaul to be 1800 miles, measured from the Rhine to the Pyrenees: and its length, from the ocean to the mountains of Gebenna and Jura, excluding therefrom Gallia Narbonensis, he computes at 420 miles, the breadth being 318.

Beginning at the Scaldis, the parts beyond[6] are inhabited by the Toxandri, who are divided into various peoples with many names; after whom come the Menapii[7], the Morini[8], the Oromarsaci[9], who are adjacent to the burgh which is known as Gesoriacum[10], the Britanni[11], the Ambiani[12], the Bel-

gos, the island of Lewis, the northern promontory of which is in the old maps designated by the name of Nary or Nery. Ptolemy makes mention of an island called Doumna in the vicinity of the Orcades.

[1] Transalpine Gaul, with the exception of that part of it called Narbonensis, was called Gallia Comata, from the custom of the people allowing their hair to grow to a great length.

[2] From the Scheldt to the Seine. [3] From the Seine to the Garonne.

[4] Lyonese Gaul, from Lugdunum, the ancient name of the city of Lyons.

[5] Said by Camden to be derived from the Celtic words *Ar-mor*, "by the Sea." [6] The provinces of Antwerp and North Brabant.

[7] Inhabiting Western Flanders.

[8] So called, it is supposed, from the Celtic word *Mor*, which means "the sea." Térouane and Boulogne are supposed to occupy the site of their towns, situate in the modern Pas de Calais.

[9] D'Anville places them between Calais and Gravellines, in the Pas de Calais, and on the spot now known as the Terre de Marck or Merk.

[10] Boulogne, previously mentioned.

[11] Cluver thinks that "Brianni" would be the correct reading here; but D'Anville places the Britanni on the southern bank of the stream called La Canche in the Pas de Calais.

[12] According to Parisot and Ansart they occupied the department of

lovaci[1], the Hassi[2], and, more in the interior, the Catoslugi[3], the Atrebates[4], the Nervii[5], a free people, the Veromandui[6], the Suæuconi[7], the Suessiones[8], a free people, the Ulmanetes[9], a free people, the Tungri[10], the Sunuci[11], the Frisiabones[12], the Betasi[13], the Leuci[14], a free people, the Treveri[15], who were

the Somme, with places on the site of Amiens (derived from their name) and Abbeville for their chief towns.

[1] They dwelt in the modern department of the Oise, with Beauvais (which still retains their name) for their chief town.

[2] D'Anville is of opinion that the place called Haiz or Hez in the diocese of Beauvais, received its name from this people, of whom nothing else is known. The name is omitted in several of the editions.

[3] D'Anville is of opinion that their chief town was situate at the modern Chaours, at the passage of the river Serre, not far from Vervins in the department of the Aisne.

[4] According to Ptolemy their chief town would be on the site of the modern Orchies in the department du Nord, but Cæsar makes it to be Nemetacum, the modern Arras, the capital of the department of the Pas de Calais.

[5] According to Ansart their chief town was Bavai, in the department du Nord. They are called "Liberi," or free, because they were left at liberty to enjoy their own laws and institutions.

[6] Their capital was Augusta Veromanduorum, and it has been suggested that the place called Vermand, in the department de l'Aisne, denotes its site; but according to Bellay and D'Anville the city of St. Quentin, which was formerly called Aouste, marks the spot.

[7] Nothing whatever is known of them, and it is suggested by the commentators that this is a corrupted form of the name of the Suessiones, which follows.

[8] They gave name to Soissons in the southern part of the department de l'Aisne.

[9] It has been suggested that these are the same as the Silvanectes, the inhabitants of Senlis in the department de l'Oise.

[10] The people of Tongres, in the provinces of Namur, Liège, and Limbourg.

[11] They are supposed to have dwelt in the eastern part of the province of Limbourg.

[12] They probably dwelt between the Sunuci and the Betasi.

[13] They are supposed to have dwelt in the western part of the province of Limbourg, on the confines of that province and South Brabant, in the vicinity probably of the place which still bears the name of Beetz, upon the river Gette, between Leau and Haclen, seven miles to the east of Louvain.

[14] According to Ptolemy the Leuci dwelt on the sites of Toul in the department of the Meurthe, and of Nais or Nays in that of the Meuse.

[15] From them Trèves or Trier, in the Grand Duchy of the Lower Rhine, takes its name.

formerly free, and the Lingones[1], a federal state, the federal Remi[2], the Mediomatrici[3], the Sequani[4], the Raurici[5], and the Helvetii[6]. The Roman colonies are Equestris[7] and Rauriaca[8]. The nations of Germany which dwell in this province, near the sources of the Rhine, are the Nemetes[9], the Triboci[10], and the Vangiones[11]; nearer again[12], the Ubii[13], the Colony[14] of Agrippina, the Cugerni[15], the Batavi[16], and the peoples whom we have already mentioned as dwelling on the islands of the Rhine.

CHAP. 32. (18.)—GALLIA LUGDUNENSIS.

That part of Gaul which is known as Lugdunensis[17] con-

[1] Their chief town was on the site of Langres, in the department of the Haute Marne.

[2] They gave name to the city of Rheims in the department of the Marne.

[3] Their chief town stood on the site of the modern Metz, in the department of the Moselle.

[4] Besançon stands on the site of their chief town, in the department of the Doubs, extending as far as Bâle.

[5] The inhabitants of the district called the Haut Rhin or Higher Rhine.

[6] The inhabitants of the west of Switzerland.

[7] Or the "Equestrian Colony," probably founded by the Roman Equites. It is not known where this colony was situate, but it is suggested by Cluver and Monetus that it may have been on the lake of Geneva, in the vicinity of the modern town of Nyon.

[8] Littré, in a note, remarks that Rauriaca is a barbarism, and that the reading properly is "Raurica."

[9] Spire was their chief city, in the province of the Rhine.

[10] They are supposed to have occupied Strasbourg, and the greater part of the department of the Lower Rhine.

[11] They dwelt in the modern Grand Duchy of Hesse Darmstadt; Worms was their chief city. [12] That is, nearer the mouths of the Rhine.

[13] They originally dwelt on the right bank of the Rhine, but were transported across the river by Agrippa in B.C. 37, at their own request, from a wish to escape the attacks of the Suevi.

[14] Now known as the city of Cologne. It took its name from Agrippina, the wife of Claudius and the mother of Nero, who was born there, and who, as Tacitus says, to show off her power to the allied nations, planted a colony of veteran soldiers in her native city, and gave to it her own name.

[15] Their district was in the modern circle of Clèves, in the province of Juliers-Berg-Clèves.

[16] Dwelling in the Insula Batavorum, mentioned in C. 29 of the present Book.

[17] He first speaks of the nations on the coast, and then of those more in the interior.

tains the Lexovii[1], the Vellocasses[2], the Galeti[3], the Veneti[4], the Abrincatui[5], the Ossismi[6], and the celebrated river Ligeris[7], as also a most remarkable peninsula, which extends into the ocean at the extremity[8] of the territory of the Ossismi, the circumference of which is 625[9] miles, and its breadth at the neck 125[10]. Beyond this are the Nannetes[11], and in the interior are the Ædui[12], a federal people, the Carnuti[13], a federal people, the Boii[14], the Senones[15], the Aulerci, both those surnamed Eburovices[16] and those called Cenomanni[17], the Meldi[18], a free people, the Parisii[19], the Tricasses[20], the An-

[1] Dwelling in the west of the department of Calvados, and the east of the department of the Eure. From them Lisieux takes its name.

[2] They occupied the department of the Lower Seine.

[3] They are supposed to have dwelt in the vicinity of Lillebonne, in the department of the Lower Seine.

[4] They gave name to the town of Vannes in the department of Morbihan.

[5] From them the city of Avranches, in the department of La Manche, derives its name.

[6] They occupied the modern department of Finisterre. [7] The Loire.

[8] This spot is placed by D'Anville near the modern city of Saint Brieuc. He refers here to the peninsula of Brittany, which ends in Finisterre.

[9] Ansart remarks that the circuit of the peninsula from Saint Brieuc to the mouth of the river Vilaine is only 450 miles, but that if taken from the city of Avranches to the mouth of the Loire, it is 650.

[10] Ansart states that from Avranches to the mouth of the Loire, in a straight line, is twenty miles less than the distance here given by Pliny.

[11] Inhabitants of the department of the Lower Loire or Loire Inféricure.

[12] This extensive people inhabited the present departments of the Saone et Loire, Allier, Nievre, Rhone nord, and Loire nord. Autun and Chalons-sur-Marne stand on the site of their ancient towns.

[13] They inhabited the departments of the Eure et Loire, and portions of those of the Seine et Oise, of the Loire et Cher, and of the Loiret. Chartres occupies the site of their town.

[14] They occupied a part of the department of the Allier. Moulins stands on the site of their chief town.

[15] Sens, in the department of the Yonne, stands on the site of their chief town.

[16] The chief town of the Aulerci Eburovices was on the site of the present Passy-sur-Eure, called by the inhabitants Old Evreux, in the department of the Eure.

[17] They dwelt in the vicinity of the city of Le Mans, in the department of the Sarthe.

[18] Meaux, in the department of the Seine et Marne, denotes the site of their principal town. [19] Paris, anciently Lutetia, denotes their locality.

[20] The city of Troyes, in the department of the Aube, denotes their locality.

decavi[1], the Viducasses[2], the Bodiocasses[3], the Venelli[4], the Cariosvelites[5], the Diablinti[6], the Rhedones[7], the Turones[8], the Atesui[9], and the Secusiani[10], a free people, in whose territory is the colony of Lugdunum[11].

CHAP. 33. (19.)—GALLIA AQUITANICA.

In Aquitanica are the Ambilatri[12], the Anagnutes[13], the

[1] Their chief town stood on the site of Angers, in the department of the Maine et Loire.

[2] D'Anville says that their chief town stood on the spot now known as Vieux, two leagues from Caen, in the department of Calvados.

[3] The reading here is not improbably "Vadicasses." If so, they were a people situate at a great distance from the other tribes here mentioned by Pliny. They dwelt in the department De l'Oise, in the district formerly known as Valois, their chief town or city occupying the site of Vez, not far from Villers Cotterets.

[4] D'Anville assigns to the Venelli, or Unelli, as some readings have it, the former district of Cotantin, now called the department of La Manche.

[5] According to D'Anville, Corseuil, two leagues from Dinan, in the department of the Côtes du Nord, denotes the site of their chief town. Hardouin takes Quimper to mark the locality.

[6] They are supposed by Ansart to have occupied that part of the department of La Mayenne where we find the village of Jublains, two leagues from the city of Mayenne.

[7] D'Anville assigns to them the greater part of the department of the Ile et Vilaine, and is of opinion that the city of Rennes occupies the site of Condate, their chief town.

[8] Tours, in the department of the Indre et Loire, marks the site of their chief town.

[9] They are supposed to have occupied a portion of the department of the Loire.

[10] They probably occupied a part of the department of the Loire, as also of that of the Rhone. Their town, Forum Secusianorum, stood on the site of the present Feurs, in the department of the Loire.

[11] The city of Lyons occupies the site of ancient Lugdunum. It is suggested by Hardouin, that the name Lugdunum is a corruption of "Lueudunum," a compound of the Latin word *lucus*, "a grove," and the Celtic *dun*, "a hill" or "mountain."

[12] They are mentioned by Cæsar (B. C. iii. 9), in conjunction with the Nannetes, Morini, and others, but nothing can be inferred as to the precise position they occupied.

[13] Their locality also is unknown, but it is supposed that they dwelt in the vicinity of the department of La Vendée.

Pictones[1], the Santoni[2], a free people, the Bituriges[3], surnamed Vivisci, the Aquitani[4], from whom the province derives its name, the Sediboviates[5], the Convenæ[6], who together form one town, the Begerri[7], the Tarbelli Quatuorsignani[8], the Cocosates Sexsignani[9], the Venami[10], the Onobrisates[11],

[1] From them ancient Poitou received its name. They are supposed to have occupied the department of the Haute-Vienne, and portions of the departments of La Vendée, the Loire Inférieure, the Maine et Loire, the Deux-Sèvres, and La Vienne.

[2] They gave name to the former Saintonge, now the department of Charente and Charente Inférieure. The town of Saintes occupies the site of their chief town.

[3] They occupied the modern department of the Gironde. The city of Bordeaux occupies the site of their chief town.

[4] They gave name to Aquitaine, which became corrupted into Guyenne. Pliny is the only author that makes the Aquitani a distinct people of the province of Aquitanica. The Tarusates are supposed to have afterwards occupied the site here referred to by him, with Atures for their chief town, afterwards called Aire, in the department of the Landes.

[5] Their locality is unknown, but it has been suggested that they occupied the departments of the Basses Pyrénées, or Lower Pyrenees.

[6] So called from the Latin verb *convenire*, "to assemble" or "meet together." They are said to have received this name from the circumstance that Ptolemy, after the close of the Sertorian war, finding a pastoral people of predatory habits inhabiting the range of the Pyrenees, ordered them to unite together and form a community in a town or city. From them the present town of Saint Bertrand de Comminges, in the S.W. of the department of the Haute Garonne, derives its Latin name "Lugdunum Convenarum."

[7] By Cæsar called the Bigerriones. Their name was preserved in that of the district of Bigorre, now the department of the Hautes-Pyrénées. Their chief town was Turba, now Tarbes.

[8] By calling the Tarbelli *Quatuorsignani*, he seems to imply that their chief town was a place garrisoned by four maniples of soldiers, each with a *signum* or standard. Aquæ Tarbellicæ was their chief town, the modern Acqs or Dax, in the S.W. of the department of the Landes.

[9] Their chief town was probably garrisoned by six *signa* or maniples. Cocosa, or Coequosa, as it is written in the Antonine Itinerary, is the first place on a road from Aquæ Tarbellicæ or Dax to Burdegala or Bordeaux, now called Marensin. Their locality was in the southern part of the department of the Landes, the inhabitants of which are still divided into two classes, the Bouges, those of the north, or of the Tête de Buch; and the Cousiots, those of the south.

[10] Their locality is unknown.

[11] D'Anville would read "Onobusates," and thinks that they dwelt in the district called Nébousan, in the department of the Hautes Pyrénées. He is also of opinion that their town stood on the site of the modern Cioutat, between the rivers Adour and Neste.

the Belendi[1], and then the Pyrenæan range. Below these are the Monesi[2], the Oscidates[3] a mountain race, the Sibyllates[4], the Camponi[5], the Bercorcates[6], the Pindedunni[7], the Lassunni[8], the Vellates[9], the Tornates[10], the Consoranni[11], the Ausci[12], the Elusates[13], the Sottiates[14], the Oscidates Campestres[15], the Succasses[16], the Tarusates[17], the Basabocates[18], the Vassei[19], the Sennates, and the Cambolectri Agessinates[20]. Joining up to the Pictones are the Bituriges[21], a

[1] They occupied the southern part of the department of the Gironde.

[2] From them Hardouin suggests that Moneins, in the department of the Basses Pyrénées, takes its name.

[3] D'Anville is of opinion that they inhabited and gave name to the Vallée d'Ossun, between the Pyrenees and the city of Oléron in the department of the Basses Pyrénées.

[4] D'Anville places them in the Vallée de Soule, in the department of the Basses Pyrénées.

[5] From them Campon, a place in the department of the Hautes Pyrénées, is supposed to have received its name.

[6] Biscarosse, not far from Tête de Buch in the department of the Landes, is supposed to derive its name from this tribe.

[7] Nothing whatever is known of them.

[8] The more general reading is "Sassumini." Ansart suggests that the town of Sarrum, between Cognac and Périgueux, in the department of the Dordogne, may have received its name from them.

[9] Ansart suggests that Rieumes, in the department of the Haute Garonne, occupies the site of Ryesium, their chief town, mentioned by Ptolemy.

[10] They are supposed to have given name to Tournay, in the department of the Hautes Pyrénées.

[11] Supposed to be the same as the Consuarini, mentioned in B. iii. c. 5.

[12] They probably gave name to Auch, in the department of Gers.

[13] Their chief town occupied the site of Euse or Eause, in the department of Gers.

[14] Their locality is marked by Soz, in the department of the Lot-et-Garonne.

[15] Or "Oscidates of the Plains." They probably gave name to Ossun, two miles from Tarbes, in the department of the Hautes Pyrénées.

[16] From them the village of Cestas, three leagues from Bordeaux, in the department of the Gironde, is supposed to derive its name.

[17] The village of Tursan, in the department of the Landes, probably derived its name from this tribe.

[18] Their town was Cossio, afterwards Vasates, now Bazas, in the department of the Gironde.

[19] The site of the Vassei and the Sennates appears to be unknown.

[20] D'Anville is of opinion that this tribe gave name to Aisenay or Azenay, a village four leagues distant from Bourbon-Vendée, in the department of La Vendée.

[21] They occupied the district formerly known as Berry, but now the

free people, who are also known as the Cubi, and then the Lemovices[1], the Arverni[2], a free people, and the Gabales[3].

Again, adjoining the province of Narbonensis are the Ruteni[4], the Cadurci[5], the Nitiobriges[6], and the Petrocori[7], separated by the river Tarnis from the Tolosani. The seas around the coast are the Northern Ocean, flowing up to the mouth of the Rhine, the Britannic Ocean between the Rhine and the Sequana, and, between it and the Pyrenees, the Gallic Ocean. There are many islands belonging to the Veneti, which bear the name of "Veneticæ[8]," as also in the Aquitanic Gulf, that of Uliarus[9].

CHAP. 34. (20.)—NEARER SPAIN, ITS COAST ALONG THE GALLIC OCEAN.

At the Promontory of the Pyrenees Spain begins, more narrow, not only than Gaul, but even than itself[10] in its

departments of the Indre, the Cher, and the west of the department of the Allier. Their chief town was Avaricum, now Bourges.

[1] They inhabited the district formerly known as the Limosin, now the departments of the Creuse, the Haute Vienne, and the Corrèze. Their chief town was Augustoritum, afterwards Lemovices, now Limoges.

[2] They occupied the district formerly known as Auvergne, forming the present department of the Allier, and the southern part of the Puy de Dôme and the Cantal. Augustonemetum was their chief town, now Clermont.

[3] Situate in the district formerly known as Gevaudan, now the department of La Lozère. Their chief town stood on the site of the present small town of Javoulx, four leagues from Mende.

[4] They are supposed to have occupied the former district of Rouergue, now known as the department of Aveyron. Their chief town was Segodunum, afterwards Ruteni, now known as Rhodez.

[5] They occupied the former district of Querci, the present department of Lot and Lot-et-Garonne. Divona, afterwards Cadurci, now Cahors, was their principal town.

[6] According to Ptolemy their town was Aginnum, probably the modern Agen, in the present department of Lot-et-Garonne. "Antobroges," however, is the more common reading.

[7] They occupied the district formerly known as Périgord, in the department of the Dordogne; their town was Vesanna, afterwards Petrocori, now Périgueux.

[8] Ansart says they are about 200 in number, consisting of Belle Isle, Groaix, Houat, Hoedic, and others. Also probably Morbihan.

[9] The Isle of Oleron, the fountain-head of the maritime laws of Europe.

[10] He means to say that it gradually increases in breadth after leaving the narrow neck of the Pyrenees and approaching the confines of Lusitania.

other parts, as we have previously mentioned[1], seeing to what an immense extent it is here hemmed in by the ocean on the one side, and by the Iberian Sea on the other. A chain of the Pyrenees, extending from due east to south-west[2], divides Spain into two parts, the smaller one to the north, the larger to the south. The first coast that presents itself is that of the Nearer Spain, otherwise called Tarraconensis. On leaving the Pyrenees and proceeding along the coast, we meet with the forest ranges of the Vascones[3], Olarso[4], the towns of the Varduli[5], the Morosgi[6], Menosca[7], Vesperies[8], and the Port of Amanus[9], where now stands the colony of Flaviobriga. We then come to the district of the nine states of the Cantabri[10], the river Sauga[11], and the Port of Victoria of the Juliobrigenses[12], from which place the sources of the Iberus[13] are distant forty miles. We next come to the Port of Blendium[14], the Orgenomesci[15], a people of the Cantabri, Vereasueca[16] their port, the country of the As-

[1] B. iii. c. 3.

[2] From Ruscino to Gades.

[3] In the province now known as Guipuzcoa.

[4] Supposed to be the present Cabo de la Higuera.

[5] Probably inhabiting the eastern part of the provinces of Biscay and Alava, the eastern portion of Navarre, and, perhaps, a part of the province of Guipuzcoa.

[6] According to Hardouin the modern San Sebastian occupies the site of their town.

[7] On the same site as the modern Bermeo, according to Mannert. Hardouin thinks, however, and with greater probability, that it was situate at the mouth of the river Orio.

[8] D'Anville considers this to be the site of the city of Bermeo.

[9] Poinsinet thinks that this is Flavio in Bilbao, D'Anville calls it Portugalette, and Mannert thinks that it is the same as Santander, with which opinion Ansart agrees.

[10] According to Ptolemy, the Cantabri possessed the western part of the province of La Montana, and the northern parts of the provinces of Palencia and Toro.

[11] Most probably the present Rio de Suancès, by Mannert called the Saya, into which the Besanga flows. Hardouin however calls it the Nervio.

[12] Ansart suggests that this is the modern San Vicente de la Barquera. If the river Sauga is the same with the Suancès, this cannot be the port of Santander, as has been suggested.

[13] Or Ebro.

[14] According to Ansart, this is either the modern Ensenada de Ballota or else the Puerta de Pô.

[15] According to Ansart, the Orgenomesci occupied the same territory which Ptolemy has assigned to the Cantabri in general. See Note [10] above.

[16] Hardouin takes this to be Villaviciosa. Ansart thinks that Ria de Cella occupies its site.

tures[1], the town of Noega[2], and on a peninsula[3], the Pæsici. Next to these we have, belonging to the jurisdiction of Lucus[4], after passing the river Navilubio[5], the Cibarci[6], the Egovarri, surnamed Namarini, the Iadoni, the Arrotrebæ[7], the Celtic Promontory, the rivers Florius[8] and Nelo, the Celtici[9], surnamed Neri, and above them the Tamarici[10], in whose peninsula[11] are the three altars called Sestianæ, and dedicated[12] to Augustus; the Capori[13], the town of Noela[14], the Celtici surnamed Præsamarci, and the Cileni[15]: of the islands, those worthy of mention are Corticata[16] and Aunios. After passing the Cileni, belonging to the jurisdiction of the Bracari[17], we have the Heleni[18], the Gravii[19], and the fortress of Tyde, all of them deriving their origin from the Greeks.

[1] They are supposed to have occupied the greater part of the principality of the Asturias and the province of Leon.

[2] Hardouin and Mannert consider this to be identical with Navia or Nava, six miles to the east of Oviedo, an obscure place in the interior. Ansart however would identify it with Villaviciosa.

[3] No doubt the headland now known as the Cabo de Penas.

[4] Now Lugo in Gallicia.

[5] Supposed by Ansart to be the Rio Caneiro, into which the Rio Labio discharges itself.

[6] Supposed by Ansart to have dwelt in the vicinity of the Celtic promontory, now Cabo de Finisterra or Cape Finisterre. Of the Egovarri and Iadoni nothing whatever is known.

[7] Their towns are mentioned by Ptolemy as being situate on a bay near Nerium or the promontory of Cape Finisterre.

[8] Mannert thinks that the Nelo is the same as the Rio Allones; the Florius seems not to have been identified.

[9] The inhabitants of Cape Finisterre.

[10] Dwelling on the banks of the river which from them takes its modern name of Tambre.

[11] Mannert and Ansart are of opinion that this peninsula was probably the modern Cabo Taurinan or Cabo Villano, most probably the latter.

[12] On the occasion probably of his expedition against the Cantabri.

[13] Their towns, Iria Flavia and Lacus Augusti, lay in the interior, on the sites of the present Santiago de Compostella and Lugo.

[14] Probably the modern Noya.

[15] They are supposed to have occupied the district in which the warm springs are found, which are known as Caldas de Contis and Caldas de Rey.

[16] It is suggested by Ansart that the islands here meant are those called Carreira, at the mouth of the river Ulla, and the Islas de Ons, at the mouth of the Tenario.

[17] See B. iii. c. 4.

[18] Inhabiting the vicinity of the modern Pontevedra.

[19] According to Ptolemy also their town was Tudæ, the modern Tuy.

Also, the islands called Cicæ[1], the famous city of Abobrica[2], the river Minius[3], four miles wide at its mouth, the Leuni, the Seurbi[4], and Augusta[5], a town of the Bracari, above whom lies Gallæcia. We then come to the river Limia[6], and the river Durius[7], one of the largest in Spain, and which rises in the district of the Pelendones[8], passes near Numantia, and through the Arevaci and the Vaccæi, dividing the Vettones from Asturia, the Gallæci from Lusitania, and separating the Turduli from the Bracari. The whole of the region here mentioned from the Pyrenees is full of mines of gold, silver, iron, and lead, both black and white[9].

CHAP. 35. (21.)—LUSITANIA.

After passing the Durius, Lusitania[10] begins. We here have the ancient Turduli[11], the Pæsuri, the river Vaga[12], the town of Talabrica, the town and river[13] of Æminium, the towns of Conimbrica[14], Collippo[15], and Eburobritium[16]. A promontory[17] then advances into the sea in shape of a large horn; by some it has been called Artabrum[18], by others the Great Promon-

[1] The modern Islas de Scyas or of Bayona.

[2] The town of Bayona, about six leagues from the mouth of the river Minho.

[3] The Minho.

[4] They occupied the tract of country lying between the rivers, and known as Entre Douro y Minho.

[5] Now Braga on the Cavado.

[6] The Lima.

[7] The river Douro.

[8] See B. iii. c. 3.

[9] Both lead, properly so called, and tin.

[10] In a great degree corresponding with modern Portugal, except that the latter includes the tract of country between the Minho and Douro.

[11] To distinguish them from the nation of the same name sprung from them, and occupying the Farther Spain. (B. iii. c. 3.) The Pæsuri occupied the site of the present towns of Lamego and Arouca.

[12] The modern Vouga, which runs below the town of Aveiro, raised from the ruins of ancient Talabrica.

[13] Agueda, which, according to Hardouin, is the name of both the river and the town.

[14] Coimbra, formerly Condeja la Veja.

[15] Leiria is supposed to occupy its site.

[16] According to Hardouin, the modern Ebora de Alcobaza, ten leagues from Leiria.

[17] The modern Cabo de la Roca, seven leagues from Lisbon.

[18] Pliny, in C. 34, places the Arrotrebæ, belonging to the Conventus of Lucus Augusti, about the Promontorium Celticum, which, if not the same as the Nerium (or Cape Finisterre) of the others, is evidently in its immediate neighbourhood; but he confuses the whole matter by

tory, while many call it the Promontory of Olisipo, from the city[1] near it. This spot forms a dividing line in the land, the sea, and the heavens. Here ends one side[2] of Spain; and, when we have doubled the promontory, the front of Spain begins. (22.) On one side of it lie the North and the Gallic Ocean, on the other the West and the Atlantic. The length of this promontory has been estimated by some persons at sixty miles, by others at ninety. A considerable number of writers estimate the distance from this spot to the Pyrenees at 1250 miles; and, committing a manifest error, place here the nation of the Artabri, a nation that never[3] was here. For, making a slight change in the name, they have placed at this spot the Arrotrebæ, whom we have previously spoken of as dwelling in front of the Celtic Promontory.

Mistakes have also been made as to the more celebrated rivers. From the Minius, which we have previously mentioned, according to Varro, the river Æminius[4] is distant 200 miles, which others[5] suppose to be situate elsewhere, and called Limæa. By the ancients it was called the "River of Oblivion," and it has been made the subject of many fabulous stories. At a distance of 200 miles from the Durius is the Tagus, the Munda[6] lying between them. The Tagus is famous for its golden sands[7]. At a distance

a very curious error. He mentions a promontory called Artabrum as the headland *at the N.W. extremity of Spain*; the coast on the one side of it looking to the north and the Gallic Ocean, on the other to the west and the Atlantic Ocean. But he considers this promontory to be the west *headland of the estuary of the Tagus*, and adds, that some called it *Magnum Promontorium*, or the "Great Promontory," and others Olisiponense, from the city of Olisipo, or Lisbon. He assigns, in fact, all the west coast of Spain, down to the mouth of the Tagus, to the north coast, and, instead of being led to detect his error by the resemblance of name between his Artabrum Promontorium and his Arrotrebæ (the Artabri of his predecessors, Strabo and Mela), he perversely finds fault with those who had placed above the promontory Artabrum, a people of the same name who never were there.

[1] On the site of which the present city of Lisbon stands.

[2] See note [13] in the preceding page. [3] See note [13].

[4] See note [13] in the preceding page.

[5] Among these is Pomponius Mela, who confounds the river Limia, mentioned in the last chapter, with the Æminius, or Agueda.

[6] Now the river Mondego. [7] See B. xxxiii. c. 21.

of 160 miles from it is the Sacred Promontory[1], projecting from nearly the very middle of the front[2] of Spain. From this spot to the middle of the Pyrenees, Varro says, is a distance of 1400 miles; while to the Anas, by which we have mentioned[3] Lusitania as being separated from Bætica, is 126 miles, it being 102 more to Gades.

The peoples are the Celtici, the Turduli, and, about the Tagus, the Vettones[4]. From the river Anas to the Sacred Promontory[5] are the Lusitani. The cities worthy of mention on the coast, beginning from the Tagus, are that of Olisipo[6], famous for its mares, which conceive[7] from the west wind; Salacia[8], which is surnamed the Imperial City; Merobrica[9]; and then the Sacred Promontory, with the other known by the name of Cuneus[10], and the towns of Ossonoba[11], Balsa[12], and Myrtili[13].

The whole of this province is divided into three jurisdictions, those of Emerita, Pax, and Scalabis. It contains in all forty-six peoples, among whom there are five colonies,

[1] Now Cape St. Vincent.

[2] Pliny continues his error here, in taking part of the western side of Spain for the north, and part of the southern coast for the western.

[3] B. iii. c. 2.

[4] With the Vettones, situate in the province of the Alentejo. See B. iii. c. 3.

[5] In the present province of Algarve.

[6] Now Lisbon. Both Strabo, Solinus, and Martianus Capella make mention of a story that Ulysses came to Spain and founded this city.

[7] See B. viii. c. 67 of the present work.

[8] According to Hardouin, followed by D'Anville and Uckert, this place gives name to Alcazar do Sal, nearly midway between Evora and the sea-shore. Mannert says Setuval, which D'Anville however supposes to be the ancient Cetobriga.

[9] On its site stands Santiago de Cacem, nearly midway between Lisbon and Cape St. Vincent.

[10] Or the "Wedge," generally supposed to be Cabo de Santa Maria. Ansart however thinks that it is the Punta de Sagres, near Cape St. Vincent. Pliny's words indeed seem to imply a closer proximity than that of Capes St. Vincent and Santa Maria.

[11] According to Hardouin, the modern Estombar; according to D'Anville, in the vicinity of Faro; but ten leagues from that place, according to Mannert.

[12] Hardouin and D'Anville are of opinion that Tavira occupies its site.

[13] Now Mertola, on the river Guadiana.

one municipal town of Roman citizens, three with the ancient Latin rights, and thirty-six that are tributaries. The colonies are those of Augusta Emerita[1], situate on the river Anas, Metallinum[2], Pax[3], and Norba[4], surnamed Cæsariana. To this last place of jurisdiction the people of Castra Servilia[5] and Castra Cæcilia[6] resort. The fifth jurisdiction is that of Scalabis[7], which also has the name of Præsidium Julium[8]. Olisipo, surnamed Felicitas Julia[9], is a municipal city, whose inhabitants enjoy the rights of Roman citizens. The towns in the enjoyment of the ancient Latin rights are Ebora[10], which also has the name of Liberalitas Julia[11], and Myrtili and Salacia, which we have previously mentioned. Those among the tributaries whom it may not be amiss to mention, in addition to those already[12] alluded to among the names of those in Bætica, are the Augustobrigenses[13], the Ammienses[14], the Aranditani, the Arabricenses, the Balsenses, the Cæsarobricenses, the Caperenses[15], the Caurenses[16], the Colarni, the Cibilitani, the Concordienses[17], the Elbocorii, the Interannienses, the Lan-

[1] Now Merida, on the Guadiana. A colony of veterans (Emeriti) was planted there by Augustus.

[2] Now Medellin, in the province of Estremadura.

[3] Pax Julia, or Pax Augusta, in the country of the Turduli, or Turdetani; now Beja, in the province of the Alentejo.

[4] Now Alcantara, in the province of Estremadura.

[5] Now Truxillo, so called from Turris Julia.

[6] Now Caceres.

[7] Now called Santarem, from Saint Irene, the Virgin.

[8] "The Garrison of Julius."

[9] "The Success of Julius."

[10] Evora, between the Guadiana and the Tagus.

[11] "The Liberality of Julius."

[12] B. iii. c. 3.

[13] Hardouin takes Augustobriga to have stood on the site of Villar del Pedroso on the Tagus. Other writers think that it is represented by the present Ponte del Arcobispo.

[14] From Ammia, now Portalegre, on the frontier of Portugal. The sites of Arabrica and Balsa do not appear to have been ascertained.

[15] Capera stood on the site now called Las Ventas de Capara, between Alcantara and Coria. The site of Cæsarobrica has not been ascertained.

[16] Coria, in Estremadura, probably occupies the site of Caura.

[17] Hardouin suggests that the modern Tomar occupies the site of Concordia.

cienses[1], the Mirobrigenses, surnamed[2] Celtici, the Medubrigenses[3], surnamed Plumbarii, the Ocelenses[4] or Lancienses, the Turduli, also called Barduli, and the Tapori. Agrippa states, that Lusitania, with Asturia and Gallæcia, is 540 miles in length, and 536 in breadth. The provinces of Spain, measured from the two extreme[5] promontories of the Pyrenees, along the sea-line of the entire coast, are thought to be 3922 miles in circumference; while some writers make them to be but 2600.

CHAP. 36.—THE ISLANDS IN THE ATLANTIC OCEAN.

Opposite to Celtiberia are a number of islands, by the Greeks called Cassiterides[6], in consequence of their abounding in tin: and, facing the Promontory[7] of the Arrotrebæ, are the six Islands of the Gods, which some persons have called the Fortunate Islands[8]. At the very commencement

[1] Mannert is of opinion that the city of Lancia was situate in the north of Lusitania, on the river Durius, or Douro, near the modern Zamora.

[2] To distinguish them from the Mirobrigenses, surnamed Turduli, mentioned in B. iii. c. 3. Some writers think that this Mirobriga is the present Ciudad Rodrigo; but Ambrose Morales takes it to be the place called Malabriga, in the vicinity of that city.

[3] The name of Medubriga was afterwards Aramenha, of which Hardouin says the ruins only were to be seen. They were probably called *Plumbarii*, from lead mines in their vicinity.

[4] According to Hardouin, Ocelum was in the vicinity of the modern Capara.

[5] From Cape de Creuz to the Promontory between the cities of Fontarabia and Saint Sebastian.

[6] From the Greek κασσίτερος, "tin." It is generally supposed that the "Tin Islands" were the Scilly Isles, in the vicinity of Cornwall. At the same time the Greek and Roman geographers, borrowing their knowledge from the accounts probably of the Phœnician merchants, seem to have had a very indistinct notion of their precise locality, and to have thought them to be nearer to Spain than to Britain. Thus we find Strabo, in B. iii., saying, that "the Cassiterides are ten in number, lying near each other in the ocean, towards the north *from the haven of the Artabri*." From a comparison of the accounts, it would almost appear that the ancient geographers confused the Scilly Islands with the Azores, as those, who enter into any detail, attribute to the Cassiterides the characteristics almost as much of the Azores and the sea in their vicinity, as of the Scilly Islands.

[7] Cape Finisterre.

[8] Or the "Islands of the Blest." We cannot do better than quote a

of Bætica, and twenty-five miles from the mouth of the Straits of Gades, is the island of Gadis, twelve miles long and three broad, as Polybius states in his writings. At its nearest part, it is less than 700 feet[1] distant from the mainland, while in the remaining portion it is distant more than seven miles. Its circuit is fifteen miles, and it has on it a city which enjoys the rights of Roman citizens[2], and whose people are called the Augustani of the city of Julia Gaditana. On the side which looks towards Spain, at about 100 paces distance, is another long island, three miles wide, on which the original city of Gades stood. By Ephorus and Philistides it is called Erythia, by Timæus and Silenus Aphrodisias[3], and by the natives the Isle of Juno. Timæus says, that the larger island used to be called Cotinusa[4], from its

portion of the article on this subject in Dr. Smith's "Dictionary of Ancient Geography." "'Fortunatæ Insulæ' is one of those geographical names whose origin is lost in mythic darkness, but which afterwards came to have a specific application, so closely resembling the old mythical notion, as to make it almost impossible to doubt that that notion was based, in part at least, on some vague knowledge of the regions afterwards discovered. The earliest Greek poetry places the abode of the happy departed spirits far beyond the entrance of the Mediterranean, at the extremity of the earth, and upon the shores of the river Oceanus, or in islands in its midst; and Homer's poetical description of the place may be applied almost word for word to those islands in the Atlantic, off the west coast of Africa, to which the name was given in the historical period. (Od. iv. l. 563, *seq.*) 'There the life of mortals is most easy; there is no snow, nor winter, nor much rain, but Ocean is ever sending up the shrill breathing breezes of Zephyrus to refresh men.' Their delicious climate, and their supposed identity of situation, marked out the Canary Islands, the Madeira group, and the Azores, as worthy to represent the Islands of the Blest. In the more specific sense, however, the name was applied to the two former groups; while, in its widest application, it may have even included the Cape de Verde Islands, its extension being in fact adapted to that of maritime discovery." Pliny gives a further description of them in B. vi. c. 37.

[1] The strait between the island and the mainland is now called the River of Saint Peter. The circuit of the island, as stated by Pliny, varies in the MSS. from fifteen to twenty-five miles, and this last is probably correct.

[2] Julius Cæsar, on his visit to the city of Gades, during the Civil War in Spain, B.C. 49, conferred the citizenship of Rome on all the citizens of Gades. Under Augustus it became a *municipium*, with the title of 'Augusta urbs Julia Gaditana.' The modern city of Cadiz is built upon its site.

[3] Or the Island of Venus.

[4] From the Greek word κότινος, "an olive-tree."

olives; the Romans call it Tartessos[1]; the Carthaginians Gadir[2], that word in the Punic language signifying a hedge. It was called Erythia because the Tyrians, the original ancestors of the Carthaginians, were said to have come from the Erythræan, or Red Sea. In this island Geryon is by some thought to have dwelt, whose herds were carried off by Hercules. Other persons again think, that his island is another one, opposite to Lusitania, and that it was there formerly called by that name[3].

CHAP. 37. (23.)—THE GENERAL MEASUREMENT OF EUROPE.

Having thus made the circuit of Europe, we must now give the complete measurement of it, in order that those who wish to be acquainted with this subject may not feel themselves at a loss. Artemidorus and Isidorus have given its length, from the Tanais to Gades, as 8214 miles. Polybius in his writings has stated the breadth of Europe, in a line from Italy to the ocean, to be 1150 miles. But, even in his day, its magnitude was but little known. The distance of Italy, as we have previously[4] stated, as far as the Alps, is 1120 miles, from which, through Lugdunum to the British port of the Morini[5], the direction which Polybius seems to

[1] If Gades was not the same as Tartessus (probably the Tarshish of Scripture), its exact locality is a question in dispute. Most ancient writers place it at the mouth of the river Bætis, while others identify it, and perhaps with more probability, with the city of Carteia, on Mount Calpe, the Rock of Gibraltar. The whole country west of Gibraltar was called Tartessis. See B. iii. c. 3.

[2] Or more properly 'Agadir,' or 'Hagadir.' It probably received this name, meaning a 'hedge,' or 'bulwark,' from the fact of its being the chief Phœnician colony outside of the Pillars of Hercules.

[3] Of Erythræa, or Erytheia. The monster Geryon, or Geryones, fabled to have had three bodies, lived in the fabulous Island of Erytheia, or the "Red Isle," so called because it lay under the rays of the setting sun in the west. It was originally said to be situate off the coast of Epirus, but was afterwards identified either with Gades or the Balearic islands, and was at all times believed to be in the distant west. Geryon was said to have been the son of Chrysaor, the wealthy king of Iberia.

[4] Alluding to B. iii. c. 6. From Rhegium to the Alps. But *there* the reading is 1020.

[5] Meaning Gessoriacum, the present Boulogne. He probably calls it *Britannicum*, from the circumstance that the Romans usually embarked there for the purpose of crossing over to Britain.

follow, is 1168 miles. But the better ascertained, though greater length, is that taken from the Alps through the Camp of the Legions[1] in Germany, in a north-westerly direction, to the mouth of the Rhine, being 1543 miles. We shall now have to speak of Africa and Asia.

SUMMARY.—Towns and nations mentioned * * * *. Noted rivers * * * *. Famous mountains * * * *. Islands * * * *. People or towns no longer in existence * * * *. Remarkable events, narratives, and observations * * * *.

ROMAN AUTHORS QUOTED.—Cato the Censor[2], M. Varro[3], M. Agrippa[4], the late Emperor Augustus[5], Varro Atacinus[6], Cornelius Nepos[7], Hyginus[8], L. Vetus[9], Mela Pomponius[10], Licinius Mucianus[11], Fabricius Tuscus[12], Ateius Capito[13], Ateius the Philologist[14].

FOREIGN AUTHORS QUOTED.— Polybius[15], Hecatæus[16],

[1] The present Santen in the Duchy of Cleves.

[2] See end of B. iii. [3] See end of B. ii. [4] See end of B. iii.
[5] See end of B. iii. [6] See end of B. iii. [7] See end of B. ii.
[8] See end of B. iii. [9] See end of B. iii. [10] See end of B. iii.
[11] See end of B. ii. [12] See end of B. iii. [13] See end of B. iii.

[14] Ateius, surnamed *Prætextatus*, and also Philologus, which last name he assumed to indicate his learning, was born at Athens, and was one of the most celebrated grammarians of Rome, in the latter part of the first century B.C. He was originally a freedman of the jurist Ateius Capito, by whom he was described as "a rhetorician among grammarians, and a grammarian among rhetoricians." He was on terms of intimacy with Sallust the historian, and Asinius Pollio. It is supposed that he assisted Sallust in the compilation of his history; but to what extent is not known. But few of his numerous commentaries were extant even in the time of Suetonius.

[15] A native of Megalopolis in Arcadia, born about B.C. 204. He was trained probably in political knowledge and the military art under Philopœmen, and was sent as a prisoner to Rome, with others, to answer the charge of not aiding the Romans in their war against Perseus. Here, by great good fortune, he secured the friendship of Scipio Africanus, with whom he was present at the destruction of Carthage. His history is one of the most valuable works that has come down to us from antiquity.

[16] Of Miletus, one of the earliest and most distinguished Greek historians and geographers. He lived about the 65th Olympiad, or B.C. 520. A few fragments, quoted, are all that are left of his historical and

Hellanicus[1], Damastes[2], Eudoxus[3], Dicæarchus[4], Timosthenes[5], Eratosthenes[6], Ephorus[7], Crates the Grammarian[8], Serapion[9] of Antioch, Callimachus[10], Artemidorus[11], Apollodorus[12], Agathocles[13], Eumachus[14], Timæus the Sici-

geographical works. There is little doubt that Herodotus extensively availed himself of this writer's works, though it is equally untrue that he has transcribed whole passages from him, as Porphyrius has ventured to assert.

[1] Of Mitylene, supposed to have flourished about B.C. 450. He appears to have written numerous geographical and historical works, which, with the exception of a considerable number of fragments, are lost.

[2] Of Sigæum, a Greek historian, contemporary with Herodotus. He wrote a history of Greece, and several other works, all of which, with a few unimportant exceptions, are lost.

[3] See end of B. ii. [4] See end of B. ii.

[5] A Rhodian by birth. He was admiral of the fleet of Ptolemy Philadelphus, who reigned from B.C. 285 to 247. He wrote a work "On Harbours," in ten books, which was copied by Eratosthenes, and is frequently quoted by ancient writers. Strabo also says that he composed poetry. [6] See end of B. ii.

[7] Of Cumæ, or Cymæ, in Ionia. He flourished about B.C. 408. He studied under Isocrates, and gained considerable fame as a historian. Though anxious to disclose the truth, he has been accused of sometimes forcing his authorities to suit his own views. Of his history of Greece, and his essays on various subjects, a few fragments only survive.

[8] A grammarian of Mallus, in Cilicia. He lived in the time of Ptolemy Philopater, and resided at Pergamus, under the patronage of Eumenes II. and Attalus II. In his grammatical system he made a strong distinction between *criticism* and *grammar*, the latter of which sciences he regarded as quite subordinate to the former. Of his learned commentaries on the Iliad and the Odyssey, only a few fragments have come down to us. [9] See end of B. ii.

[10] Of Cyrene, an Alexandrian grammarian and poet. He flourished at Alexandria, whither Ptolemy Philadelphus had invited him to a place in the Museum. Of his Hymns and Epigrams many are still extant. His Elegies, which were of considerable poetical merit, with the exception of a few fragments, have all perished. Of his numerous other works in prose, not one is extant in an entire state. [11] See end of B. ii.

[12] Probably Apollodorus of Artemita, in Mesopotamia. It is probably to him that a Treatise on Islands and Cities has been ascribed by Tzetzes, as also a History of the Parthians, and a History of Pontus.

[13] Probably the author of that name, who wrote the History of Cyzicus, is the person here referred to. He is called by Athenæus both a Babylonian and a Cyzican. His work is entirely lost; but it appears to have been extensively read, and is referred to by Cicero and other ancient writers.

[14] Of Neapolis. He wrote a History of Hannibal, and to him has

lian[1], Myrsilus[2], Alexander Polyhistor[3], Thucydides[4], Dosiades[5], Anaximander[6], Philistides Mallotes[7], Dionysius[8], Aristides[9], Callidemus[10], Menæchmus[11], Agla-

been ascribed a Description of the Universe, of which a fragment still survives.

[1] Of Tauromenium, in Sicily; a celebrated historian, who flourished about the year B.C. 300. He was banished from Sicily by Agathocles, and passed his exile at Athens. He composed a History of Sicily, from the earliest times to the year B.C. 264. The value of his history has been gravely attacked by Polybius; but there is little doubt that it possessed very considerable merit. Of this, and other works of Timæus, only a few fragments survive.

[2] A Greek historian; a native of Lesbos. When he lived is unknown. Dionysius, of Halicarnassus, has borrowed from him a portion of his account of the Pelasgians. He is said to have been the author of the notion that the Tyrrhenians, in consequence of their wanderings after they left their original settlement, got the name of πελαργοὶ, or "storks." He is supposed to have written a History of Lesbos, as also a work called "Historical Paradoxes." [3] See end of B. iii. [4] See end of B. iii.

[5] Of this author nothing whatever seems to be known.

[6] Of Miletus, born B.C. 610. One of the earliest philosophers of the Ionian school, and said to be a pupil of Thales. Unless Pherecydes of Scyros be an exception, he was the first author of a philosophical treatise in Greek prose. Other writings are ascribed to him by Suidas; but, no doubt, on insufficient grounds. Of his treatise, which seems to have contained summary statements of his opinions, no remains exist.

[7] Of this writer nothing whatever is known, beyond the fact that, from his name, he seems to have been a native of Mallus, in Cilicia.

[8] It seems impossible to say which, out of the vast number of the authors who bore this name, is the one here referred to. It is not improbable that Dionysius of Chalcis, a Greek historian who lived before the Christian era, is meant. He wrote a work on the Foundation of Towns, in five books, which is frequently referred to by the ancients. It is not probable that the author of the Periegesis, or "Description of the World," is referred to, as that book bears internal marks of having been compiled in the third or fourth century of the Christian era.

[9] Of Miletus. He was the author of the "Milesiaca," a romance of licentious character, which was translated into Latin by L. Cornelius Sisenna. He is looked upon as the inventor of the Greek romance, and the title of his work is supposed to have given rise to the term *Milesian*, as applied to works of fiction.

[10] A Greek author, of whom nothing is known, except that Pliny, and after him Solinus, refer to him as the authority for the statement that Eubœa was originally called Chalcis, from the fact of (χαλκὸς) copper being first discovered there.

[11] Probably Menæchmus of Sicyon, who wrote a book on Actors, a History of Alexander the Great, and a book on Sicyon. Suidas says that he flourished in the time of the successors of Alexander.

osthenes[1], Anticlides[2], Heraclides[3], Philemon[4], Xenophon[5], Pytheas[6], Isidorus[7], Philonides[8], Xenagoras[9], Astynomus[10], Staphylus[11], Aristocritus[12], Metrodorus[13], Cleobulus[14], Posidonius[15].

[1] When he flourished is unknown. He is said by Hyginus to have written a History of the Island of Naxos.

[2] He lived after the time of Alexander the Great; but his age is unknown. He wrote a book, περὶ νόστων, on the returns of the Greeks from their various expeditions, an account of Delos, a History of Alexander the Great, and other works, all of which have perished.

[3] Of Heraclæa, in Pontus. He was a pupil of Plato, and, after him, of Aristotle. His works upon philosophy, history, mathematics, and other subjects, were very numerous; but, unfortunately, they are nearly all of them lost. He wrote a Treatise upon Islands, and another upon the Origin of Cities.

[4] A geographical writer, of whom nothing further is known.

[5] The Greek historian, the disciple of Socrates, deservedly styled the "Attic Bee." His principal works are the Anabasis, or the History of the Expedition of the younger Cyrus and the Retreat of the Ten Thousand; the Hellenica, or History of Greece, from the time when that of Thucydides ends to the battle of Mantinea, B.C. 362; and the Cyropædia, or Education of Cyrus. The greater portion of his works is now lost.

[6] See end of B. ii. [7] See end of B. ii.

[8] There were two physicians of this name, one of Catana, in Sicily, the other of Dyrrhachium, in Illyricum, who, like his namesake, was the author of numerous works. It is doubtful, however, whether Pliny here refers to either of those authors.

[9] A Greek historian, quoted by Dionysius of Halicarnassus. If the same person as the father of the historian Nymphis, he must have lived in the early part of the second century B.C. He wrote a work on Islands, and another entitled Χρόνοι, or Chronicles.

[10] A Greek geographer, who seems to have written an account of Cyprus.

[11] He is quoted by Strabo, Athenæus, and the Scholiasts; but all that is known of him is, that he wrote a work on Thessaly, Æolia, Attica, and Arcadia.

[12] He wrote a work relative to Miletus; but nothing further is known of him. [13] See end of B. iii.

[14] Probably a writer on geography, of whom no particulars are known.

[15] See end of B. ii.

BOOK V.

AN ACCOUNT OF COUNTRIES, NATIONS, SEAS, TOWNS, HAVENS, MOUNTAINS, RIVERS, DISTANCES, AND PEOPLES WHO NOW EXIST OR FORMERLY EXISTED.

CHAP. 1.—THE TWO MAURITANIAS.

THE Greeks have given the name of Libya[1] to Africa, and have called the sea that lies in front of it the Libyan Sea. It has Egypt for its boundary, and no part of the earth is there that has fewer gulfs or inlets, its shores extending in a lengthened line from the west in an oblique direction. The names of its peoples, and its cities in especial, cannot possibly be pronounced with correctness, except by the aid of their own native tongues. Its population, too, for the most part dwells only in fortresses[2].

(1.) On our entrance into Africa, we find the two Mauritanias, which, until the time of Caius Cæsar[3], the son of Germanicus, were kingdoms; but, suffering under his cruelty, they were divided into two provinces. The extreme promontory of Africa, which projects into the ocean, is called Ampelusia[4] by the Greeks. There were formerly two towns, Lissa and Cotte[5], beyond the Pillars of Hercules; but, at the present day, we only find that of Tingi[6], which was for-

[1] Not reckoning under that appellation the country of Egypt, which was more generally looked upon as forming part of Asia. Josephus informs us that Africa received its name from Ophir, great-grandson of Abraham and his second wife, Keturah.

[2] 'Castella,' fortified places, erected for the purpose of defence; not towns formed for the reception of social communities.

[3] The Emperor Caligula, who, in the year 41 A.D., reduced the two Mauritanias to Roman provinces, and had King Ptolemy, the son of Juba, put to death.

[4] Now Cape Spartel. By Scylax it is called Hermæum, and by Ptolemy and Strabo Cote, or Coteis. Pliny means "extreme," with reference to the sea-line of the Mediterranean, in a direction due west.

[5] Mentioned again by Pliny in B. xxxii. c. 6. Lissa was so called, according to Bochart, from the Hebrew or Phœnician word *liss*, 'a lion.' At the present day there is in this vicinity a headland called the 'Cape of the Lion.' Bochart thinks that the name 'Cotta,' or 'Cotte,' was derived from the Hebrew *quothef*, a 'vine-dresser.'

[6] The modern Tangier occupies its site. It was said to have derived

merly founded by Antæus, and afterwards received the name of Traducta Julia[1], from Claudius Cæsar, when he established a colony there. It is thirty miles distant from Belon[2], a town of Bætica, where the passage across is the shortest. At a distance of twenty-five miles from Tingi, upon the shores of the ocean[3], we come to Julia Constantia Zilis[4], a colony of Augustus. This place is exempt from all subjection to the kings of Mauritania, and is included in the legal jurisdiction of Bætica. Thirty-two miles distant from Julia Constantia is Lixos[5], which was made a Roman colony by Claudius Cæsar, and which has been the subject of such wondrous fables, related by the writers of antiquity. At this place, according to the story, was the palace of Antæus; this was the scene of his combat with Hercules, and here were the gardens of the Hesperides[6]. An arm of the sea flows into the land here,

its name from Tinge, the wife of Antæus, the giant, who was slain by Hercules. His tomb, which formed a hill, in the shape of a man stretched out at full length, was shown near the town of Tingis to a late period. It was also believed, that whenever a portion of the earth covering the body was taken away, it rained until the hole was filled up again. Sertorius is said to have dug away a portion of the hill; but, on discovering a skeleton sixty cubits in length, he was struck with horror, and had it immediately covered again. Procopius says, that the fortress of this place was built by the Canaanites, who were driven by the Jews out of Palestine.

[1] It has been supposed by Salmasius and others of the learned, that Pliny by mistake here attributes to Claudius the formation of a colony which was really established by either Julius Cæsar or Augustus. It is more probable, however, that Claudius, at a later period, ordered it to be called "Traducta Julia," or "the removed Colony of Julia," in remembrance of a colony having proceeded thence to Spain in the time of Julius Cæsar. Claudius himself, as stated in the text, established a colony here.

[2] Its ruins are to be seen at Belonia, or Bolonia, three Spanish miles west of the modern Tarifa.

[3] At this point Pliny begins his description of the western side of Africa.

[4] Now Arzilla, in the territory of Fez. Ptolemy places it at the mouth of the river Zileia. It is also mentioned by Strabo and Antoninus.

[5] Now El Araiche, or Larache, on the river Lucos.

[6] Mentioned again in B. ix. c. 4 and c. 5 of the present Book, where Pliny speaks of them as situate elsewhere. The story of Antæus is further enlarged upon by Solinus, B. xxiv.; Lucan, B. iv. l. 589, *et seq.*; and Martianus Capella, B. vi.

with a serpentine channel, and, from the nature of the locality, this is interpreted at the present day as having been what was really represented by the story of the dragon keeping guard there. This tract of water surrounds an island, the only spot which is never overflowed by the tides of the sea, although not quite so elevated as the rest of the land in its vicinity. Upon this island, also, there is still in existence the altar of Hercules; but of the grove that bore the golden fruit, there are no traces left, beyond some wild olive-trees. People will certainly be the less surprised at the marvellous falsehoods of the Greeks, which have been related about this place and the river Lixos[1], when they reflect that some of our own[2] countrymen as well, and that too very recently, have related stories in reference to them hardly less monstrous; how that this city is remarkable for its power and extensive influence, and how that it is even greater than Great Carthage ever was; how, too, that it is situate just opposite to Carthage, and at an almost immeasurable distance from Tingi, together with other details of a similar nature, all of which Cornelius Nepos has believed with the most insatiate credulity[3].

In the interior, at a distance of forty miles from Lixos, is Babba[4], surnamed Julia Campestris, another colony of Augustus; and, at a distance of seventy-five, a third, called Banasa[5],

[1] Now the Lucos.

[2] Hardouin is of opinion, that he here has a hit at Gabinius, a Roman author, who, in his Annals of Mauritania, as we learn from Strabo (B. xvii.), inserted numerous marvellous and incredible stories.

[3] When we find Pliny accusing other writers of credulity, we are strongly reminded of the proverb, 'Clodius accusat mœchos.'

[4] Or the "Julian Colony on the Plains." Marcus suggests that the word *Babba* may possibly have been derived from the Hebrew or Phœnician word *beab* or *beaba*, "situate in a thick forest." Poinsinet takes Babba to be the Beni-Tucdi of modern times. D'Anville thinks that it is Naranja.

[5] There is considerable difficulty about the site of Banasa. Moletius thinks that it is the modern Fanfara, or Pefenfia as Marmol calls it. D'Anville suggests that it may be Old Mahmora, on the coast; but, on the other hand, Ptolemy places it among the *inland* cities, assigning to it a longitude at some distance from the sea. Pliny also appears to make it inland, and makes its distance from Lixos seventy-five miles, while he makes the mouth of the Subur to be fifty miles from the same place.

with the surname of Valentia. At a distance of thirty-five miles from this last is the town of Volubilis, which is just that distance also from both[1] seas. On the coast, at a distance of fifty miles from Lixos, is the river Subur[2], which flows past the colony of Banasa, a fine river, and available for the purposes of navigation. At the same distance from it is the city of Sala[3], situate on a river which bears the same name, a place which stands upon the very verge of the desert, and though infested by troops of elephants, is much more exposed to the attacks of the nation of the Autololes, through whose country lies the road to Mount Atlas, the most fabulous[4] locality even in Africa.

It is from the midst of the sands, according to the story, that this mountain[5] raises its head to the heavens; rugged and craggy on the side which looks toward the shores of the ocean to which it has given its name, while on that which faces the interior of Africa it is shaded by dense groves of trees, and refreshed by flowing streams; fruits of all kinds springing up there spontaneously to such an extent, as to more than satiate every possible desire. Throughout the daytime, no inhabitant is to be seen; all is silent, like that dreadful stillness which reigns in the desert. A religious horror steals imperceptibly over the feelings of those who approach, and they feel themselves smitten with awe at the stupendous aspect of its summit, which reaches beyond the clouds, and well nigh approaches the very orb of the moon. At night, they say, it gleams with fires innumerable lighted

[1] From both the Atlantic and the Mediterranean. According to Poinsinet, Volubilis was the synonym of the African name *Fez*, signifying a 'band,' or 'swathe.' Mannert conjectures that it is the same as the modern Walili, or Qualili. D'Anville calls it Guulili, and says that there are some remains of antiquity there.

[2] The modern Subu, or Sebou. D'Anville is of opinion that this river has changed a part of its course since the time of Pliny.

[3] Most probably the modern Sallee stands on its site.

[4] Not in reference to the fact of its existence, but the wonderful stories which were told respecting it.

[5] Like others of the ancient writers, Pliny falls into the error of considering Atlas, not as an extensive chain of mountains, but as an isolated mountain, surrounded by sands. With reference to its height, the whole range declines considerably from west to east; the highest summits in Morocco reaching near 13,000 feet, in Tunis not 5000.

up; it is then the scene of the gambols of the Ægipans[1] and the Satyr crew, while it re-echoes with the notes of the flute and the pipe, and the clash of drums and cymbals. All this is what authors of high character have stated, in addition to the labours which Hercules and Perseus there experienced. The space which intervenes before you arrive at this mountain is immense, and the country quite unknown.

There formerly existed some Commentaries written by Hanno[2], a Carthaginian general, who was commanded, in the most flourishing times of the Punic state, to explore the sea-coast of Africa. The greater part of the Greek and Roman writers have followed him, and have related, among other fabulous stories, that many cities there were founded by him, of which no remembrance, nor yet the slightest vestige, now exists.

While Scipio Æmilianus held the command in Sicily, Polybius the historian received a fleet from him for the purpose of proceeding on a voyage of discovery in this part of the world. He relates, that beyond[3] Mount Atlas, pro-

[1] Or "Goat-Pens;" probably another name for the Fauni, or Fauns. More usually, there is but one Ægipan mentioned,—the son, according to Hyginus, of Zeus or Jupiter, and a goat,—or of Zeus and Æga, the wife of Pan. As a foundation for one part of the stories here mentioned, Brotier suggests the fact, that as the Kabyles, or mountain tribes, are in the habit of retiring to their dwellings and reposing during the heat of the day, it would not, consequently, be improbable that they would devote the night to their amusements, lighting up fires, and dancing to the music of drums and cymbals.

[2] Under his name we still possess a "Periplus," or account of a voyage round a part of Libya. The work was originally written in Punic, but what has come down to us is a Greek translation. We fail, however, to discover any means by which to identify him with any one of the many Carthaginians of the same name. Some writers call him king, and others *dux*, or *imperator* of the Carthaginians; from which we may infer, that he held the office of *suffetes*. This expedition has by some been placed as far back as the time of the Trojan war, or of Hesiod, while others again place it as late as the reign of Agathocles. Falconer, Bougainville, and Gail, place the time of Hanno at about B.C. 570, while other critics identify him with Hanno, the father or son of Hamilcar, who was killed at Himera, B.C. 480. Pliny often makes mention of him; more particularly see B. viii. c. 21.

[3] M. Gosselin thinks that the spot here indicated was at the south-western extremity of the Atlas range, and upon the northern frontier of the Desert of Zahara.

ceeding in a westerly direction, there are forests filled with wild beasts, peculiar to the soil of Africa, as far as the river Anatis[1], a distance of 485 miles, Lixos being distant from it 205 miles. Agrippa says, that Lixos is distant from the Straits of Gades 112 miles. After it we come to a gulf which is called the Gulf of Saguti[2], a town situate on the Promontory of Mulelacha[3], the rivers Subur and Salat[4], and the port of Rutubis[5], distant from Lixos 213 miles. We then come to the Promontory of the Sun[6], the port of Risardir[7], the Gætulian Autololes, the river Cosenus[8], the nations of the Selatiti and the Masati, the river Masathat[9], and the river Darat[10], in which crocodiles are found. After this we come to a large gulf, 616[11] miles in extent, which is enclosed by a promontory of Mount Barce[12], which runs out in a westerly direction, and is called Surrentium[13]. Next comes the river Salsus[14], beyond which lie the Æthiopian Perorsi, at the back of whom are the Pharusii[15], who

[1] Supposed by some geographers to be the same as that now called the Ommirabih, or the Om-Rabya. This is also thought by some to have been the same river as is called by Pliny, in p. 381, by the name of Asana; but the distances do not agree.

[2] Supposed by Gosselin to be the present bay of Al-cazar, on the African coast, in the Straits of Cadiz; though Hardouin takes it to be the κόλπος ἐμπορικὸς, or "Gulf of Commerce," of Strabo and Ptolemy. By first quoting from one, and then at a tangent from another, Pliny involves this subject in almost inextricable confusion.

[3] Probably the place called Thymiaterion in the Periplus of Hanno.

[4] The present Subu, and the river probably of Sallee, previously mentioned.

[5] The modern Mazagan, according to Gosselin.

[6] Cape Cantin, according to Gosselin; Cape Blanco, according to Marcus.

[7] Probably the Safi, Asafi, or Saffee of the present day.

[8] The river Tensift, which runs close to the city of Morocco, in the interior.

[9] The river Mogador of the present day.

[10] The modern river Sus, or Sous.

[11] The learned Gosselin has aptly remarked, that this cannot be other than an error, and that "ninety-six" is the correct reading, the Gulf of Sainte-Croix being evidently the one here referred to.

[12] Mount Barce seems to be here a name for the Atlas, or Daran chain.

[13] Supposed by Gosselin to be the present Cape Ger.

[14] The river Assa, according to Gosselin. There is also a river Suse placed here in the maps.

[15] These two tribes probably dwelt between the modern Capes Ger and Non.

are bordered upon by the Gætulian Daræ[1], lying in the interior. Upon the coast again, we find the Æthiopian Daratitæ, and the river Bambotus[2], teeming with crocodiles and hippopotami. From this river there is a continuous range[3] of mountains till we come to the one which is known by the name of Theon Ochema[4], from which to the Hesperian Promontory[5] is a voyage of ten days and nights; and in the middle of this space he[6] has placed Mount Atlas, which by all other writers has been stated to be in the extreme parts of Mauritania.

The Roman arms, for the first time, pursued their conquests into Mauritania, under the Emperor Claudius, when the freedman Ædemon took up arms to avenge the death of King Ptolemy[7], who had been put to death by Caius Cæsar;

[1] Marcus believes these to have been the ancestors of the present race of the Touaricks, while the Melanogætuli were the progenitors of the Tibbos, of a darker complexion, and more nearly resembling the negroes in bodily conformation.

[2] Supposed by Gosselin to be the present river Nun, or Non. According to Bochart, this river received its name from the Hebrew or Phœnician word *behemoth* or *bamoth*, the name by which Job (xl. 15) calls the crocodile [or rather the hippopotamus]. Bochart, however, with Mannert, Bougainville, De Rennet, and De Heeren, is of opinion, that by this name the modern river Senegal is meant. Marcus is of opinion that it is either the Non or the modern Sobi.

[3] Marcus here observes, that from Cape Alfach, below Cape Non, there are no mountains, but continual wastes of sand, bordering on the sea-shore. Indeed there is no headland, of any considerable height, between Cape Sobi and Cape Bajador.

[4] "The Chariot of the Gods." Marcus is of opinion that it is the modern Cape Verde; while, on the other hand, Gosselin takes it to be Cape Non. Brotier calls it Cape Ledo.

[5] In B. vi. c. 36, Pliny speaks of this promontory as the "Hesperian Horn," and says that it is but four days' sail from the Theon Ochema. Brotier identifies this promontory with the modern Cape Roxo. Marcus is of opinion that it was the same as Cape Non; but there is considerable difficulty in determining its identity.

[6] Alluding to Polybius; though, according to the reading which Sillig has adopted a few lines previously, Agrippa is the last author mentioned. Pliny has here mistaken the meaning of Polybius, who has placed Atlas midway between Carthage, from which he had set out, and the Promontory of Theon Ochema, which he reached.

[7] Ptolemy the son of Juba II. and Cleopatra, was summoned to Rome in the year A.D. 40, by Caligula, and shortly after put to death by him, his riches having excited the emperor's cupidity. Previously to this, he

and it is a well-known fact, that on the flight of the barbarians our troops reached Mount Atlas. It became a boast, not only among men of consular rank, and generals selected from the senate, who at that time held the command, but among persons of equestrian rank as well, who after that period held the government there, that they had penetrated as far as Mount Atlas. There are, as we have already stated, five Roman colonies in this province; and it may very possibly appear, if we listen only to what report says, that this mountain is easily accessible. Upon trial, however, it has been pretty generally shown, that all such statements are utterly fallacious; and it is too true, that men in high station, when they are disinclined to take the trouble of inquiring into the truth, through a feeling of shame at their ignorance are not averse to be guilty of falsehood; and never is implicit credence more readily given, than when a falsehood is supported by the authority of some personage of high consideration. For my own part, I am far less surprised that there are still some facts remaining undiscovered by men of the equestrian order, and even those among them who have attained senatorial rank, than that the love of luxury has left anything unascertained; the impulse of which must be great indeed, and most powerfully felt, when the very forests are ransacked for their ivory and citron-wood[1], and all the rocks of Gætulia are searched for the murex and the purple.

From the natives, however, we learn, that on the coast, at a distance of 150 miles from the Salat, the river Asana[2] presents itself; its waters are salt, but it is remarkable for its fine harbour. They also say that after this we come to a river known by the name of Fut[3], and then, after crossing another called Vior which lies on the road, at a distance of 200 miles we arrive at Dyris[4], such being the name which in their language they give to Mount Atlas. According to their

had been on terms of strict alliance with the Roman people, who had decreed him a *toga picta* and a sceptre, as a mark of their friendship.

[1] Ivory and citron-wood, or cedar, were used for the making and inlaying of the tables used by the Roman nobility. See B. xiii. c. 23.

[2] Supposed by some geographers to be the modern Wadi-Tensift. It has been also confounded with the Anatis (see note [1], p. 369); while others again identify it with the Anidus. It is more commonly spelt 'Asama.'

[3] Or Phuth. It does not appear to have been identified.

[4] The range is still called by the name of Daran.

story there are still existing in its vicinity many vestiges which tend to prove that the locality was once inhabited; such as the remains of vineyards and plantations of palm-trees.

Suetonius Paulinus[1], whom we have seen Consul in our own time, was the first Roman general who advanced a distance of some miles beyond Mount Atlas. He has given us the same information as we have received from other sources with reference to the extraordinary height of this mountain, and at the same time he has stated that all the lower parts about the foot of it are covered with dense and lofty forests composed of trees of species hitherto unknown. The height of these trees, he says, is remarkable; the trunks are without knots, and of a smooth and glossy surface; the foliage is like that of the cypress, and besides sending forth a powerful odour, they are covered with a flossy down, from which, by the aid of art, a fine cloth might easily be manufactured, similar to the textures made from the produce of the silk-worm. He informs us that the summit of this mountain is covered with snow even in summer, and says that having arrived there after a march of ten days, he proceeded some distance beyond it as far as a river which bears the name of Ger[2]; the road being through deserts covered with a black sand[3], from which rocks that bore the appearance of having been exposed to the action of fire, projected every here and there; localities rendered quite uninhabitable by the intensity of the heat, as he himself experienced,

[1] The same general who afterwards conquered the Britons under Boadicea or Bonduca. While Proprætor in Mauritania under the Emperor Claudius, in the year A.D. 42, he defeated the Mauri who had risen in revolt, and advanced, as Pliny here states, as far as Mount Atlas. It is not known from what point Paulinus made his advance towards the Atlas range. Mannert and Marcus are of opinion that he set out from Sala, the modern Sallee, while Latreille, Malte Brun, and Walkenaer think that his point of departure was the mouth of the river Lixos. Sala was the most southerly town on the western coast of Africa that in the time of Pliny had submitted to the Roman arms.

[2] Some of the editions read 'Niger' here. Marcus suggests that that river may have been called 'Niger' by the Phœnician or Punic colonists of the western Mauritania, and 'Ger' or 'Gar' in another quarter. The same writer also suggests that the Sigilmessa was the river to which Paulinus penetrated on his march beyond Atlas.

[3] The Sigilmessa, according to Marmol, flows between several mountains which appear to be of a blackish hue.

although it was in the winter season that he visited them. We also learn from the same source that the people who inhabit the adjoining forests, which are full of all kinds of elephants, wild beasts, and serpents, have the name of Canarii; from the circumstance that they partake of their food in common with the canine race, and share with it the entrails of wild beasts.

It is a well-known fact, that adjoining to these localities is a nation of Æthiopians, which bears the name of Perorsi. Juba, the father of Ptolemy, who was the first king[1] who reigned over both the Mauritanias, and who has been rendered even more famous by the brilliancy of his learning than by his kingly rank, has given us similar information relative to Mount Atlas, and states that a certain herb grows there, which has received the name of 'euphorbia'[2] from that of his physician, who was the first to discover it. Juba extols with wondrous praises the milky juice of this plant as tending to improve the sight, and acting as a specific against the bites of serpents and all kinds of poison; and to this subject alone he has devoted an entire book. Thus much, if indeed not more than enough, about Mount Atlas.

(2.) The province of Tingitana is 170 miles in length[3]. Of the nations in this province the principal one was formerly that of the Mauri[4], who have given to it the name of Mauritania, and have been by many writers called the Maurusii[5]. This nation has been greatly weakened by the disasters of war, and is now dwindled down to a few families only[6]. Next to the Mauri was formerly the nation of

[1] Bocchus however, the kinsman of Massinissa, had previously for some time reigned over both the Mauritanias, consisting of Mauritania Tingitana and Mauritania Cæsariana.

[2] See B. xxv. c. 7. 12, and B. xxvi. c. 8.

[3] Extending from the sea to the river Moluga, now called the Molucha and Molochath, or Malva and Malvana.

[4] From whom the Moors of the present day take their name. Marcus observes here, that though Pliny distinguishes the Mauri from the Gætuli, they essentially belonged to the same race and spoke the same language, the so-called Berber, and its dialects, the Schellou and the Schoviah.

[5] 'Maurusii' was the Greek name, 'Mauri' the Latin, for this people. Marcus suggests that Mauri was a synonym only for the Greek word *nomades*, 'wanderers.'

[6] As Marcus observes, Pliny is here greatly in error. On the inroads of Paulinus, the Mauri had retreated into the interior and taken refuge in

the Massæsyli[1]; they in a similar manner have become extinct. Their country is now occupied by the Gætulian nations[2], the Baniuræ[3], the Autololes[4], by far the most powerful people among them all, and the Vesuni, who formerly were a part of the Autololes, but have now separated from them, and, turning their steps towards the Æthiopians[5], have formed a distinct nation of their own. This province, in the mountainous district which lies on its eastern side, produces elephants, as also on the heights of Mount Abyla[6] and among those elevations which, from the similarity of their height, are called the Seven Brothers[7]. Joining the range of Abyla these mountains overlook the Straits of Gades. At the extremity of this chain begin the shores of the inland sea[8], and we come to the Tamuda[9], a navigable stream, with the site of a former town of the same name, and then

the deserts of Zahara, whence they had again emerged in the time of the geographer Ptolemy.

[1] From the time of the second Punic War this people had remained in undisputed possession of the country situate between the rivers Molochath or Moluga and Ampsaga, which formed the Cæsarian Mauritania. Ptolemy speaks of finding some remains of them at Siga, a town situate on a river of the same name, and at which King Syphax had formerly resided.

[2] While Pomponius Mela does not make any difference between the Mauri and the Gætuli, Pliny here speaks of them as being essentially different.

[3] Derived, according to Marcus, from the Arabic compound *bani-our*, 'child of nakedness,' as equivalent to the Greek word *gymnetes*, by which name Pliny and other ancient writers designate the wandering naked races of Western Africa.

[4] The Autololes or, as Ptolemy calls them, the Autololæ, dwelt, it is supposed, on the western coast of Africa, between Cape Cantin and Cape Ger. Their city of Autolala or Autolalæ is one of Ptolemy's points of astronomical observation, having the longest day thirteen hours and a half, being distant three hours and a half west of Alexandria, and having the sun vertical once a year, at the time of the winter solstice. Reichard takes it for the modern Agulon or Aquilon.

[5] The Æthiopian Daratitæ, Marcus says. [6] The present Ceuta.

[7] They were so called from the circumstance, Marcus says, of their peaks being so numerous, and so strongly resembling each other. They are now called, according to D'Anville, 'Gebel Mousa,' which means "the Mountain of Apes," an animal by which they are now much frequented, instead of by elephants as in Pliny's time. [8] Or Mediterranean.

[9] The modern Bedia, according to Olivarius, the Tasanel, according to Dupinet, and the Alamos or Kerkal, according to Ansart. Marcus says

the river Laud[1], which is also navigable for vessels, the town and port of Rhysaddir[2], and Malvane[3], a navigable stream.

The city of Siga[4], formerly the residence of King Syphax, lies opposite to that of Malaca[5] in Spain: it now belongs to the second[6] Mauritania. But these countries, I should remark, for a long time retained the names of their respective kings, the further Mauritania being called the "land of Bogud[7]," while that which is now called Cæsariensis was called the "country of Bocchus." After passing Siga we come to the haven called "Portus Magnus[8]" from its great extent, with a town whose people enjoy the rights of Roman citizens, and then the river Mulucha[9], which served as the limit between the territory of Bocchus and that of the Massæsyli. Next to this is Quiza Xenitana[10], a town founded by strangers, and Arsenaria[11], a place with the ancient Latin rights, three miles distant from the sea. We then come to Cartenna[12], a

that it is called the Setuan, and is the largest stream on the northern shores of Western Africa.

[1] The modern Gomera according to Hardouin, the Nocor according to Mannert.

[2] The modern Melilla most probably.

[3] The modern Maluia. Antoninus calls it Malva, and Ptolemy Maloua.

[4] Its site is occupied by the modern Aresgol, according to Mariana, Guardia or Sereni according to Dupinet, Ned-Roma according to Mannert and D'Anville, and Tachumbrit according to Shaw. Marcus is inclined to be of the same opinion as the last-mentioned geographer.

[5] Now the city of Malaga.

[6] Mauritania Cæsariensis, or Cæsarian Mauritania, now forming the French province of Algiers.

[7] "Bogudiana;" from Bogud or Bogoas. The last king Bogud was deprived of his kingdom by Bocchus, king of Mauritania Cæsariensis, a warm partisan of Cæsar.

[8] Or the "Great Harbour," now Arzeu according to D'Anville, and Mars-el-Kebir according to Marcus.

[9] The same river probably as the Malva or Malvana previously mentioned, the word *mulucha* or *malacha* coming from the Greek μολόχη, "a marsh mallow," which *malva*, as a Latin word, also signifies. See p. 383.

[10] From the Greek word ξένος, "a stranger." Pomponius Mela and Antoninus call this place Guiza, and Ptolemy Quisa. D'Anville places it on the right side of the river Malvana or Mulucha, and Shaw says that it was situate in the vicinity of the modern town of Oran.

[11] Now Marz-Agolet, or situate in its vicinity, according to Hardouin and Ansart, and the present Arzen, according to Marcus, where numerous remains of antiquity are found.

[12] Now Tenez, according to D'Anville, and Mesgraïm, according to Mannert; with which last opinion Marcus agrees.

colony founded under Augustus by the second legion, and Gunugum[1], another colony founded by the same emperor, a prætorian cohort being established there; the Promontory of Apollo[2], and a most celebrated city, now called Cæsarea[3], but formerly known by the name of Iol; this place was the residence of King Juba, and received the rights of a colony from the now deified Emperor Claudius. Oppidum Novum[4] is the next place; a colony of veterans was established here by command of the same emperor. Next to it is Tipasa[5], which has received Latin rights, as also Icasium[6], which has been presented by the Emperor Vespasianus with similar rights; Rusconiæ[7], a colony founded by Augustus; Rusucurium[8], honoured by Claudius with the rights of Roman citizens; Ruzacus[9], a colony founded by Augustus; Salde[10], another colony founded by the same emperor; Igilgili[11], another; and the town of

[1] Ptolemy and Antoninus place this colony to the east of the Promontory of Apollo, and not the west as Pliny does.

[2] The present Cape Mestagan.

[3] According to Dupinet and Mannert, the modern Tencz occupies its site, Zershell according to Hardouin and Shaw, Vacur according to D'Anville and Ansart, and Algiers according to others. It is suggested by Marcus that the name Iol is derived from the Arabic verb *galla*, "to be noble" or "famous." There is no doubt that the magnificent ruins at Zershell are those of Iol, and that its name is an abbreviation of Cæsarea Iol.

[4] Or New Town.

[5] Scylax calls it Thapsus; Ammianus Marcellinus, Tiposa. According to Mannert it was situate in the vicinity of the modern Damas.

[6] Or Icosium. It has been identified by inscriptions discovered by the French as standing on the same site as the modern Algiers. D'Anville, Mannert and others identify it with Scherchell or Zershell, thus placing it too far west. Mannert was evidently misled by an error in the Antonine Itinerary, whereby all the places along this coast are, for a considerable distance, thrown too far to the west; the researches however which followed the French conquest of the country have revealed inscriptions which completely set the question at rest.

[7] According to Mannert, this was situate on the modern Cape Arbatel. Marcus thinks that the Hebrew *ros*, or Arab *ras*, "a rock," enters into the composition of the word.

[8] Now Hur according to D'Anville, Colcah according to Mannert.

[9] The modern Acor, according to Marcus.

[10] The modern Pedeles or Delys, according to Ortellius and Mannert, Tedles according to D'Anville.

[11] The modern Jigeli or Gigeri. It was probably in ancient times the emporium of the surrounding country.

Tucca[1], situate on the sea-shore and upon the river Ampsaga. In the interior are the colony of Augusta, also called Succabar[2], Tubusuptus[3], the cities of Timici and Tigavæ[4], the rivers Sardabal[5], Aves[6], and Nabar[7], the nation of the Macurebi, the river Usar[8], and the nation of the Nababes. The river Ampsaga is distant from Cæsarea 322[9] miles. The length of the two Mauritanias is 1038, and their breadth 467 miles.

CHAP. 2. (3.)—NUMIDIA.

At the river Ampsaga Numidia begins, a country rendered illustrious by the fame of Masinissa. By the Greeks this region was called Metagonitis[10]; and the Numidians received the name of "Nomades" from their frequent changes of pasturage; upon which occasions they were accustomed to carry[11] their *mapalia*, or in other words, their houses, upon waggons.

[1] Destroyed, according to Hardouin, and probably by the incursions of the sea. At the mouth of the Ampsaga (now called the Wad-El-Kebir or Sufjimar, and higher up the Wadi Roumel) there is situate a small sea-port called Marsa Zeitoun.

[2] Near the present Mazuaa, according to Mannert.

[3] The modern Burgh, according to D'Anville and Mannert, but more probably considerably to the east of that place.

[4] The modern El-Herba, according to Mannert.

[5] Marcus suggests that this is the Chinalaph of Ptolemy, and probably the modern Schellif.

[6] The same that is called Savis by Ptolemy, who places Icosium on its banks.

[7] By Mela called the Vabar. Marcus supposes it to be the same as the modern Giffer.

[8] By Ptolemy called the Sisar; the Ajebbi of modern geographers, which falls into the Mediterranean, near the city of Budja.

[9] Brotier says that this reading is incorrect, and that 222 is the proper one, that being the true distance between the river Ampsaga or Wad-el-Kebir and the city of Cæsarea, the modern Zershell.

[10] It was not only Numidia that bore this name, but all the northern coast of Africa from the frontiers of the kingdom of Carthage near Hippo Regius to the Columns of Hercules. It was thus called from the Greek *metagonos*, a "descendant" or "successor;" as the Carthaginians established a number of small towns and villages on the coast, which were thus posterior in their origin to the large cities already founded there.

[11] Hardouin says that the Moors in the interior still follow the same usage, carrying their houses from pasture to pasture on waggons.

The towns of this country are Cullu[1] and Rusicade[2]; and at a distance of forty-eight miles from the latter, in the interior, is the colony of Cirta[3], surnamed "of the Sitiani;" still more inland is another colony called Sicca[4], with the free town of Bulla Regia[5]. On the coast are Tacatua[6], Hippo Regius[7], the river Armua[8], and the town of Tabraca[9], with the rights of Roman citizens. The river Tusca[10] forms the boundary of Numidia. This country produces nothing remarkable except its marble[11] and wild beasts.

CHAP. 3. (4.)—AFRICA.

Beyond the river Tusca begins the region of Zeugitana[12], and that part which properly bears the name of Africa[13].

[1] Now Chollum or Collo.

[2] The modern Sgigada or Stora, according to Mannert, D'Anville, and Shaw.

[3] The modern Constantina occupies its site. Numerous remains of the ancient town are still discovered. Sitius was an officer who served under Cæsar, and obtained a grant of this place after the defeat of Juba.

[4] Called Urbs, or Kaff, according to D'Anville and Shaw; the latter of whom found an inscription there with the words *Ordo Siccensium*.

[5] Or 'Royal Bulla'; which epithet shows that it was either a residence or a foundation of the kings of Numidia, and distinguishes it from a small place called Bulla Mensa, south of Carthage. Bulla Regia was four days' journey south-west of Carthage, on a tributary of the river Bagrada, the valley of which is still called Wad-el-Boul. This place was one of the points of Ptolemy's recorded astronomical observations, having its longest day fourteen hours and one-eighth, and being distant from Alexandria two hours to the west.

[6] The modern Tamseh, according to Shaw and Mannert, and Tagodet, according to D'Anville.

[7] Its ruins are south of the modern Bona. It received the name of *Regius* or 'Royal' from being the residence of the Numidian kings. It was also famed as being the see of St. Augustine. It was a colony of Tyre, and stood on the bay now forming the Gulf of Bona. It was one of the most flourishing cities of Africa till it was destroyed by the Vandals A.D. 430.

[8] Now the Mafragg, according to Mannert.

[9] Still called Tabarca, according to Hardouin.

[10] Now the Zaina, according to Marcus.

[11] For the character of the Numidian marble, see Pliny, B. xxxvi. c. 7.

[12] Extending from the river Tusca, or Zaina, to the northern frontiers of Byzacium. It corresponds with the Turkish province or beylik of Tunis.

[13] He says this not only to distinguish it from Africa, considered as

We here find three promontories; the White Promontory[1], the Promontory of Apollo[2], facing Sardinia, and that of Mercury[3], opposite to Sicily. Projecting into the sea these headlands form two gulfs, the first of which bears the name of "Hipponensis" from its proximity to the city called Hippo Dirutus[4], a corruption of the Greek name Diarrhytus, which it has received from the channels made for irrigation. Adjacent to this place, but at a greater distance from the sea-shore, is Theudalis[5], a town exempt from tribute. We then come to the Promontory of Apollo, and upon the second gulf, we find Utica[6], a place enjoying the rights of Roman citizens, and famous for the death of Cato; the river Bagrada[7], the place called Castra Cornelia[8], the co-

one-third of the globe, but also in contradistinction to the proconsular province of the Roman empire of the same name, which contained not only the province of Zeugitana, but also those of Numidia, Byzacium, and Tripolis.

[1] Candidum: now Ras-el-Abiad.

[2] The references to this headland identify it with Cape Farina, or Ras Sidi Ali-al-Mekhi, and not, as some have thought, the more westerly Cape Zibeeb or Ras Sidi Bou-Shoushe. Shaw however applies the name of Zibeeb to the former. [3] Now Cape Bon, or Ras-Addar.

[4] More properly called Hippo Diarrhytus or Zaritus, a Tyrian colony, situate on a large lake which communicated with the sea, and received the waters of another lake. Its situation exposed it to frequent inundations, whence, as the Greeks used to state, the epithet διάῤῥυτος. It seems more probable however that this is the remnant of some Phœnician title, as the ancients were not agreed on the true form of the name, and of this uncertainty we have a further proof in the *Hippo Dirutus* of our author.

[5] This is placed by Ptolemy to the south-east of Hippo, and near the southern extremity of Lake Sisar.

[6] This important city stood on the north part of the Carthaginian Gulf, west of the mouth of the Bagrada, and twenty-seven Roman miles N.W. of Carthage; but the site of its ruins at the modern Bou-Shater is now inland, in consequence of the changes made by the Bagrada in the coast-line. In the Third Punic war Utica took part with the Romans against Carthage, and was rewarded with the greater part of the Carthaginian territory.

[7] Now called the Mejerdah, and though of very inconsiderable size, the chief river of the Carthaginian territory. The main stream is formed by the union of two branches, the southern of which, the ancient Bagrada, is now called the Mellig, and in its upper course the Meskianah. The other branch is called the Hamiz.

[8] Or the "Cornelian Camp." The spot where Cornelius Scipio Africa-

lony[1] of Carthage, founded upon the remains of Great Carthage[2], the colony of Maxula[3], the towns of Carpi[4], Misua, and Clypea[5], the last a free town, on the Promontory of Mercury; also Curubis, a free town[6], and Neapolis[7].

Here commences the second division[8] of Africa properly so called. Those who inhabit Byzacium have the name of Libyphœnices[9]. Byzacium is the name of a district which is 250 miles in circumference, and is remarkable for its extreme fertility, as the ground returns the seed sown by the husbandman with interest a hundred-fold[10]. Here are the

nus the Elder first encamped, on landing in Africa, B.C. 204. Cæsar describes this spot, in his description of Curio's operations against Utica, B. C. b. ii. c. 24, 25. This spot is now called Ghellah.

[1] This colony was first established by Caius Gracchus, who sent 6000 settlers to found on the site of Carthage the new city of Junonia. The Roman senate afterwards annulled this with the other acts of Gracchus. Under Augustus however the new city of Carthage was founded, which, when Strabo wrote, was as prosperous as any city in Africa. It was made, in place of Utica, which had favoured the Pompeian party, the seat of the proconsul of Old Africa. It stood on the peninsula terminated by Ras-Sidi-Bou-Said, Cape Carthage or Carthagena. As Gibbon has remarked, "The place might be unknown if some broken arches of an aqueduct did not guide the footsteps of the inquisitive traveller."

[2] The original city of Carthage was called 'Carthago Magna' to distinguish it from New Carthage and Old Carthage, colonies in Spain.

[3] Now Rhades, according to Marcus.

[4] Marcus identifies it with the modern Gurtos.

[5] By the Greeks called 'Aspis.' It derived its Greek and Roman names from its site on a hill of a shield-like shape. It was built by Agathocles, the Sicilian, B.C. 310. In the first Punic war it was the landing-place of Manlius and Regulus, whose first action was to take it, B.C. 256. Its site is still known as Kalebiah, and its ruins are peculiarly interesting. The site of Misua is occupied by Sidi-Doud, according to Shaw and D'Anville.

[6] Shaw informs us that an inscription found on the spot designates this place as a colony, not a free city or town. Its present name is Kurbah.

[7] The present Nabal, according to D'Anville.

[8] Zeugitana extended from the river Tusca to Horrea-Cælia, and Byzacium from this last place to Thenæ.

[9] As sprung partly from the Phœnician immigrants, and partly from the native Libyans or Africans.

[10] Pliny says, B. xvii. c. 3, "A hundred and fifty fold." From Shaw we learn that this fertility no longer exists, the fields producing not more than eight- or at most twelve-fold.

free towns of Leptis[1], Adrumetum[2], Ruspina[3], and Thapsus[4]; and then Thenæ[5], Macomades[6], Tacape[7], and Sabrata[8] which touches on the Lesser Syrtis; to which spot, from the Ampsaga, the length of Numidia and Africa is 580 miles, and the breadth, so far as it has been ascertained, 200. That portion which we have called Africa is divided into two provinces, the Old and the New; these are separated by a dyke which was made by order of the second Scipio Africanus[9] and the kings[10], and extended to Thenæ, which town is distant from Carthage 216 miles.

CHAP. 4.—THE SYRTES.

A third Gulf is divided into two smaller ones, those of the two Syrtes[11], which are rendered perilous by the shallows

[1] The modern Lempta occupies its site.

[2] Originally a Phœnician colony, older than Carthage. It was the capital of Byzacium, and stood within the southern extremity of the Sinus Neapolitanus or Gulf of Hammamet. Trajan made it a colony, under the high-sounding name, as we gather from inscriptions, of *Colonia Concordia Ulpia Trajana Augusta Frugifera Hadrumetana*, or, as set forth on coins, *Colonia Concordia Julia Hadrumetana Pia*. The epithet *Frugifera* refers to the fact that it was one of the chief sea-ports for the corn-producing country of Byzacium. It was destroyed by the Vandals, but restored by the Emperor Justinian under the name of Justiniana or Justinianopolis. The modern Sousa stands on its site; and but slight traces of the ancient city are to be found.

[3] Situate in the vicinity of the modern Monastir.

[4] Shaw discovered its ruins at the modern town of Demas.

[5] Now Taineh, according to D'Anville. This place formed the boundary between the proconsular province of Africa and the territory of the Numidian king Masinissa and his descendants.

[6] The present Mahometa, according to Marcus, El Mahres according to D'Anville.

[7] Now Cabès, according to D'Anville, giving name to the Gulf of Cabès. Marcus calls it Gaps.

[8] Now Tripoli Vecchio; also called Sabart according to D'Anville.

[9] Scipio Æmilianus, the son-in-law of Æmilius Paulus.

[10] Micipsa, the son of Masinissa, and his two legitimate brethren. Scipio having been left by Masinissa executor of his will, the sovereign power was divided by him between Micipsa and his two brethren Gulussa and Mastanabal. On this occasion also he separated Numidia from Zeugitana and Byzacium, by a long dyke drawn from Thenæ, due south, to the borders of the Great Desert, and thence in a north-westerly direction to the river Tusca.

[11] The Syrtes or 'Quicksands' are now called, the Lesser Syrtes the

of their quicksands and the ebb and flow of the sea. Polybius states the distance from Carthage to the Lesser Syrtis, the one which is nearest to it, to be 300 miles. The inlet to it he also states to be 100 miles across, and its circumference 300. There is also a way[1] to it by land, to find which we must employ the guidance of the stars and cross deserts which present nothing but sand and serpents. After passing these we come to forests filled with vast multitudes of wild beasts and elephants, then desert wastes[2], and beyond them the Garamantes[3], distant twelve days' journey from the Augylæ[4]. Above the Garamantes was formerly the na-

Gulf of Cabès, and the Greater the Gulf of Sydra. The country situate between the two Syrtes is called Tripoli, formerly Tripolis, a name which, according to Solinus, it owed to its three cities, Sabrata, Leptis, and Œa.

[1] Marcus observes with reference to this passage, that both Hardouin and Poinsinet have mistaken its meaning. They evidently think that Pliny is speaking here of a route to the Syrtes leading from the interior of Africa, whereas it is pretty clear that he is speaking of the dangers which attend those who approach it by the line of the sea-coast, as Cato did, on his march to Utica, so beautifully described by Lucan in his Ninth Book. This is no doubt the same route which was taken by the caravans on their passage from Lebida, the ancient Leptis, to Berenice in Cyrenaica.

[2] Those which we find at the middle of the coast bordering upon the Greater Syrtis, and which separate the mountains of Fezzan and Atlas from Cyrenaïca and Barca.

[3] In its widest sense this name is applied to all the Libyan tribes inhabiting the Oases on the eastern part of the Great Desert, as the Gætulians inhabited its western part, the boundary between the two nations being drawn at the sources of the Bagrada and the mountain Usargala. In the stricter sense however, and in which the term must be here understood, the name 'Garamantes' denoted the people of Phazania, the modern Fezzan, which forms by far the largest oasis in the Grand Desert of Zahara.

[4] Augylæ, now Aujelah, was an oasis in the desert of Barca, in the region of Cyrenaica, about 3½° south of Cyrene. It has been remarked that Pliny, here and in the Eighth Chapter of the present Book, in abridging the account given by Herodotus of the tribes of Northern Africa, has transferred to the Augylæ what that author really says of the Nasamones. This oasis forms one of the chief stations on the caravan route from Cairo to Fezzan. It is placed by Rennell in 30° 3′ North Lat. and 22° 46′ East Long., 180 miles south-east of Barca, 180 west by north of Siwah, the ancient Ammonium, and 426 east by north of Mourzouk. Later authorities, however, place the village of Aujelah in 29° 15′ North Lat. and 21° 55′ East Long.

tion of the Psylli[1], and above them again the Lake of Lycomedes[2], surrounded with deserts. The Augylæ themselves are situate almost midway between Æthiopia which faces the west[3], and the region which lies between[4] the two Syrtes, at an equal distance from both. The distance along the coast that lies between the two Syrtes is 250 miles. On it are found the city of Œa[5], the river Cinyps[6], and the country of that name, the towns of Neapolis[7], Graphara[8], and Abrotonum[9], and the second, surnamed the Greater, Leptis[10].

We next come to the Greater Syrtis, 625 miles in circumference, and at the entrance 312 miles in width; next after which dwells the nation of the Cisippades. At the bottom of this gulf was the coast of the Lotophagi, whom some writers have called the Alachroæ[11], extending as far as the Altars of the Philæni[12]; these Altars are formed of heaps

[1] For an account of the Psylli see B. vii. c. 2. They probably dwelt in the vicinity of the modern Cape Mesurata.

[2] Now Lake Lynxama, according to Marcus.

[3] Marcus observes that in order properly to understand this passage we must remember that the ancients considered Africa as terminating north of the Equator, and imagined that from the Straits of Hercules the western coast of Africa ran, not towards the south-west, but slanted in a south-easterly direction to the Straits of Babelmandel. [4] The modern Tripoli.

[5] A flourishing city with a mixed population of Libyans and Sicilians. It was at this place that Apuleius made his eloquent and ingenious defence against the charge of sorcery brought against him by his step-sons. According to some writers the modern Tripoli is built on its site, while other accounts make it to have been situate six leagues from that city.

[6] Now called the Wady-el-Quaham.

[7] Mannert is of opinion that this was only another name for the city of Leptis Magna or the "Greater Leptis" here mentioned by Pliny. There is little doubt that his supposition is correct.

[8] The more common reading is Taphra or Taphara. D'Anville identifies it with the town of Sfakes.

[9] Scylax identifies it with Neapolis or Leptis, and it is generally looked upon as being the same place as Sabrata or Old Tripoli.

[10] Now called Lebida. It was the birth-place of the Emperor Septimius Severus. It was almost destroyed by an attack from a Libyan tribe A.D. 366, and its ruin was completed by the invasion of the Arabs. Its ruins are considerable.

[11] "Men of sea complexion," is the meaning of this Greek name. According to Marcus they dwelt between the Greater Leptis and the Lake Tritonis, at the present day called Schibkah-el-Loudeah. For a further account of the Lotophagi, see B. xiii. c. 32.

[12] Two brothers, citizens of Carthage, who in a dispute as to their

of sand. On passing these, not far from the shore there is a vast swamp[1] which receives the river Triton[2] and from it takes its name: by Callimachus it is called Pallantias[3], and is said by him to be on the nearer side of the Lesser Syrtis; many other writers however place it between the two Syrtes. The promontory which bounds the Greater Syrtis has the name of Borion[4]; beyond it is the province of Cyrene.

Africa, from the river Ampsaga to this limit, includes 516 peoples, who are subject to the Roman sway, of which six are colonies; among them Uthina[5] and Tuburbi[6], besides those already mentioned. The towns enjoying the rights of Roman citizens are fifteen in number, of which I shall mention, as lying in the interior, those of Assuræ[7], Abutucum, Aborium, Canopicum[8], Cilma[9], Simithium, Thunusidium, Tuburnicum, Tynidrumum, Tibiga, the two towns called Ucita, the Greater and the Lesser, and Vaga. There is also one town with Latin rights, Uzalita by name, and one town of tributaries, Castra Cornelia[10]. The free towns are thirty in number, among which we may mention, in the interior, those of Acholla[11], Aggarita, Avina, Abzirita, Cano-

respective territories with the people of Cyrene, submitted to be buried alive in the sand, at the boundary-line between the two countries. Sallust (Jugurthine War) is the main authority for the story. It is also related by Pomponius Mela, B. i. c. 7, and Valerius Maximus, B. v. c. 6, but from the Greek name of the brothers, meaning "lovers of praise," it is doubtful whether the story is not of spurious origin.

[1] The Lake Tritonis mentioned in note [11], p. 393.

[2] Now called El Hammah, according to Shaw.

[3] According to some accounts the goddess Pallas or Minerva was born on the banks of Lake Tritonis.

[4] The modern Cape of Tajuni.

[5] Now called Udina, according to Marcus.

[6] Now called Tabersole, according to Marcus.

[7] In the north of Byzacium, near the Bagrada and the confines of Numidia. It was the station of a Roman garrison, and considerable remains of it are still visible near the modern Zanfour.

[8] Called Cannopissæ by Ptolemy, who places it to the east of Tabraca.

[9] There is great doubt as to the correct orthography of these places, most of which can be no longer identified.

[10] According to Marcus the present Porto Tarina.

[11] Also called Achilla and Achulla, the ruins of which are to be seen at the modern El Aliah. It stood on the sea-coast of Byzacium, a little above the northern extremity of the Lesser Syrtis. It was a colony from the island of Melita, now Malta.

pita, Melizita, Matera, Salaphita, Tusdrita[1], Tiphica, Tunica[2], Theuda, Tagasta[3], Tiga[4], Ulusubrita, a second Vaga, Visa, and Zama[5]. Of the remaining number, most of them should be called, in strictness, not only cities, but nations even; such for instance as the Natabudes, the Capsitani[6], the Musulami, the Sabarbares, the Massyli[7], the Nisives, the Vamacures, the Cinithi, the Musuni, the Marchubii[8], and the whole of Gætulia[9], as far as the river Nigris[10], which separates Africa proper from Æthiopia.

CHAP. 5. (5.)—CYRENAICA.

The region of Cyrenaica, also called Pentapolis[11], is rendered famous by the oracle of Hammon[12], which is distant 400 miles from the city of Cyrene; also by the Fountain of

[1] Now called El-Jemma, according to Marcus.

[2] From it modern Tunis takes its name.

[3] The birth-place of St. Augustin. It was to the north-west of Hippo Regius.

[4] In the vicinity of this place, if it is the same as the Tigisis mentioned by Procopius, there were two columns to be seen in his day, upon which was written in the Phœnician language, "We fled from before the robber, Joshua the son of Nun."

[5] There were two towns of this name in the proconsular province of Africa. The first was situate in the country of Zeugitana, five days' journey west of Carthage, and it was here that Scipio defeated Hannibal. The other bore the surname of *Regia* or Royal, from being the frequent residence of the Numidian kings. It lay in the interior, and at the present day its site bears the name of 'Zowarin' or 'Zewarin.'

[6] The ruins of Capsa still bear the name of Cafsa or Ghafsah. It was an important city in the extreme south of Numidia, situate in an oasis, in the midst of an arid desert abounding in serpents. In the Jugurthine war it was the treasury of Jugurtha, and was taken and destroyed by Marius; but was afterwards rebuilt and made a colony.

[7] They dwelt between the river Ampsaga or Wady-El-Kebir and the Tusca or Wady-Zain, the western boundary of the Carthaginian territory.

[8] Dwelling to the east of the mountain Zalycus, now known as the Wanashrise, according to Shaw.

[9] The ancients called by the name of 'Gætulians' all the people of Africa who dwelt south of the Mauritanias and Numidia, as far as the line which, according to their ideas, separated Africa from Æthiopia.

[10] The Quorra most probably of modern geographers.

[11] So called, as mentioned below, from its five principal cities.

[12] Where Jupiter Ammon or Hammon was worshiped under the form of a ram, the form he was said to have assumed when the deities were dispersed in the war with the Giants. Ancient Ammonium is the present oasis of Siwah in the Libyan Desert.

the Sun[1] there, and five cities in especial, those of Berenice[2], Arsinoë[3], Ptolemais[4], Apollonia[5], and Cyrene[6] itself. Berenice is situate upon the outer promontory that bounds the Syrtis; it was formerly called the city of the Hesperides (previously mentioned[7]), according to the fables of the

[1] The same that has been already mentioned in B. ii. c. 106. It is mentioned by Herodotus and Pomponius Mela.

[2] Previously called Hesperis or Hesperides. It was the most westerly city of Cyrenaica, and stood just beyond the eastern extremity of the Greater Syrtis, on a promontory called Pseudopenias, and near the river Lethon. Its historical importance only dates from the times of the Ptolemies, when it was named Berenice, after the wife of Ptolemy III. or Euergetes. Having been greatly reduced, it was fortified anew by the Emperor Justinian. Its ruins are to be seen at the modern Ben Ghazi.

[3] So called from Arsinoë, the sister of Ptolemy Philadelphus. Its earlier name was Taucheira or Teucheira, which name, according to Marcus, it still retains.

[4] Its ruins may still be seen at Tolmeita or Tolometa. It was situate on the N.W. coast of Cyrenaica, and originally bore the name of Barca. From which of the Ptolemies it took its name is not known. Its splendid ruins are not less than four miles in circumference.

[5] Its ruins are still to be seen, bespeaking its former splendour, at the modern Marsa Sousah. It was originally only the port of Cyrene, but under the Ptolemies it flourished to such an extent as to eclipse that city. It is pretty certain that it was the Sozusa of the later Greek writers. Eratosthenes was a native of this place.

[6] The chief city of Cyrenaica, and the most important Hellenic colony in Africa, the early settlers having extensively intermarried with wives of Libyan parentage. In its most prosperous times it maintained an extensive commerce with Greece and Egypt, especially in silphium or assafœtida, the plantations of which, as mentioned in the present chapter, extended for miles in its vicinity. Great quantities of this plant were also exported to Capua in Southern Italy, where it was extensively employed in the manufacture of perfumes. The scene of the 'Rudens,' the most picturesque (if we may use the term) of the plays of Plautus, is laid in the vicinity of Cyrene, and frequent reference is made in it to the extensive cultivation of silphium; a head of which plant also appears on the coins of the place. The philosophers Aristippus and Carneades were born here, as also the poet Callimachus. Its ruins, at the modern Ghrennah, are very extensive, and are indicative of its former splendour.

[7] In C. 1 of the present Book. It was only the poetical fancy of the Greeks that found the fabled gardens of the Hesperides in the fertile regions of Cyrenaica. Scylax distinctly mentions the gardens and the lake of the Hesperides in this vicinity, where we also find a people called Hesperidæ, or, as Herodotus names them, Euesperidæ. It was probably in consequence of this similarity of name, in a great degree, that the gardens of the Hesperides were assigned to this locality.

Greeks, which very often change their localities. Not far from the city, and running before it, is the river Lethon, and with it a sacred grove, where the gardens of the Hesperides are said to have formerly stood; this city is distant from Leptis 375 miles. From Berenice to Arsinoë, commonly called Teuchira, is forty-three miles; after which, at a distance of twenty-two, we come to Ptolemais, the ancient name of which was Barce; and at a distance of forty miles from this last the Promontory of Phycus[1], which extends far away into the Cretan Sea, being 350 miles distant from Tænarum[2], the promontory of Laconia, and from Crete 225. After passing this promontory we come to Cyrene, which stands at a distance of eleven miles from the sea. From Phycus to Apollonia[3] is twenty-four miles, and from thence to the Chersonesus[4] eighty-eight; from which to Catabathmos[5] is a distance of 216 miles. The Marmaridæ[6] inhabit this coast, extending from almost the region of Parætonium[7] to the Greater Syrtis; after them the Ararauceles, and then, upon the coasts of the Syrtis, the Nasamones[8], whom the Greeks

[1] Now called Ras-Sem or Ras-El-Kazat. It is situate a little to the west of Apollonia and N.W. of Cyrene.

[2] According to Ansart, 264 miles is the real distance between Capes Ras-Sem and Tænarum or Matapan.

[3] As already mentioned, Apollonia formed the harbour of Cyrene.

[4] This was called the Chersonesus Magna, being so named in contradistinction to the Chersonesus Parva, on the coast of Egypt, about thirty-five miles west of Alexandria. It is now called Ras-El-Tin, or more commonly Raxatin.

[5] So called from the peculiar features of the locality, the Greek word *καταβαθμὸς*, signifying "a descent." A deep valley, bounded east and west by ranges of high hills, runs from this spot to the frontiers of Egypt. It is again mentioned by Pliny at the end of the present Chapter. The spot is still known by a similar name, being called Marsa Sollern, or the "Port of the Ladder." In earlier times the Egyptian territory ended at the Gulf of Plinthinethes, now Lago Segio, and did not extend so far as Catabathmos.

[6] This name was unknown to Herodotus. As Marcus observes, it was probably of Phœnician origin, signifying "leading a wandering life," like the term "nomad," derived from the Greek.

[7] Now called El Bareton or Marsa-Labeit. This city was of considerable importance, and belonged properly to Marmaria, but was included politically in the Nomos Libya of Egypt. It stood near the promontory of Artos or Pythis, now Ras-El-Hazeit.

[8] So called from the words *Matâ-Ammon*, "the tribe of Ammon," ac-

formerly called Mesammones, from the circumstance of their being located in the very midst of sands[1]. The territory of Cyrene, to a distance of fifteen miles from the shore, is said to abound in trees, while for the same distance beyond that district it is only suitable for the cultivation of corn: after which, a tract of land, thirty miles in breadth and 250 in length, is productive of nothing but laser [or silphium[2]].

After the Nasamones we come to the dwellings of the Asbystæ and the Macæ[3], and beyond them, at eleven days' journey to the west of the Greater Syrtis, the Amantes[4], a people also surrounded by sands in every direction. They find water however without any difficulty at a depth mostly of about two cubits, as their district receives the overflow of the waters of Mauritania. They build houses with blocks of salt[5], which they cut out of their mountains just as we do stone. From this nation to the Troglodytæ[6] the distance is seven days' journey in a south-westerly direction, a people with whom our only intercourse is for the purpose of procuring from them the precious stone which we call the carbuncle, and which is brought from the interior of Æthiopia. Upon the road to this last people, but turning off towards the deserts of Africa, of which we have previously[7] made mention as lying beyond the Lesser Syrtis, is the region of Phazania[8]; the nation of Phazanii, belonging to which, as

cording to Bochart. The Nasamones were a powerful but savage people of Libya, who dwelt originally on the shores of the Greater Syrtis, but were driven inland by the Greek settlers of Cyrenaica, and afterwards by the Romans.

[1] From *μεσὸς* "the middle," and *ἄμμος* "sand."

[2] See note [6] in p. 396.

[3] Herodotus places this nation to the west of the Nasamones and on the river Cinyps, now called the Wadi-Quaham.

[4] In most of the editions they are called 'Hammanientes.' It has been suggested that they were so called from the Greek word *ἄμμος* "sand."

[5] This story he borrows from Herodotus, B. iv. c. 158.

[6] From the Greek word *τρωγλοδύται*, "dwellers in caves." Pliny has used the term already (B. iv. c. 25) in reference to the nations on the banks of the Danube. It was a general name applied by the Greek geographers to various uncivilized races who had no abodes but caves, and more especially to the inhabitants of the western coasts of the Red Sea, along the shores of Upper Egypt and Æthiopia.

[7] At the beginning of C. 4.

[8] Which gives name to the modern Fezzan.

well as the cities of Alele[1] and Cilliba[2], we have subdued by force of arms, as also Cydamus[3], which lies over against Sabrata. After passing these places a range of mountains extends in a prolonged chain from east to west: these have received from our people the name of the Black Mountains[4], either from the appearance which they naturally bear of having been exposed to the action of fire, or else from the fact that they have been scorched by the reflection of the sun's rays. Beyond it[5] is the desert, and then Talgæ, a city of the Garamantes, and Debris, at which place there is a spring[6], the waters of which, from noon to midnight, are at boiling heat, and then freeze for as many hours until the following noon; Garama too, that most famous capital of the Garamantes; all which places have been subdued by the Roman arms. It was on this occasion that Cornelius Balbus[7] was honoured with a triumph, the only foreigner indeed that was ever honoured with the triumphal chariot, and presented with the rights of a Roman citizen; for, although by birth a native of Gades, the Roman citizenship was granted to him as well as to the elder Balbus[8], his uncle by the father's side. There is also this remarkable circumstance, that our writers

[1] Now called Tanet-Mellulen, or the station of Mellulen, on the route from Gadamez to Oscrona.

[2] Zaouila or Zala, half way between Augyla and Mourzouk.

[3] Now Gadamez, which, according to Marcus, is situate almost under the same meridian as Old Tripoli, the ancient Sabrata.

[4] According to Marcus this range still bears the name of Gibel-Assoud, which in the Arabic language means the "Black Mountain."

[5] In a southerly direction. He alludes probably to the Desert of Bildulgerid.

[6] This spring is also mentioned by Pliny in B. ii. c. 106. Marcus suggests that the Debris of Pliny is the same as the Bedir of Ptolemy. He also remarks that the English traveller Oudney discovered caverns hewn out of the sides of the hills, evidently for the purposes of habitation, but of which the use is not known by the present people. These he considers to have been the abodes of the ancient Troglodytæ or "cave-dwellers." In the Tibesti range of mountains, however, we find a race called the Rock Tibboos, from the circumstance of their dwelling in caves.

[7] Cornelius Balbus Gaditanus the Younger, who, upon his victories over the Garamantes, obtained a triumph in the year B.C. 19.

[8] L. Cornelius Balbus the Elder, also a native of Gades. He obtained the consulship in B.C. 40, the first instance, as we find mentioned by Pliny, B. vii. c. 44, in which this honour had been conferred upon one who was not a Roman citizen.

have handed down to us the names of the cities above-mentioned as having been taken by Balbus, and have informed us that on the occasion of his triumph[1], besides Cydamus and Garama[2], there were carried in the procession the names and models of all the other nations and cities, in the following order: the town of Tabudium[3], the nation of Niteris, the town of Nigligemella, the nation or town of Bubeium[4], the nation of Enipi, the town of Thuben, the mountain known as the Black Mountain, Nitibrum, the towns called Rapsa, the nation of Discera[5], the town of Debris[6], the river Nathabur[7], the town of Thapsagum[8], the nation of Nannagi, the town of Boin, the town of Pege[9], the river Dasibari; and then the towns, in the following order, of Baracum, Buluba, Alasit, Galia, Balla, Maxalla[10], Zizama, and Mount Gyri[11], which was preceded by

[1] On the occasion of a triumph by a Roman general, boards were carried aloft on "fercula," on which were painted in large letters the names of vanquished nations and countries. Here too models were exhibited in ivory or wood of the cities and forts captured, and pictures of the mountains, rivers, and other great natural features of the subjugated region, with appropriate inscriptions. Marcus is of opinion that the names of the places here mentioned do not succeed in any geographical order, but solely according to their presumed importance as forming part of the conquest of Balbus. He also thinks that Balbus did not penetrate beyond the fifteenth degree of north latitude, and that his conquests did not extend so far south as the banks of Lake Tchad.

[2] The site of Garama still bears the name of 'Gherma,' and presents very considerable remains of antiquity. It is four days' journey north of Mourzouk, the capital of Fezzan.

[3] Now Tibesti, according to Marcus.

[4] Marcus suggests that this is probably the Febabo of modern geographers, to the N.E. of Belma and Tibesti.

[5] Discera was the Im-Zerah of modern travellers, on the road from Sockna to Mourzouk, according to Marcus, who is of opinion that the places which follow were situate at the east and north-east of Thuben and the Black Mountain.

[6] Om-El-Abid, to the N.W. of Garama or Gherma, according to Marcus, and Oudney the traveller.

[7] The same, Marcus thinks, as the modern Tessava in Fezzan.

[8] Marcus suggests that this may be the modern Sana.

[9] The town of Winega mentioned by Oudney, was probably the ancient Pega, according to Marcus.

[10] The modern Missolat, according to Marcus, on the route from Tripoli to Murmuck.

[11] According to Marcus, this was the Mount Goriano of the English

an inscription stating that this was the place where precious stones were produced.

Up to the present time it has been found impracticable to keep open the road that leads to the country of the Garamantes, as the predatory bands of that nation have filled up the wells with sand, which do not require to be dug for to any great depth, if you only have a knowledge of the locality. In the late war[1] however, which, at the beginning of the reign of the Emperor Vespasian, the Romans carried on with the people of Œa, a short cut of only four days' journey was discovered; this road is known as the "Præter Caput Saxi[2]." The last place in the territory of Cyrenaica is Catabathmos, consisting of a town, and a valley with a sudden and steep descent. The length of Cyrenean Africa, up to this boundary from the Lesser Syrtis, is 1060 miles; and, so far as has been ascertained, it is 800[3] in breadth.

CHAP. 6. (6.)—LIBYA MAREOTIS.

The region that follows is called Libya Mareotis[4], and borders upon Egypt. It is held by the Marmaridæ, the Adyrmachidæ, and, after them, the Mareotæ. The distance from Catabathmos to Parætonium is eighty-six

travellers Denham, Clapperton, and Oudney, where, confirming the statement here made by Pliny, they found quartz, jasper, onyx, agates, and cornelians.

[1] Mentioned by Tacitus, B. iv. c. 50. The town of Œa has been alluded to by Pliny in C. 4.

[2] "Past the head of the rock." Marcus suggests that this is the Gibel-Gelat or Rock of Gelat spoken of by the English travellers Denham, Clapperton, and Oudney, forming a portion of the chain of Guriano or Gyr. He says, that at the foot of this mountain travellers have to pass from Old and New Tripoli on their road to Missolat, the Maxala of Pliny, and thence to Gerama or Gherma, the ancient capital of Fezzan.

[3] As Marcus observes, this would not make it to extend so far south as the sixteenth degree of north latitude.

[4] The Mareotis of the time of the Ptolemies extended from Alexandria to the Gulf of Plinthinethes; and Libya was properly that portion of territory which extended from that Gulf to Catabathmos. Pliny is in error here in confounding the two appellations, or rather, blending them into one. It includes the eastern portion of the modern Barca, and the western division of Lower Egypt. It most probably received its name from the Lake Mareotis, and not the lake from it.

miles. In this district is Apis[1], a place rendered famous by the religious belief of Egypt. From this town Parætonium is distant sixty-two miles, and from thence to Alexandria the distance is 200 miles, the breadth of the district being 169. Eratosthenes says that it is 525 miles by land from Cyrene to Alexandria; while Agrippa gives the length of the whole of Africa from the Atlantic Sea, and including Lower Egypt, as 3040 miles. Polybius and Eratosthenes, who are generally considered as remarkable for their extreme correctness, state the length to be, from the ocean to Great Carthage 1100 miles, and from Carthage to Canopus, the nearest mouth of the Nile, 1628 miles; while Isidorus speaks of the distance from Tingi to Canopus as being 3599 miles. Artemidorus makes this last distance forty miles less than Isidorus.

CHAP. 7. (7.)—THE ISLANDS IN THE VICINITY OF AFRICA.

These seas contain not so very many islands. The most famous among them is Meninx[2], twenty-five miles in length and twenty-two in breadth: by Eratosthenes it is called Lotophagitis. This island has two towns, Meninx on the side which faces Africa, and Troas on the other; it is situate off the promontory which lies on the right-hand side of the Lesser Syrtis, at a distance of a mile and a half. One hundred miles from this island, and opposite the promontory that lies on the left, is the free island of Cercina[3], with a

[1] This was a seaport town on the northern coast of Africa, probably about eleven or twelve miles west of Parætonium, sometimes spoken of as belonging to Egypt, sometimes to Marmorica. Scylax places it at the western boundary of Egypt, on the frontier of the Marmaridæ. Ptolemy, like Pliny, speaks of it as being in the Libyan Nomos. The distances given in the MSS. of Pliny of this place from Parætonium are seventy-two, sixty-two, and twelve miles; the latter is probably the correct reading, as Strabo, B. xvii., makes the distance 100 stadia. It is extremely doubtful whether the Apis mentioned by Herodotus, B. ii. c. 18, can be the same place: but there is little doubt, from the words of Pliny here, that it was dedicated to the worship of the Egyptian god Apis, who was represented under the form of a bull.

[2] Now called Zerbi and Jerba, derived from the name of Girba, which even in the time of Aurelius Victor, had supplanted that of Meninx. It is situate in the Gulf of Cabes. According to Solinus, C. Marius lay in concealment here for some time. It was famous for its purple. See B. ix. c. 60.

[3] Now called Kerkéni, Karkenah, or Ramlah.

city of the same name. It is twenty-five miles long, and half that breadth at the place where it is the widest, but not more than five miles across at the extremity: the diminutive island of Cercinitis[1], which looks towards Carthage, is united to it by a bridge. At a distance of nearly fifty miles from these is the island of Lopadusa[2], six miles in length; and beyond it Gaulos and Galata, the soil of which kills the scorpion, that noxious reptile of Africa. It is also said that the scorpion will not live at Clypea; opposite to which place lies the island of Cosyra[3], with a town of the same name. Opposite to the Gulf of Carthage are the two islands known as the Ægimuri[4]; the Altars[5], which are rather rocks than islands, lie more between Sicily and Sardinia. There are some authors who state that these rocks were once inhabited, but that they have gradually subsided in the sea.

CHAP. 8. (8.)—COUNTRIES ON THE OTHER SIDE OF AFRICA.

If we pass through the interior of Africa in a southerly direction, beyond the Gætuli, after having traversed the intervening deserts, we shall find, first of all the Liby-Egyptians[6], and then the country where the Leucæthio-

[1] Now Gherba. It was reckoned as a mere appendage to Cercina, to which it was joined by a mole, and which is found often mentioned in history.

[2] Still called Lampedusa, off the coast of Tunis. This island, with Gaulos and Galata, has been already mentioned among the islands off Sicily; see B. iii. c. 14.

[3] Now Pantellaria. See B. iii. c. 14.

[4] A lofty island surrounded by dangerous cliffs, now called Zowamour or Zembra.

[5] In the former editions the word "Aræ" is taken to refer to the Ægimuri, as meaning the same islands. Sillig is however of opinion that totally distinct groups are meant, and punctuates accordingly. The "Aræ" were probably mere rocks lying out at sea, which received their name from their fancied resemblance to altars. They are mentioned by Virgil in the Æneid, B. i. l. 113, upon which lines Servius says, that they were so called because there the Romans and the people of Africa on one occasion made a treaty.

[6] The greater portion of this Chapter is extracted almost verbatim from the account given by Mela. Ptolemy seems to place the Liby-Egyptians to the south of the Greater and Lesser Oasis, on the route thence to Darfour.

pians[1] dwell. Beyond[2] these are the Nigritæ[3], nations of Æthiopia, so called from the river Nigris[4], which has been previously mentioned, the Gymnetes[5], surnamed Pharusii, and, on the very margin of the ocean, the Perorsi[6], whom we have already spoken of as lying on the boundaries of Mauritania. After passing all these peoples, there are vast deserts towards the east until we come to the Garamantes, the Augylæ, and the Troglodytæ; the opinion of those being exceedingly well founded who place two Æthiopias beyond the deserts of Africa, and more particularly that expressed by Homer[7], who tells us that the Æthiopians are divided into two nations, those of the east and those of the west. The river Nigris has the same characteristics as the Nile; it produces the calamus, the papyrus, and just the same animals, and it rises at the same seasons of the year. Its source is between the Tarrælian Æthiopians and the Œcalicæ. Magium, the city of the latter people, has been placed by some writers amid the deserts, and, next

[1] Or "White Æthiopians," men though of dark complexion, not negroes. Marcus is of opinion that the words "intervenientibus desertis" refer to the tract of desert country lying between the Leucæthiopians and the Liby-Egyptians, and not to that between the Gætulians on the one hand and the Liby-Egyptians and the Leucæthiopians on the other.

[2] Meaning to the south and the south-east of these three nations, according to Marcus. Rennel takes the Leucæthiopians to be the present Mandingos of higher Senegambia: Marcus however thinks that they are the Azanaghis, who dwell on the edge of the Great Desert, and are not of so black a complexion as the Mandingos.

[3] Probably the people of the present Nigritia or Soudan.

[4] Marcus is of opinion that Pliny does not here refer to the Joliba of Park and other travellers, as other commentators have supposed; but that he speaks of the river called Zis by the modern geographers, and which Jackson speaks of as flowing from the south-east towards north-west. The whole subject of the Niger is however enwrapped in almost impenetrable obscurity, and as the most recent inquirers have not come to any conclusion on the subject, it would be little more than a waste of time and space to enter upon an investigation of the notions which Pliny and Mela entertained on the subject.

[5] From γυμνὸς, "naked."

[6] Mentioned in C. 1 of the present Book.

[7] He refers to the words in the Odyssey, B. i. l. 23, 24.—

Αἰθίοπας τοὶ δίχθα δεδαιάται, ἔσχατοι ἀνδρων·
Οἱ μὲν δυσομένου Ὑπερίονος, οἱ δ' ἀνιόντος.

"The Æthiopians, the most remote of mankind, are divided into two parts, the one at the setting of Hyperion, the other at his rising."

to them the Atlantes; then the Ægipani, half men, half beasts, the Blemmyæ[1], the Gamphasantes, the Satyri, and the Himantopodes.

The Atlantes[2], if we believe what is said, have lost all characteristics of humanity; for there is no mode of distinguishing each other among them by names, and as they look upon the rising and the setting sun, they give utterance to direful imprecations against it, as being deadly to themselves and their lands; nor are they visited with dreams[3], like the rest of mortals. The Troglodytæ make excavations in the earth, which serve them for dwellings; the flesh of serpents is their food; they have no articulate voice, but only utter a kind of squeaking noise[4]; and thus are they utterly destitute of all means of communication by language. The Garamantes have no institution of marriage among them, and live in promiscuous concubinage with their women. The Augylæ worship no deities[5] but the gods of the infernal regions. The Gamphasantes, who go naked, and are unacquainted with war[6], hold no intercourse whatever with strangers. The Blemmyæ are said to have no heads,

[1] A tribe of Æthiopia, whose position varied considerably at different epochs of history. Their predatory and savage habits caused the most extraordinary reports to be spread of their appearance and ferocity. The more ancient geographers bring them as far westward as the region beyond the Libyan Desert, and into the vicinity of the Oases. In the time however of the Antonines, when Ptolemy was composing his description of Africa, they appear to the south and east of Egypt, in the wide and almost unknown tract which lay between the rivers Astapus and Astobores.

[2] Mela speaks of this race as situate farthest to the west. The description of them here given is from Herodotus, B. iv. c. 183–185, who speaks of them under the name of "Atarantes."

[3] The people who are visited by no dreams, are called Atlantes by Herodotus, the same name by which Pliny calls them. He says that their territory is ten days' journey from that of the Atarantes.

[4] This also is borrowed from Herodotus. As some confirmation of this account, it is worthy of remark, that the Rock Tibboos of the present day, who, like the ancient Troglodytæ, dwell in caves, have so peculiar a kind of speech, that it is compared by the people of Aujelah to nothing but the whistling of birds. The Troglodytæ of Fezzan are here referred to, not those of the coasts of the Red Sea.

[5] Mela says that they look upon the Manes or spirits of the departed as their only deities.

[6] This is said, in almost the same words, of the Garamantes, by He-

their mouths and eyes being seated in their breasts. The Satyri[1], beyond their figure, have nothing in common with the manners of the human race, and the form of the Ægipani[2] is such as is commonly represented in paintings. The Himantopodes[3] are a race of people with feet resembling thongs, upon which they move along by nature with a serpentine, crawling kind of gait. The Pharusii, descended from the ancient Persians, are said to have been the companions of Hercules when on his expedition to the Hesperides. Beyond the above, I have met with nothing relative to Africa[4] worthy of mention.

CHAP. 9. (9.)—EGYPT AND THEBAIS.

Joining on to Africa is Asia, the extent of which, according to Timosthenes, from the Canopic mouth of the Nile to the mouth of the Euxine, is 2639 miles. From the mouth of the Euxine to that of Lake Mæotis is, according to Eratosthenes, 1545 miles. The whole distance to the Tanais, including Egypt, is, according to Artemidorus and Isidorus, 6375[5] miles. The seas of Egypt, which are several

rodotus. The mistake was probably made by Mela in copying from Herodotus, and continued by Pliny when borrowing from him.

[1] So called from their supposed resemblance in form to the Satyrs of the ancient mythology, who were represented as little hairy men with horns, long ears, and tails. They were probably monkeys, which had been mistaken for men. [2] Half goat, half man. See the Note relative to Ægipan, in C. 1 of the present Book, p. 378.

[3] Evidently intended to be derived from the Greek ἱμάς "a thong," and πόδες "the feet." It is most probable that the name of a savage people in the interior bore a fancied resemblance to this word, upon which the marvellous story here stated was coined for the purpose of tallying with the name. From a statement in the Æthiopica of Heliodorus, B. x., Marcus suggests that the story as to the Blemmyæ having no heads arose from the circumstance, that on the invasion of the Persians they were in the habit of falling on one knee and bowing the head to the breast, by which means, without injury to themselves, they afforded a passage to the horses of the enemy.

[4] It must be remembered, as already mentioned, that the ancients looked upon Egypt as forming part of Asia, not of Africa. It seems impossible to say how this supposition arose, when the Red Sea and the Isthmus of Suez form so natural and so palpable a frontier between Asia and Africa.

[5] It is not improbable that these numbers are incorrectly stated in the MSS. of our author.

in number, have received their names from those who dwell upon their shores, for which reason they will be mentioned together.

Egypt is the country which lies next to Africa; in the interior it runs in a southerly direction, as far as the territory of the Æthiopians, who lie extended at the back of it. The river Nile, dividing itself, forms on the right and left the boundary of its lower part, which it embraces on every side[1]. By the Canopic mouth of that river it is separated from Africa, and by the Pelusiac from Asia, there being a distance between the two of 170 miles. For this reason it is that some persons have reckoned Egypt among the islands, the Nile so dividing itself as to give a triangular form to the land which it encloses: from which circumstance also many persons have named Egypt the Delta[2], after that of the Greek letter so called. The distance from the spot where the channel of the river first divides into branches, to the Canopic mouth, is 146 miles, and to the Pelusiac, 166.

The upper part of Egypt, which borders on Æthiopia, is known as Thebais. This district is divided into prefectures of towns, which are generally designated as "Nomes." These are Ombites[3], Apollopolites[4], Hermonthites[5], Thinites[6], Phaturites[7], Coptites[8], Tentyrites[9], Diopolites[10], An-

[1] Parisot remarks that Pliny is in error in this statement. A considerable part of Lower Egypt lay both on the right and left of the Delta or island formed by the branches of the Nile. It must be remembered, however, that our author has already included a portion of what was strictly Egypt, in his description of Libya Mareotis.

[2] By reason of its triangular form, Δ.

[3] The Ombite nome worshipped the crocodile as the emblem of Sebak. Its capital was Ombos.

[4] This nome destroyed the crocodile and worshipped the sun. Its capital was Apollinopolis Magna.

[5] It worshipped Osiris and his son Orus. The chief town was Thermonthis.

[6] Probably the original kingdom of Menes of This, the founder of the Egyptian monarchy. It worshipped Osiris. Its capital was This, afterwards called Abydos.

[7] The nome of Thebes, which was its chief town.

[8] Its capital was Coptos.

[9] Its chief town was Tentyra. This nome worshipped Athor or Venus, Isis, and Typhon. It destroyed the crocodile.

[10] Perhaps the same as the Panopolite or Chemmite nome, which had

tæopolites[1], Aphroditopolites[2], and Lycopolites[3]. The district which lies in the vicinity of Pelusium contains the following Nomes, Pharbæthites, Bubastites[4], Sethroites, and Tanites[5]. The remaining Nomes are those called the Arabian; the Hammonian, which lies on the road to the oracle of Jupiter Hammon; and those known by the names of Oxyrynchites, Leontopolites, Athribites[6], Cynopolites[7], Hermopolites[8], Xoites, Mendesium, Sebennytes[9], Cabasites, Latopolites, Heliopolites, Prosopites, Panopolites, Busirites[10], Onuphites[11], Saïtes[12], Ptenethu, Phthemphu[13], Naucratites[14], Metelites, Gynæcopolites, Menelaites,—all in the region of Alexandria, besides Mareotis in Libya.

Heracleopolites[15] is a Nome on an island[15] of the Nile,

for its chief town Chemmis or Panopolis. It paid divine honours to a deified hero.

[1] It probably worshipped Typhon. Its capital was Antæopolis.

[2] Probably an offshoot from a nome in the Heptanomis of similar name.

[3] Dedicated to the worship of the wolf. Its chief town was Lycopolis. It should be remarked that these names do not appear to be given by Pliny in their proper geographical order.

[4] Some of these nomes were inconsiderable and of little importance. The Bubastite nome worshipped Bubastis, Artemis, or Diana, of whom it contained a fine temple.

[5] Its chief town was Tanis. In this nome, according to tradition, Moses was born.

[6] Its capital was Athribis, where the shrew-mouse and crocodile were worshipped.

[7] The seat of the worship of the dog-headed deity Anubis. Its capital was Cynopolis; which is to be distinguished from the Deltic city and other places of that name, as this was a nome of the Heptanomis or Middle Egypt, to which also the Hammonian nome belonged.

[8] The border nome of Upper and Middle Egypt.

[9] Its capital was Pachnamunis. It worshipped a goddess corresponding to the Greek Leto, or the Latona of the Romans.

[10] Its capital was Busiris. It worshipped Isis, and at one period was said to have sacrificed the nomad tribes of Syria and Arabia.

[11] Its chief town was Onuphis.

[12] Its chief city was Sais, and it worshipped Neith or Athene, and contained the tomb and a sanctuary of Osiris. [13] Its capital was Tava.

[14] Its chief town was Naucratis on the coast, the birth-place of Athenæus, the Deipnosophist. By some authors it is made part of the Saitic nome. The names given by Pliny vary very considerably from those found in others of the ancient writers.

[15] The capital of this nome was Heracleopolis, 'The city of Hercules,' as Pliny calls it, situate, as he says, on an island, at the entrance of the

fifty miles in length, upon which there is a city, called the 'City of Hercules.' There are two places called Arsinoïtes[1]: these and Memphites[2] extend to the apex[3] of the Delta; adjoining to which, on the side of Africa, are the two Nomes of Oasites[4]. Some writers vary in some of these names and substitute for them other Nomes, such as Heroöpolites[5] and Crocodilopolites[6]. Between Arsinoïtes and Memphites, a lake[7], 250 miles, or, according to what Mucianus says, 450 miles in circumference and fifty paces deep, has been formed by artificial means: after the king by whose orders it was made, it is called by the name of Mœris. The distance from thence to Memphis is nearly sixty-two miles, a place which was formerly the citadel of the kings of Egypt; from thence to the oracle of Hammon it is twelve days' journey. Memphis is fifteen miles from the spot where the river Nile divides into the different channels which we have mentioned as forming the Delta.

nome of Arsinoïtes, formed by the Nile and a canal. After Memphis and Heliopolis, it was probably the most important city south of the Thebaid. Its ruins are inconsiderable; a portion of them are to be seen at the modern hamlet of Amasieh.

[1] He probably means Arsinoë or Arsinoïtis, the chief town of the nome of that name, and the city so called at the northern extremity of the Heroöpolite Gulf in the Red Sea. The former is denoted by the modern district of El-Fayoom, the most fertile of ancient Egypt. At this place the crocodile was worshipped. The Labyrinth and Lake Mœris were in this nome. Extensive ruins at Medinet-el-Fayoom, or El-Fares, represent its site. The modern Ardscherud, a village near Suez, corresponds to Arsinoë on the Red Sea. There is some little doubt however whether this last Arsinoë is the one here meant by Pliny.

[2] Memphis was the chief city of this nome, which was situate in Middle Egypt, and was the capital of the whole country, and the residence of the Pharaohs, who succeeded Psammetichus, B.C. 616. This nome rose in importance on the decline of the kingdom of Thebais, but was afterwards eclipsed by the progress of Alexandria under the successors of Alexander the Great.

[3] At which Middle Egypt terminates.

[4] They are more generally looked upon as forming one nome only, and included under the name of Hammonium.

[5] Its chief town was Heroöpolis, a principal seat of the worship of Typhon, the evil or destroying genius.

[6] The same as the nome of Arsinoïtes, the capital of which, Arsinoë, was originally called Crocodilopolis.

[7] Now known as Birket-el-Keroum. This was a vast lake on the western side of the Nile in Middle Egypt, used for the reception and

CHAP. 10.—THE RIVER NILE.

The sources of the Nile[1] are unascertained, and, travelling as it does for an immense distance through deserts and burning sands, it is only known to us by common report, having neither experienced the vicissitudes of warfare, nor been visited by those arms which have so effectually explored all other regions. It rises, so far indeed as King Juba was enabled to ascertain, in a mountain[2] of Lower Mauritania, not far from the ocean; immediately after which it forms a lake of standing water, which bears the name of Nilides[3]. In this lake are found the several kinds of fish known by the names of alabeta[4], coracinus, and silurus; a crocodile also was brought thence as a proof that this really is the Nile, and was consecrated by Juba himself in the temple of Isis at Cæsarea[5], where it may be seen at the present day. In addition to these facts, it has been observed that the waters of the Nile rise in the same proportion in which the

subsequent distribution of a part of the overflow of the Nile. The supposition that it was formed by artificial means is now pretty generally exploded, and it is regarded as of natural formation. It was situate in the nome of Arsinoïtes or Crocodilopolites. Its length seems to be overstated by our author, as at the present day it is only thirty miles in length and five in breadth at the widest part.

[1] And it is generally supposed that they are so up to the present day. The ethnographer Jablonski is of opinion that this river derives its name from the Coptish word *tneialei* "to rise at stated times." Servius, the commentator on Virgil, says that it is derived from the two Greek words *νέα ἰλὺς* "fresh mud," in allusion to the fresh mud or slime which it leaves after each inundation. Singularly enough, Champollion prefers this silly etymology to that suggested by Jablonski.

[2] An interesting disquisition on the probable sources of the Nile, as viewed by the ancients, is to be found in the Ninth Book of Lucan's Pharsalia. The Indian word "*nilas*," "black," has also been suggested as its possible origin.

[3] What spot is meant under this name, if indeed it is anything more than the creation of fancy, it is impossible to ascertain with any degree of precision. It is possible however that the ancients may have had some knowledge of Lake Tchad, and the Mountains of the Moon, or Djebel-Kumri, though at the same time it is more than doubtful that the Nile has its source in either of those localities, the former especially.

[4] Perhaps a kind of river lamprey. As to the Coracinus, see B. ix. c. 24, 32, and B. xxxii. c. 19, 24, 34, 44, and 53; and as to the Silurus, B. ix. c. 17, 25, and B. xxxii. c. 31, 36, 40, 43, 44, &c.

[5] The modern Vacur in Northern Africa.

snows and rains of Mauritania increase. Pouring forth from this lake, the river disdains to flow through arid and sandy deserts, and for a distance of several days' journey conceals itself; after which it bursts forth at another lake of greater magnitude in the country of the Massæsyli[1], a people of Mauritania Cæsariensis, and thence casts a glance around, as it were, upon the communities of men in its vicinity, giving proofs of its identity in the same peculiarities of the animals which it produces. It then buries itself once again in the sands of the desert, and remains concealed for a distance of twenty days' journey, till it has reached the confines of Æthiopia. Here, when it has once more become sensible of the presence of man, it again emerges, at the same source, in all probability, to which writers have given the name of Niger, or Black. After this, forming the boundary-line between Africa and Æthiopia, its banks, though not immediately peopled by man, are the resort of numbers of wild beasts and animals of various kinds. Giving birth in its course to dense forests of trees, it travels through the middle of Æthiopia, under the name of Astapus, a word which signifies, in the language of the nations who dwell in those regions, "water issuing from the shades below." Proceeding onwards, it divides[2] innumerable islands in its course, and some of them of such vast magnitude, that although its tide runs with the greatest rapidity, it is not less than five days in passing them. When making the circuit of Meroë, the most famous of these islands, the left branch of the river is called Astobores[3], or, in other words, "an arm of the water that issues from the shades," while the right arm has the name of Astosapes[4], which adds to its original signification the

[1] A district which in reality was at least 1200 or 1500 miles distant from any part of the Nile, and probably near 3000 from its real source.

[2] "Spargit." It is doubtful whether this word means here "waters," or "divides." Probably however the latter is its meaning.

[3] This is the third or eastern branch of the river, now known as the Tacazze. It rises in the highlands of Abyssinia, in about 11° 40′ north lat. and 39° 40′ east long., and joins the main stream of the Nile, formed by the union of the Abiad and the Azrek, in 17° 45′ north lat. and about 34° 5′ east long.; the point of junction being the apex of the island of Meroë, here mentioned by Pliny.

[4] Possibly by this name he designates the Bahr-el-Abied, or White River, the main stream of the Nile, the sources of which have not been

meaning of "side[1]." It does not obtain the name of "Nile" until its waters have again met and are united in a single stream; and even then, for some miles both above and below the point of confluence, it has the name of Siris. Homer has given to the whole of this river the name of Ægyptus, while other writers again have called it Triton[2]. Every now and then its course is interrupted by islands which intervene, and which only serve as so many incentives to add to the impetuosity of its torrent; and though at last it is hemmed in by mountains on either side, in no part is the tide more rapid and precipitate. Its waters then hastening onwards, it is borne along to the spot in the country of the Æthiopians which is known by the name of "Catadupi[3];" where, at the last Cataract[4], the complaint is, not that it flows, but that it rushes, with an immense noise between the rocks that lie in its way: after which it becomes more smooth, the violence of its waters is broken and subdued, and, wearied out as it were by the length of the distance it has travelled, it discharges itself, though by many mouths[5], into the Egyptian sea. During certain days of the year, however, the volume of its waters is greatly increased, and as it traverses the whole of Egypt, it inundates the earth, and, by so doing, greatly promotes its fertility.

There have been various reasons suggested for this increase of the river. Of these, however, the most probable are,

hitherto satisfactorily ascertained. The Astapus is supposed to have been really the name of the Bahr-el-Azrek, or Blue River, the third branch of the Nile, the sources of which are in the highlands of Abyssinia, in about 11° 40′ north lat. and 39° 40′ east long.

[1] Or "side of the water that issues from the shades." As Hardouin says, this does not appear to be a very satisfactory explanation.

[2] Said by Tzetzes to have been derived from the Greek τρίτος, "the third," because it had three times changed its name: having been called, first, the Ocean; secondly, Aëtus, or the Eagle; and thirdly, Ægyptus.

[3] Or the "Cataracts," for which it is the Greek name. The most northerly of these cataracts, called the First Cataract, is, and always has been, the southern boundary of Egypt. According to the most recent accounts, these Cataracts are devoid of any stupendous features, such as characterize the Falls of Niagara.

[4] The one now called the First Cataract.

[5] Seven mouths in ancient times, which have now dwindled down to two of any importance, the Damietta mouth on the east, and the Rosetta on the west.

either that its waters are driven back by the Etesian winds[1], which are blowing at this season of the year from an opposite direction, and that the sea which lies beyond is driven into the mouths of the river; or else that its waters are swollen by the summer rains of Æthiopia[2], which fall from the clouds conveyed thither by the Etesian winds from other parts of the earth. Timæus the mathematician has alleged a reason of an occult nature: he says that the source of the river is known by the name of Phiala, and that the stream buries itself in channels underground, where it sends forth vapours generated by the heat among the steaming rocks amid which it conceals itself; but that, during the days of the inundation, in consequence of the sun approaching nearer to the earth, the waters are drawn forth by the influence of his heat, and on being thus exposed to the air, overflow; after which, in order that it may not be utterly dried up, the stream hides itself once more. He says that this takes place at the rising of the Dog-Star, when the sun enters the sign of Leo, and stands in a vertical position over the source of the river, at which time at that spot there is no shadow thrown. Most authors, however, are of opinion, on the contrary, that the river flows in greater volume when the sun takes his departure for the north, which he does when he enters the signs of Cancer and Leo, because its waters then are not dried up to so great an extent; while on the other hand, when he returns towards the south pole and re-enters Capricorn, its waters are absorbed by the heat, and consequently flow in less abundance. If there is any one inclined to be of opinion, with Timæus, that the waters of the river may be drawn out of the earth by the heat, it will be as well for him to bear in mind the fact, that the absence of shadow is a phænomenon which lasts continuously[3] in these regions.

[1] The Etesians are periodical winds, which blow steadily from one quarter for forty days each year, during the season of the Dog-days. The opinion here stated was that promulgated by Thales the philosopher. Seneca refutes it in B. iv. c. 2. of his Quæst. Nat.

[2] This was the opinion of Democritus of Abdera, and of Agatharchidas of Cnidos. It is combated by Diodorus Siculus, B. i., but it is the opinion most generally received at the present day. See the disquisition on the subject introduced in the Ninth book of Lucan's Pharsalia.

[3] And that the high tide or inundation would be consequently continuous as well.

The Nile begins to increase at the next new moon after the summer solstice, and rises slowly and gradually as the sun passes through the sign of Cancer; it is at its greatest height while the sun is passing through Leo, and it falls as slowly and gradually as it arose while he is passing through the sign of Virgo. It has totally subsided between its banks, as we learn from Herodotus, on the hundredth day, when the sun has entered Libra. While it is rising it has been pronounced criminal for kings or prefects even to sail upon its waters. The measure of its increase is ascertained by means of wells[1]. Its most desirable height is sixteen cubits[2]; if the waters do not attain that height, the overflow is not universal; but if they exceed that measure, by their slowness in receding they tend to retard the process of cultivation. In the latter case the time for sowing is lost, in consequence of the moisture of the soil; in the former, the ground is so parched that the seed-time comes to no purpose. The country has reason to make careful note of either extreme. When the water rises to only twelve cubits, it experiences the horrors of famine; when it attains thirteen, hunger is still the result; a rise of fourteen cubits is productive of gladness; a rise of fifteen sets all anxieties at rest; while an increase of sixteen is productive of unbounded transports of joy. The greatest increase known, up to the present time, is that of eighteen cubits, which took place in the time of the Emperor Claudius; the smallest rise was that of five, in the year of the battle of Pharsalia[3], the river by this prodigy testifying its horror, as it were, at the murder of Pompeius Magnus. When the waters have reached their greatest height, the people open the embankments and admit them to the lands. As each district is left by the waters, the business of sowing commences. This is the only river in existence that emits no vapours[4].

The Nile first enters the Egyptian territory at Syene[5], on

[1] The principal well for this purpose was called the "Nilometer," or "Gauge for the Nile."

[2] On this subject see Pliny, B. xviii. c. 47, and B. xxxvi. c. 11.

[3] Seneca says that the Nile did not rise as usual in the tenth and eleventh years of the reign of Cleopatra, and that the circumstance was said to bode ruin to her and Antony.—Nat. Quæst. B. iv. c. 2.

[4] He means dense clouds, productive of rain, not thin mists. See what is said of the Borysthenes by our author, B. xxxi. c. 30.

[5] Syene was a city of Upper Egypt, on the eastern bank of the Nile.

the frontiers of Æthiopia; that is the name of a peninsula a mile in circumference, upon which Castra[1] is situate, on the side of Arabia. Opposite to it are the four islands of Philæ[2], at a distance of 600 miles from the place where the Nile divides into two channels; at which spot, as we have already stated, the Delta, as it is called, begins. This, at least, is the distance, according to Artemidorus, who also informs us that there were in it 250 towns; Juba says, however, that the distance between these places is 400 miles. Aristocreon says that the distance from Elephantis to the sea is 750 miles; Elephantis[3] being an inhabited island four miles below the last Cataract, sixteen[4] beyond Syene, 585 from Alexandria, and the extreme limit of the navigation of Egypt. To such an extent as this have the above-named authors[5] been mistaken! This island is the place of rendezvous for the vessels of the Æthiopians: they are made to fold up[6], and the people carry them on their shoulders whenever they come to the Cataracts.

just below the First Cataract, and was looked upon as the southern frontier city of Egypt against Æthiopia. It was an important point in the geography and astronomy of the ancients; for, lying just under the tropic of Cancer, it was chosen as the place through which they drew their chief parallel of latitude. The sun was vertical to Syene at the time of the summer solstice, and a well was shown there where the face of the sun was seen at noon at that time. Its present name is Assouan or Ossouan.

[1] If this word means the "Camp," it does not appear to be known what camp is meant. Most editions have "Cerastæ," in which case it would mean that at Syene the Cerastes or horned serpent is found.

[2] One of these (if indeed Philæ did consist of more than a single island, which seems doubtful) is now known as Djeziret-el-Birbe, the "Island of the Temple."

[3] This island was seated just below the Lesser Cataract, opposite Syene, and near the western bank of the Nile. At this point the river becomes navigable downward to its mouths, and the traveller from Meroë or Æthiopia enters Egypt Proper. The original name of this island was "Ebo," Eb being in the language of hieroglyphics the symbol of the elephant and ivory. It was remarkable for its fertility and verdure, and the Arabs of the present day designate the island as Djesiret-el-Sag, or "the Blooming."

[4] This is a mistake of Pliny's, for it was opposite to Syene. Brotier thinks that Pliny intended to write 'Philæ,' but by mistake inserted Syene.

[5] Artemidorus, Juba, and Aristocreon.

[6] They were probably made of papyrus, or else of hides, like the British coracles.

CHAP. 11.—THE CITIES OF EGYPT.

Egypt, besides its boast of extreme antiquity, asserts that it contained, in the reign of King Amasis[1], 20,000 inhabited cities: in our day they are still very numerous, though no longer of any particular note. Still however we find the following ones mentioned as of great renown—the city of Apollo[2]; next, that of Leucothea[3]; then Great Diospolis[4], otherwise Thebes, known to fame for its hundred gates; Coptos[5], which from its proximity to the Nile, forms its nearest emporium for the merchandise of India and Arabia; then the town of Venus[6], and then another town of Jupi-

[1] The last king of the line of Psammetichus, B.C. 569. He succeeded Apries, whom the Egyptians put to death. He died just before the invasion by Cambyses, having displayed great abilities as a ruler.

[2] There was the Greater Apollinopolis, the modern Edfoo, in the Thebaid, on the western bank of the Nile, in lat. 25° north, about thirteen miles below the lesser Cataract: its inhabitants were enemies of the crocodile and its worshippers. The remains of two temples there are considered second only to the temple of Denderah as specimens of the sacred structures of Egypt. A Lesser Apollinopolis was in Upper Egypt, on the western bank of the Nile, in lat. 27° north. Another Lesser Apollinopolis was a town of the Thebaid in the Coptite Nome, in lat. 26° north, situate between Thebes and Coptos. It was situate at the present Kuss.

[3] Its site is unknown. Hardouin suggests that it is the Eilethuia of Ptolemy, the modern El-Kab.

[4] "City of Jupiter," the Greek name for Thebes, the No or No Ammon of Scripture. It stood in the centre of the Thebaid, on both banks of the Nile, above Coptos, and in the Nomos Coptites. Its ruins, which are the most magnificent in the world, enclose within their site the four villages of Carnac, Luxor, Medinet Abou, and Gournou.

[5] Its hieroglyphical name was Kobto, and its site is now occupied by the modern town of Kouft or Keft. It was situate in lat. 26° north, on the right bank of the Nile, about a mile from its banks. As a halting place or rather watering-place for the caravans, it was enriched by the commerce between Libya and Egypt on the one hand, and Arabia and India and Egypt on the other, the latter being carried on through the port of Berenice on the Red Sea, founded by Ptolemy Philadelphus, B.C. 266. In the seventh century of the Christian era, it bore for some time the name of Justinianopolis. There are a few remains of Roman buildings to be seen on its site.

[6] Also called Aphrodite or Aphroditopolis. Of this name there were several towns or cities in ancient Egypt. In Lower Egypt there was Atarbechis, thus named, and a town mentioned by Strabo in the nome of Leontopolites. In the Heptanomis or Middle Egypt there was

ter[1]. After this comes Tentyris[2], below which is Abydus[3], the royal abode of Memnon, and famous for a temple of Osiris[4], which is situate in Libya[5], at a distance from the river of seven miles and a half. Next to it comes Ptolemais[6], then Panopolis[7], and then another town of Venus[8], and, on the Libyan side, Lycon[9], where the mountains form the boundary of the province of Thebais. On passing these, we come to the towns of Mercury[10], Alabastron[11], the town of

the place, the ruins of which are called Aftyeh, on the east side of the Nile, and the capital of the nome of Aphroditopolites. In Upper Egypt or the Thebais there was the present Tachta, on the west side of the Nile, between Ptolemais and Panopolis, capital of another nome of Aphroditopolites, and that one the ruins of which are now called Deir, on the west bank of the Nile, higher up than the former, and, like it, some distance from the river. It was situate in the nome Hermonthites.

[1] Another Diospolis. Great Diospolis is mentioned in the preceding page. [2] Or Tentyra. The modern Dendera of the Arabs, called Dendôri or Hidendôri by the ancient Egyptians.

[3] In ancient times called This, and in Coptic Ebôt, the ruins of which are now known as Arábat-el-Matfoon. It was the chief town of the Nomos Thinites, and was situate in lat. 26° 10′ north and long. 32° 3′ east. In the Thebaid it ranked next to Thebes itself. Here according to general belief was the burial-place of Osiris. In the time of Strabo it had sunk into a mere village. Its ruins, though nearly buried in the sand, are very extensive. There is, however, some uncertainty as to the exact identity of This with Abydus.

[4] The ruins of these places are still to be seen at Abydus.

[5] He calls the whole of the country on the western bank of the Nile by this name. [6] Called Absou or Absaï by the Arabs, and Psoë by the ancient Egyptians. It has been suggested that it was the same place as This, more generally identified with Abydus.

[7] Its site is now called Ekhmin or Akhmin by the Arabs, Khmim being its ancient Egyptian name. It was the chief town of the nome of Panopolites, and the deity Phthah was worshipped there under the form of Priapus.

[8] Another Aphroditopolis, the present Tachta, mentioned above, in Note [6] in the last page. Pliny distinguishes it from that now called Deir, mentioned above. [9] Now known as Es-Siout.

[10] Or Hermopolis—the modern Esh-moon or Ash-mounion, on the eastern bank of the Nile, in lat. 27° 54′ north. It was the capital of the Hermopolite nome in the Heptanomis. It was a place of great opulence and densely populated. The deities Typhon and Thoth were principally worshipped at this place. The latter, the inventor of the pen and letters, nearly corresponded with the Hermes of the Greeks (the Mercury of the Romans), from which the Hellenized name of the place. Its ruins are very extensive.

[11] This town was no doubt connected with the alabaster quarries of

Dogs[1], and that of Hercules already mentioned[2]. We next come to Arsinoë[3], and Memphis[4], which has been previously mentioned; between which last and the Nome of Arsinoïtes, upon the Libyan side, are the towers known as the Pyramids, the Labyrinth[5] on Lake Mœris, in the construction of which no wood was employed, and the town of Crialon[6]. Besides these, there is one place in the interior, on the confines of Arabia, of great celebrity, the City of the Sun[7].

Mount Alabasternus, now Mount St. Anthony, and the hill of Alabastrites, now the Côteau Hessan.

[1] Or Cynopolis, the chief place of the Cynopolite nome. The Dog-headed deity Anubis was worshipped here. The modern Samallus occupies its site. This place was in the Heptanomis, but there were several other towns of the same name, one of which was situate in the Delta or Lower Egypt.

[2] In C. 9, when speaking of the nome of Heracleopolites; of which nome, this place, called Heracleopolis, was the capital. It was situate at the entrance of the valley of the Fayoum, on an island formed by the Nile and a canal. After Memphis and Heliopolis it was probably the most important city north of the Thebaid. It furnished two dynasties of kings to Egypt. The ichneumon was worshipped here, from which it may be inferred that the people were hostile to the crocodile. Its ruins are inconsiderable; the village of Anasieh covers part of them.

[3] The capital of the nome of Arsinoïtes, seated on the western bank of the Nile, between the river and Lake Mœris, south-west of Memphis, in lat. 29° north. It was called under the Pharaohs, "the City of Crocodiles," from the reverence paid by the people to that animal. Its ruins are to be seen at Medinet-el-Fayoom or El-Fares.

[4] Its magnificent ruins, known by the name of Menf and Metrabenny, are to be seen about ten miles above the pyramids of Gizeh.

[5] This lay beyond Lake Mœris, or Birket-el-Keroun, at a short distance from the city of Arsinoë. It had 3000 apartments, 1500 of which were underground. The accounts given by modern travellers of its supposed ruins do not agree with what we have learned from the ancients respecting its architecture and site. The purposes for which it was built are unknown. Its supposed site is called Havara.

[6] If this is not an abbreviation or corruption for Crocodilon, as Hardouin suggests, it may probably mean the "town of Rams," from the worship perhaps of that animal there.

[7] Heliopolis or Rameses. In Scripture it is called by the names of On and No—Gen. xli. 45 and Ezek. xxx. 15. It stood on the eastern side of the Pelusiac arm of the Nile, near the right bank of the Great Canal which connected the river with the Red Sea, and close adjoining to the present overland route for travellers to India. It was one of the most ancient of the Egyptian cities; here the father-in-law of

(10.) With the greatest justice, however, we may lavish our praises upon Alexandria, built by Alexander the Great on the shores of the Egyptian Sea, upon the soil of Africa, at twelve miles' distance from the Canopic Mouth and near Lake Mareotis[1]; the spot having previously borne the name of Rhacotes. The plan of this city was designed by the architect Dinochares[2], who is memorable for the genius which he displayed in many ways. Building the city upon a wide space[3] of ground fifteen miles in circumference, he formed it in the circular shape of a Macedonian chlamys[4], uneven at the edge, giving it an angular projection on the right and left; while at the same time he devoted one-fifth part of the site to the royal palace.

Lake Mareotis, which lies on the south side of the city, is connected by a canal which joins it to the Canopic mouth, and serves for the purposes of communication with the interior. It has also a great number of islands, and is thirty

Joseph exercised the office of high-priest, and here the prophet Jeremiah is supposed to have written his Book of Lamentations. Its priests were the great depositaries of the theological and historical learning of Egypt. Solon, Thales, and Plato were reputed each to have visited its schools. According to Macrobius, Baalbec, the Syrian City of the Sun, was a colony from this place. It was the capital of the nome Heliopolites, and paid worship to the sun and the bull Mnevis, the rival of Apis. From Josephus we learn that after the dispersion and fall of the tribes of Judah and Israel, great numbers of the Jews took refuge at this place, forming almost one-half of its population. The ruins, which were extremely magnificent, occupied in the twelfth century an area nearly three miles in extent. Pliny speaks of the great obelisk there, which is still standing. (See B. xxxvi. c. 9.) The village of Matarieh occupies a part of its site, and besides the obelisk of red granite, there are a few remains of the Temple of the Sun.

[1] Now called Birk-el-Mariout.

[2] Or Dinocrates. He was the architect of the new temple of Diana at Ephesus, which was built after the destruction of the former one by Herostratus. It was this architect who formed a design for cutting Mount Athos into a statue of Alexander, with a city in the right hand and a reservoir of the mountain streams in the left.

[3] Holland seems to think that the word "laxitate" applies to chlamys.

[4] The *chlamys* was a scarf or cloak worn over the shoulders, and especially used by military persons of high rank. It did not reach lower than the knees, and was open in front, covering only the neck, back, and shoulders.

miles across, and 150 in circumference, according to Claudius Cæsar. Other writers say that it is forty schœni in length, making the schœnum to be thirty stadia; hence, according to them, it is 150 miles[1] in length and the same in breadth.

There are also, in the latter part of the course of the Nile, many towns of considerable celebrity, and more especially those which have given their names to the mouths of the river—I do not mean, all the mouths, for there are no less than twelve of them, as well as four others, which the people call the False Mouths[2]. I allude to the seven more famous ones, the Canopic[3] Mouth, next to Alexandria, those of Bolbitine[4], Sebennys[5], Phatnis[6], Mendes[7], Tanis[8], and, last of all, Pelusium[9]. Besides the above there are the towns of Butos[10],

[1] Its real dimensions were something less than 300 stadia, or thirty geographical miles long, and rather more than 150 stadia wide.

[2] Or "Pseudostomata." These were crossed in small boats, as they were not navigable for ships of burden.

[3] In the Pharaonic times Canopus was the capital of the nome of Menelaïtes, and the principal harbour of the Delta. It probably owed its name to the god Canobus, a pitcher full of holes, with a human head, which was worshipped here with peculiar pomp. It was remarkable for the number of its festivals and the general dissoluteness of its morals. Traces of its ruins are to be seen about three miles from the modern Aboukir.

[4] Corresponding to the modern Raschid or Rosetta. It is supposed that this place was noted for its manufactory of chariots.

[5] The town of Sebennys or Sebennytum, now Samannoud, gave name to one of the nomes, and the Sebennytic Mouth of the Nile.

[6] Or the Pathinetic or Bucolic Mouth, said to be the same as the modern Damietta Mouth.

[7] The capital of the Mendesian nome, called by the Arabs Ochmoun. This mouth is now known as the Deibeh Mouth.

[8] Now called Szan or Tzan. The Tanitic Mouth, which is sometimes called the Saitic, is at the present day called Omm-Faredjé.

[9] Its ruins are to be seen at the modern Tineh. This city in early times had the name of Abaris. It was situate on the eastern side of the most easterly mouth of the Nile, which, after it, was called the Pelusiac Mouth, about two miles from the sea, in the midst of morasses. Being the frontier city towards Syria and Arabia it was strongly fortified. It was the birth-place of Ptolemy the geographer.

[10] Butos or Buto stood on the Sebennytic arm of the Nile near its mouth, on the southern shores of the Butic Lake. It was the chief seat of the worship of the goddess Buto, whom the Greeks identified with Leto or Latona. The modern Kem Kasir occupies its site.

Pharbæthos[1], Leontopolis[2], Athribis[3], the town of Isis[4], Busiris[5], Cynopolis[6], Aphrodites[7], Sais[8], and Naucratis[9], from which last some writers call that the Naucratitic Mouth, which is by others called the Heracleotic, and mention it instead[10] of the Canopic Mouth, which is the next to it.

[1] Called Harbait by the Arabs, and Farbait by the ancient Egyptians.

[2] In the Delta. It was the capital of the nome of Leontopolites, and probably of late foundation, as no writer previous to Pliny mentions it. Its site is uncertain, but Thall-Essabouah, the "Hill of the Lion," has been suggested.

[3] The chief town of the Athribitic nome in Lower Egypt. It stood on the eastern bank of the Tanitic branch of the Nile. This nome and town derived their name from the goddess Thriphis, whom the inscriptions there and at Panopolis designate as the "most great goddess." The ruins at Atrieb or Trieb, at the spot where the modern canal of Moucys turns off from the Nile, represent the ancient Athribis. They are very extensive, and among them are considerable remains of the Roman era.

[4] This was situate near the city or town of Busiris in the Delta. The modern village of Bahbeyt is supposed to cover the ruins of the temple of Isis.

[5] The modern Busyr or Abousir, where considerable ruins of the ancient city are still to be seen. It was the chief town of the nome of Busirites, and stood south of Sais, near the Phatnitic mouth, on the western bank of the Nile. This was also the name of a town in Middle Egypt, in the neighbourhood of Memphis, and represented by another village of the name of Abousir. Pliny, B. xxxvi. c. 16, speaks of the Catacombs in its vicinity.

[6] The place of that name in the Delta is here meant.

[7] Probably the town of that name, otherwise called Aphroditopolis, in the nome of Leontopolites.

[8] The ruins of which are now called Sa-el-Hajjar. It was situate in the Delta, on the east side of the Canopic branch of the Nile. It was the ancient capital of Lower Egypt and contained the palace and burial-place of the Pharaohs. It was the chief seat of the worship of the Egyptian goddess Neith, also known as Sais. It gave its name to the nome of Saïtes.

[9] It was situate in the Delta of Egypt and in the nome of Saïtes, on the eastern bank of the Canopic branch of the Nile. It was a colony of the Milesians, founded probably in the reign of Amasis, about B.C. 550, and remained a pure Greek city. It was the only place in Egypt in which, in the time of the later Pharaohs, foreigners were permitted to settle and trade. In later times it was famous for the worship of Aphrodite or Venus, and rivalled Canopus in the dissoluteness of its manners.

[10] Ptolemy the geographer does this.

CHAP. 12. (11.)—THE COASTS OF ARABIA, SITUATE ON THE EGYPTIAN SEA.

Beyond the Pelusiac Mouth is Arabia[1], which extends to the Red Sea, and joins the Arabia known by the surname of Happy[2], so famous for its perfumes and its wealth. This[3] is called Arabia of the Catabanes[4], the Esbonitæ[5], and the Scenitæ[6]; it is remarkable for its sterility, except in the parts where it joins up to Syria, and it has nothing remarkable in it except Mount Casius[7]. The Arabian nations of the Canchlæi[8] join these on the east, and, on the south the Cedrei[9], both of which peoples are adjoining to the Nabatæi[10]. The two gulfs of the Red Sea, where it borders upon

[1] Arabia Petræa; that part of Arabia which immediately joins up to Egypt.

[2] Called Arabia Felix to the present day.

[3] The part of Arabia which joins up to Egypt, Arabia Petræa namely.

[4] Strabo places this people as far south as the mouth of the Red Sea, *i.e.* on the east of the Straits of Bab-el-Mandeb. Forster (in his 'Arabia,' vol. ii.) takes this name to be merely an inversion of Beni Kahtan, the great tribe which mainly peoples, at the present day, central and southern Arabia.

[5] Probably the people of Esebon, the Heshbon of Scripture, spoken of by Jerome as being the city of Sihon, king of the Amorites.

[6] The "tent-people," from the Greek σκηνὴ, "a tent." This seems to have been a name common to the nomadic tribes of Arabia. Ammianus Marcellinus speaks of them as being the same as the Saraceni or Saracens.

[7] The modern El Katieh or El Kas; which is the summit of a lofty range of sandstone hills on the borders of Egypt and Arabia Petræa, immediately south of the Sirbonian Lake and the Mediterranean Sea. On its western side was the tomb of Pompey the Great.

[8] The same as the Amalekites of Scripture, according to Hardouin. Bochart thinks that they are the same as the Chavilæi, who are mentioned as dwelling in the vicinity of Babylon.

[9] The position which Pliny assigns to this nation would correspond with the northern part of the modern district of the Hedjaz. Forster identifies them with the Cauraitæ, or Cadraitæ of Arrian, and the Darræ of Ptolemy, tracing their origin to the Cedar or Kedar, the son of Ishmael, mentioned in Genesis xxv. 13, and represented by the modern Harb nation and the modern town of Kedeyre. See Psalm cxx. 5: "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar!"

[10] An Arabian people, said to have descended from the eldest son of Ishmael, who had their original abodes in the north-western part of the Arabian peninsula, east and south-east of the Moabites and Edomites. Extending their territory, we find the Nabatæi of Greek and Roman history occupying nearly the whole of Arabia Petræa, along the north-east coast of the Red Sea, on both sides of the Ælanitic Gulf, and on the

Egypt, are called the Heroöpolitic[1] and the Ælanitic[2]. Between the two towns of Ælana[3] and Gaza[4] upon our sea[5], there is a distance of 150 miles. Agrippa says that Arsinoë[6], a town on the Red Sea, is, by way of the desert, 125 miles from Pelusium. How different the characteristics impressed by nature upon two places separated by so small a distance!

CHAP. 13. (12.)—SYRIA.

Next to these countries Syria occupies the coast, once the greatest of lands, and distinguished by many names; for the part which joins up to Arabia was formerly called Palæstina, Judæa, Cœle[7], and Phœnice. The country in the interior was called Damascena, and that further on and more to the south, Babylonia. The part that lies between the Euphrates

Idumæan mountains, where they had their capital, Petra, hewn out of the rock.

[1] Now the Bahr-el-Soueys, or Gulf of Suez.

[2] The Bahr-el-Akabah, or Gulf of Akabah.

[3] Now Akabah, an Idumæan town of Arabia Petræa, situate at the head of the eastern gulf of the Red Sea, which was called after this town "Ælaniticus Sinus." It was annexed to the kingdom of Judah, with the other cities of Idumæa, by David, 2 Sam. viii. 14, and was one of the harbours on the Red Sea from which the ships of Solomon sailed for Ophir. See 1 Kings ix. 26 and 2 Chron. viii. 17. It was a place of commercial importance under the Romans and the head-quarters of the Tenth Legion. A fortress now occupies its site.

[4] Its site is now known as Guzzah. It was the last city on the south-west frontier of Palestine, and from the earliest times was a strongly fortified place. It was taken from the Philistines by the Jews more than once, but as often retaken. It was also taken by Cyrus the Great and Alexander, and afterwards by Ptolemy Lagus, who destroyed it. It afterwards recovered, and was again destroyed by Alexander Jannæus, B.C. 96, after which, it was rebuilt by Gabinius and ultimately united to the Roman province of Syria. In A.D. 65 it was again destroyed, but was rebuilt, and finally fell into the hands of the Arabs, in A.D. 634.

[5] Meaning the Mediterranean.

[6] The present Suez. See B. vi. c. 33.

[7] Or the "Hollow" Syria. This was properly the name given, after the Macedonian conquest, to the great valley between the two great ranges of Mount Lebanon, in the south of Syria, bordering upon Phœnicia on the west, and Palestine on the south. In the wars between the Ptolemies and the Seleucidæ, the name was applied to the whole of the southern portion of Syria, which became subject for some time to the kings of Egypt; but under the Romans, it was confined to Cœlesyria proper with the district east of Anti-Libanus, about Damascus, and a portion of Palestine east of Jordan.

and the Tigris was called Mesopotamia, that beyond Taurus Sophene, and that on this side of the same chain Comagene. Beyond Armenia was the country of Adiabene, anciently called Assyria, and at the part where it joins up to Cilicia, it was called Antiochia. Its length, between Cilicia and Arabia[1], is 470 miles, and its breadth, from Seleucia Pieria[2] to Zeugma[3], a town on the Euphrates, 175. Those who make a still more minute division of this country will have it that Phœnice is surrounded by Syria, and that first comes the maritime coast of Syria, part of which is Idumæa and Judæa, after that Phœnice, and then Syria. The whole of the tract of sea that lies in front of these shores is called the Phœnician Sea. The Phœnician people enjoy the glory of having been the inventors of letters[4], and the first discoverers of the sciences of astronomy, navigation, and the art of war.

CHAP. 14.—IDUMÆA, PALÆSTINA, AND SAMARIA.

On leaving Pelusium we come to the Camp of Chabrias[5], Mount Casius[6], the temple of Jupiter Casius, and the tomb of Pompeius Magnus. Ostracine[7], at a distance of sixty-five miles from Pelusium, is the frontier town of Ara-

[1] Or Ostracine, the northern point of Arabia.

[2] This was a great fortress of Syria founded by Seleucus B.C. 300, at the foot of Mount Pieria and overhanging the Mediterranean, four miles north of the Orontes and twelve miles west of Antioch. It had fallen entirely to decay in the sixth century of our era. There are considerable ruins of its harbour and mole, its walls and necropolis. They bear the name of Seleukeh or Kepse.

[3] From the Greek ζεῦγμα, "a junction;" built by Seleucus Nicator on the borders of Commagene and Cyrrhestice, on the west bank of the Euphrates, where the river had been crossed by a bridge of boats constructed by Alexander the Great. The modern Rumkaleh is supposed to occupy its site.

[4] On this subject see B. vii. c. 57. The invention of letters and the first cultivation of the science of astronomy have been claimed for the Egyptians and other nations. The Tyrians were probably the first who applied the science of astronomy to the purposes of navigation. There is little doubt that warfare must have been studied as an art long before the existence of the Phœnician nation.

[5] Strabo places this between Mount Casius and Pelusium.

[6] See C. 12 of the present Book. Chabrias the Athenian aided Nectanebus II. against his revolted subjects.

[7] Its ruins are to be seen on the present Ras Straki.

bia. (13.) After this, at the point where the Sirbonian Lake[1] becomes visible, Idumæa and Palæstina begin. This lake, which some writers have made to be 150 miles in circumference, Herodotus has placed at the foot of Mount Casius; it is now an inconsiderable fen. The towns are Rhinocolura[2], and, in the interior, Rhaphea[3], Gaza, and, still more inland, Anthedon[4]: there is also Mount Argaris[5]. Proceeding along the coast we come to the region of Samaria; Ascalo[6], a free town, Azotus[7], the two Jamniæ[8], one of them in the in-

[1] Now called the Sabakat Bardowal. It lay on the coast of Egypt, east of Mount Casius, and it is not improbable that the boundary-line between Egypt and Palæstina or Idumæa ran through the middle of its waters. It was strongly impregnated with asphaltus. A connection formerly existed between it and the Mediterranean, but this being stopped up, it gradually grew smaller by evaporation and is now nearly dry.

[2] The present Kulat-el-Arich or El Arish, situate at the mouth of the brook El-Arish, called by the Scriptures the "river of Egypt." Its name signifies in Greek, "cutting off of noses," and is probably derived from the fact of its having been the place of exile for criminals who had been so mutilated, under the Æthiopian kings of Egypt. Poinsinet suggests however that the name means the "town of the circumcised."

[3] The place on its site is still called Refah, but it was really situate on the coast. Gaza has been already mentioned in a Note to C. 12, p. 423.

[4] Anthedon was on the coast of Palestine, although Pliny says to the contrary. It was situate about three miles to the south-west of Gaza, and was destroyed by Alexander Jannæus. In the time of Julian it was addicted to the worship of Astarte, the Syrian Venus. According to Dupinet the present name of its site is Daron.

[5] Brotier says that this is the same as the Mount Gerizim of Scripture, but that was situate in Samaria, a considerable distance from the southern coast of Palæstina. Pliny is the only author that mentions it.

[6] The Ascalon of Scripture, one of the five cities of the Philistines, situate on the coast of the Mediterranean, between Gaza and Jamnia. In early times it was the seat of the worship of Derceto, a fish with a woman's head. The ruins, which still bear the name of Askulân, are very extensive, and indicative of great strength. The shalot or scallion was originally a native of this place, and thence derived its name.

[7] The Ashdod of Scripture. It was one of the five cities of the Philistines and the chief seat of the worship of Dagon. Herodotus states that it stood a siege of twenty-nine years from Psammetichus, king of Egypt. It was afterwards taken and retaken several times. It was situate between Ascalon and Jamnia, and its site is indicated by the modern village of Esdad, but no ruins of the ancient city are visible.

[8] One of these was a city of the Philistines, assigned to the tribe of Judah in the fifteenth Chapter of Joshua, 45, according to the Septuagint version, but omitted in the Hebrew, which only mentions it in

terior; and Joppe[1], a city of the Phœnicians, which existed, it is said, before the deluge of the earth. It is situate on the slope of a hill, and in front of it lies a rock, upon which they point out the vestiges of the chains by which Andromeda was bound[2]. Here the fabulous goddess Ceto[3] is worshipped. Next to this place comes Apollonia[4], and then the Tower of Strato[5], otherwise Cæsarea, built by

2 Chron. xxvi. 6 (where it is called Jabneh in the English version), as one of the cities of the Philistines taken and destroyed by King Uzziah. The place of this name that lay in the interior, is probably the one spoken of by Josephus as in that part of the tribe of Judah occupied by the children of Dan, as also in the 1 Maccabees, x. 69–71. The one was probably the port of the other. The ruins of the port still retain the name of Yebora, and are situate on an eminence about an hour's distance from the sea, on the banks of the river Rûbin.

[1] Or Joppa of Scripture, now called Yâfa or Jaffa. The timber from Lebanon intended for both the first and second Temples was landed here. It was taken and retaken more than once during the wars of the Maccabees, and was finally annexed by Pompey to the Roman province of Syria. It is mentioned several times in the New Testament in connection with Saint Peter. In the Jewish war, having become a refuge for pirates, it was taken by Cestius and destroyed, and even the very ruins were demolished by Vespasian. It was afterwards rebuilt, and in the time of the Crusades was alternately in the hands of the Christians and the Moslems.

[2] To be devoured by the sea monster, from which she was delivered by Perseus, who had borrowed for the occasion the *talaria* or winged shoes of Mercury. In B. ix. c. 4, Pliny states that the skeleton of the monster was exhibited at Rome by M. Æmilius Scaurus, when he was Curule Ædile.

[3] Probably the same as Derceto or Atargatis, the fish-goddess with a woman's head, of the Syrians.

[4] Situate between Cæsarea and Joppa. It is probable that it owed its name to the Macedonian kings of either Egypt or Syria. Arsûf, a deserted village, but which itself was of considerable importance in the time of the Crusades, represents the ancient Apollonia.

[5] The site of the Turris Stratonis was afterwards occupied by Cæsarea, a city on the coast, founded by Herod the Great, and named Cæsarea in honour of Augustus Cæsar. It was renowned for the extent and magnificence of its harbour, which was secured by a breakwater of stupendous construction. For some time it was considered the principal city of Palestine and the chief seat of the Roman government. Although it again changed its name, as Pliny states, it still retained its name of Cæsarea as the Metropolitan See of the First Palestine. It was also of considerable importance during the occupation of the Holy Land by the Crusaders. Its ruins are still visible, but have served as a quarry for many generations, and Jaffa, Sidon, Acre and Beyrout have been sup-

King Herod, but now the Colony of Prima Flavia, established by the Emperor Vespasianus: this place is the frontier town of Palæstina, at a distance of 188 miles from the confines of Arabia; after which comes Phœnice[1]. In the interior of Samaria are the towns of Neapolis[2], formerly called Mamortha, Sebaste[3], situate on a mountain, and, on a still more lofty one, Gamala[4].

CHAP. 15. (14.)—JUDÆA.

Beyond Idumæa and Samaria, Judæa extends far and wide. That part of it which joins up to Syria[5] is called Galilæa, while that which is nearest to Arabia and Egypt bears the name of Peræa[6]. This last is thickly covered with rugged mountains, and is separated from the rest of Judæa by the river Jordanes. The remaining part of Judæa is divided into ten Toparchies, which we will mention in the following order:—That of Hiericus[7], covered with groves of

plied with stones from this site. Massive remains of its mole or breakwater and its towers still exist.

[1] Or Phœnicia.

[2] By some regarded as the Scriptural town of Sichem, but by others as a distinct place, though in its immediate vicinity. Its present name is Naplous or Nabolos, situate between Mounts Ebal and Gerizim. Its proper name under the Romans was Flavia Neapolis. It was the birthplace of Justin Martyr.

[3] The city of Samaria, so called from Shemer, the owner of the hill which Omri, King of Israel, purchased, about B.C. 922, for its site. Herod greatly renovated this city, which he called Sebaste, in honour of his patron Augustus, in Greek "Sebastos." Its site is now occupied by a poor village, which bears the name of Sebustieh.

[4] A town of Palæstina, frequently mentioned by Josephus as remarkable for the strength of its fortifications, and situate on the Lake Tiberias, opposite to Tarichæa. After a spirited defence, it was taken by Vespasian, who slaughtered 4000 of the survivors, upon which 5000 threw themselves from the walls, and were dashed to pieces below. The site had been forgotten for nearly eighteen centuries, when Lord Lindsay discovered it on a lofty hill on the east of Lake Tiberias, and nearly opposite the town of that name. It is now called El-Hossn, and the ruins of the fortifications are very extensive.

[5] Antiochian Syria.

[6] Peræa was the general name of that part of Palæstina which lay east of the river Jordan; but more usually, in a restricted sense, it signified a part only of that region, namely the district between the rivers Hieromax on the north, and Arnon on the south.

[7] Jericho, so often mentioned in Scripture. It was celebrated for its

palm-trees, and watered by numerous springs, and those of Emmaüs[1], Lydda[2], Joppe, Acrabatena[3], Gophna[4], Thamna[5], Bethleptephene[6], Orina[7], in which formerly stood Hierosolyma[8], by far the most famous city, not of Judæa only, but of the East, and Herodium[9], with a celebrated town of the same name.

(15.) The river Jordanes[10] rises from the spring of Panias[11], which has given its surname to Cæsarea, of which we shall

palm-grove, which was presented by Antony to Cleopatra. A Bedouin encampment called Riha is all that now occupies its site.

[1] A city eight or ten miles from the village Emmaüs of the New Testament. It was called Nicopolis, in commemoration, it has been suggested, of the destruction of Jerusalem. Its site is still marked by a village called Ammious, on the road from Jerusalem to Jaffa.

[2] So often mentioned in the New Testament. This town lay to the S.E. of Joppa, and N.W. of Jerusalem, at the junction of several roads which lead from the sea-coast. It was destroyed by the Romans in the Jewish war, but was soon after rebuilt, and called Diospolis. A village called Lud occupies its site.

[3] So called from Acrabbim, its chief town, situate nine miles from Nicopolis. The toparchy of Acrabbim, which formerly formed part of Samaria, was the most northerly of those of Judæa.

[4] Situate in the country of Benjamin. Josephus reckons it second in importance only to Jerusalem, from which, according to Eusebius, it was distant fifteen miles, on the road to the modern Nablous. That author also identifies it with the Eshcol of Scripture. Its site is marked by a small Christian village, called by the natives Jufna.

[5] Like the two preceding ones, this toparchy for a long time belonged to Samaria. Thamna, or Thamnis, was the Timnath-Serah in Mount Ephraim, mentioned in Joshua xix. 50, and xxiv. 30, as the place where Joshua was buried.

[6] The toparchy of Bethleptepha of other authors. It appears to have been situate in the south of Judæa, and in that part which is by Josephus commonly called Idumæa. Reland has remarked, that the name resembles Beth-lebaoth, a city of the tribe of Simeon, mentioned in Joshua xix. 6.

From the Greek, meaning the "mountain district," or the "hill country," as mentioned in Luke i. 39.

[8] Or "Sacred Solyma."

[9] A fortress of Palæstina, erected by Herod the Great, at a distance of about sixty stadia from Jerusalem, and not far from Tekoa. Its site has been identified by modern travellers with El-Furedis, or the Paradise; probably the same as the spot called the "Frank Mountain," on the top of which the ruined walls of the fortress are still to be seen.

[10] Called by the Arabs Bahr-el-Arden.

[11] Situate on Mount Panias, or Paneas, on the range of Anti-Libanus.

have occasion to speak[1]. This is a delightful stream, and, so far as the situation of the localities will allow of, winds along[2] in its course and lingers among the dwellers upon its banks. With the greatest reluctance, as it were, it moves onward towards Asphaltites[3], a lake of a gloomy and unpropitious nature, by which it is at last swallowed up, and its bepraised waters are lost sight of on being mingled with the pestilential streams of the lake. For this reason it is that, as soon as ever the valleys through which it runs afford it the opportunity, it discharges itself into a lake, by many writers known as Genesara[4], sixteen miles in length and six wide; which is skirted by the pleasant towns of Julias[5] and Hippo[6] on the east, of Tarichea[7] on the south (a name which is by many persons given to the lake itself), and of Tiberias[8] on the west, the hot springs[9] of which are so conducive to the restoration of health.

(16.) Asphaltites[10] produces nothing whatever except bitu-

[1] In C. 16 of the present Book.

[2] On the contrary, as Parisot observes, the Jordan runs in a straight line almost into the Dead Sea.

[3] The Lake of Sodom, or the Dead Sea, in which the Cities of the Plain were swallowed up.

[4] In Scripture also called the Lake Tiberias, and the Sea of Gennesareth, or Chinnereth. It is now called the Sea of Tabariah, or Tabarieh.

[5] The one of the two Bethsaidas, which was situate on the north of the Sea of Tiberias. It was enlarged by Philip the Tetrarch, who greatly beautified it, and changed its name to Julias, in honour of the daughter of Augustus, the wife of Tiberius. It is generally supposed by the learned world, that this was not the Bethsaida mentioned so often in the New Testament. Its ruins are probably those now seen on a hill called Et-Tell, on the north-western extremity of the lake.

[6] On the east of the lake. From it the district of Hippene took its name.

[7] Its ruins are to be seen at El-Kereh, on the south side of the lake. It was strongly fortified, and made a vigorous resistance against the Romans in the Jewish War. It received its name from the great quantities of fish which were salted there, *τάριχοι*.

Now Tabariah, or Tabarieh, a miserable village. It was built by Herod Antipas, in honour of the Emperor Tiberius. After the destruction of Jerusalem, it became the seat of the Jewish Sanhedrim.

[8] These hot springs are by Josephus called Emmaüs, probably a form of the Hebrew name Hammath. Dr. Robinson, in his Biblical Researches, identifies this with the town of Hammath, of the tribe of Naphthali, mentioned in Joshua xix. 35.

[10] From the Greek *ἄσφαλτος*.

men, to which indeed it owes its name. The bodies of animals will not sink[1] in its waters, and even those of bulls and camels float there. In length it exceeds 100 miles being at its greatest breadth twenty-five, and at its smallest six. Arabia of the Nomades[2] faces it on the east, and Machærus on the south[3], at one time, next to Hierosolyma, the most strongly fortified place in Judæa. On the same side lies Callirrhoë[4], a warm spring, remarkable for its medicinal qualities, and which, by its name, indicates the celebrity its waters have gained.

(17.) Lying on the west of Asphaltites, and sufficiently distant to escape its noxious exhalations, are the Esseni[5], a

[1] This is an exaggeration, though it is the fact that many heavy substances, which in ordinary water would sink immediately, will float on the surface of this lake. It has been suggested, that the story here mentioned arose from the circumstance of the name of 'bulls,' or 'cows,' having been applied by the ancient Nabatæi to the large masses of asphaltum which floated on its surface.

[2] The country of the Arabian Scenitæ, or "tent people."

[3] It lay on the east of the Dead Sea, and not the south, as here mentioned by Pliny, being a border fortress in the south of Peræa, and on the confines of the Nabatæi. There was a tradition that it was at this place that John the Baptist was beheaded. The city now bears the name of Mascra.

[4] A Greek name, signifying the "Fine Stream." These were warm springs, situate on the eastern side of Jordan, to which Herod the Great resorted during his last illness, by the advice of his physicians. The valley of Callirhoë was visited by Captains Irby and Mangles in 1818, and an interesting account of it is to be found in their 'Travels,' pp. 467–469. The waters are sulphureous to the taste.

[5] The Essenes, or Hessenes. These properly formed one of the great sects into which the Jews were divided in the time of Christ. They are not mentioned by name in the New Testament, but it has been conjectured that they are alluded to in Matt. xix. 12, and Col. ii. 18, 23. As stated here by Pliny, they generally lived at a distance from large towns, in communities which bore a great resemblance to the monkish societies of later times. They sent gifts to the Temple at Jerusalem, but never offered sacrifices there. They were divided into four classes, according to the time of their initiation. Their origin is uncertain. Some writers look upon them as the same as the Assidians, or Chasidim, mentioned in 1 Maccabees, ii. 42, vii. 13. Their principal society was probably the one mentioned by Pliny, and from this other smaller ones proceeded, and spread over Palestine, Syria, and Egypt. The Essenes of Egypt were divided into two sects; the *practical* Essenes, whose mode of life was the same as those of Palestine; and the *contemplative* Essenes, who were called *Therapeutæ*. Both sects main-

people that live apart from the world, and marvellous beyond all others throughout the whole earth, for they have no women among them; to sexual desire they are strangers; money they have none; the palm-trees are their only companions. Day after day, however, their numbers are fully recruited by multitudes of strangers that resort to them, driven thither to adopt their usages by the tempests of fortune, and wearied with the miseries of life. Thus it is, that through thousands of ages, incredible to relate, this people eternally prolongs its existence, without a single birth taking place there; so fruitful a source of population to it is that weariness of life which is felt by others. Below this people was formerly the town of Engadda[1], second only to Hierosolyma in the fertility of its soil and its groves of palm-trees; now, like it, it is another heap of ashes. Next to it we come to Masada[2], a fortress on a rock, not far from Lake Asphaltites. Thus much concerning Judæa.

CHAP. 16. (18.)—DECAPOLIS.

On the side of Syria, joining up to Judæa, is the region of Decapolis[3], so called from the number of its cities; as to which all writers are not agreed. Most of them, however, agree in speaking of Damascus[4] as one, a place fertilized

tained the same doctrines; but the latter were distinguished by a more rigid mode of life. It has been suggested by Taylor, the editor of 'Calmet's Dictionary of the Bible,' that John the Baptist belonged to this sect.

[1] Or Engedi. Its ancient name was Hazezon-Tamar, when it was inhabited by the Amorites. See Gen. xiv. 7; 2 Chron. xx. 2. According to Josephus, it gave name to one of the fifteen toparchies of Judæa. It still retains its name, Ain-Jedey, or "Fountain of the Goats," and was so called from a spring which issued out of the limestone rock at the base of a lofty cliff.

[2] Its site is now known as Sebbeh, on the south-west of the Dead Sea.

[3] Δεκὰ πολεῖς, the "Ten Cities." He alludes to the circumstance, that the number of cities varied from time to time in this district; one being destroyed in warfare, and others suddenly rising from its foundation.

[4] The capital city of Syria, both in ancient and modern times. It is now called Es-Sham. The only epithet given to it by the ancient poets is that of "ventosa," or "windy," found in the Pharsalia of Lucan, B. iii. l. 215, which, it has been remarked, is anything but appropriately chosen.

by the river Chrysorroös[1], which is drawn off into its meadows and eagerly imbibed; Philadelphia[2], and Rhaphana[3], all which cities fall back towards Arabia; Scythopolis[4] (formerly called Nysa by Father Liber, from his nurse having been buried there), its present name being derived from a Scythian colony which was established there; Gadara[5], before which the river Hieromix[6] flows; Hippo, which has been previously mentioned; Dion[7], Pella[8], rich with its waters; Galasa[9], and Canatha[10]. The Tetrar-

[1] Or the "Golden River." It is uncertain whether this was the Abana or Pharpar, mentioned in 2 Kings v. 12. Strabo remarks, that the waters of the Chrysorroös "are almost entirely consumed in irrigation, as it waters a large extent of deep soil."

[2] The ancient Rabbath Ammon, a city of the Ammonites. It was afterwards called Astarte, and then Philadelphia, in honour of Ptolemy Philadelphus. According to D'Anville, the present name of its site is Amman.

[3] Thirty-three miles from Apamea. Its ruins are probably those mentioned by Abulfeda under the name of Rafaniat. William of Tyre says, that it was taken in the year 1125 by the Count of Tripoli.

[4] Previously called Beth-shan. It was the next city of the Decapolis in magnitude after Damascus. It was situate in the land of the tribe of Issachar, though it belonged to the Manasites. At this place the bodies of Saul and his sons were hung up by the Philistines; see 1 Sam. xxxi. 10–12. Reland suggests that it received the name of Scythopolis, not from a Scythian colony, but from the Succoth of Gen. xxxiii. 17, which appears to have been in its vicinity. Its ruins, which still bear the name of Baisan, are very extensive.

[5] Called by Josephus the capital of Perœa, and the chief place of the district of the Gadarenes of the Evangelists. Its ruins, about six miles south-east of the Sea of Galilee, are very extensive.

[6] Still called the Yarmak, evidently from its ancient name. Hippo has been mentioned in the last Chapter.

[7] Or Dium, between Pella and Gadara. In later times, this place was included in Roman Arabia.

[8] Also called Butis. It was the most southerly of the ten cities which comprised the Decapolis, standing about five miles south of Scythopolis, or Beth-shan. Its exact site seems not to have been ascertained; but it has been suggested that it is the modern El-Bujeh. From the expression used by Pliny, it would appear to have had mineral waters in its vicinity.

[9] Of this place nothing is known; but it is most probable that the *Gerasa* of Ptolemy and Josephus is meant. According to the former writer, it was thirty-five miles from Pella. Its site is marked by extensive ruins, thirty-five miles east of the Jordan, known by the name of Gerash, and on the borders of the Great Desert of the Hauvan. According to Dr. Keith, the ruins bear extensive marks of splendour.

[10] Ptolemy mentions a city of this name in Cœlesyria.

chies[1] lie between and around these cities, equal, each of them, to a kingdom, and occupying the same rank as so many kingdoms. Their names are, Trachonitis[2], Panias[3], in which is Cæsarea, with the spring previously mentioned[4], Abila[5], Arca[6], Ampeloëssa[7], and Gabe[8].

CHAP. 17. (19.)—PHŒNICE.

We must now return to the coast and to Phœnice. There was formerly a town here known as Crocodilon; there is still a river[9] of that name: Dorum[10] and Sycaminon[11] are the names

[1] So called from having been originally groups of four principalities, held by princes who were vassals to the Roman emperors, or the kings of Syria.

[2] Containing the northern district of Palestine, beyond the Jordan, between Antilibanus and the mountains of Arabia. It was bounded on the north by the territory of Damascus, on the east by Auranitis, on the south by Ituræa, and on the west by Gaulanitis. It was so called from its ranges of rocky mountains, or τραχῶνες, the caves in which gave refuge to numerous bands of robbers.

[3] So called from the mountain of that name. Cæsarea Philippi also bore the name of Panias. It was situate at the south of Mount Hermon, on the Jordan, just below its source. It was built by Philip the Tetrarch, B.C. 3. King Agrippa called it Neronias; but it soon lost that name.

[4] In C. xiv. of the present Book, as that in which the Jordan takes its rise.

[5] A place of great strength in Cœle-Syria, now known as Nebi Abel, situate between Heliopolis and Damascus.

[6] Situate between Tripolis and Antaradus, at the north-west foot of Mount Libanus. It lay within a short distance of the sea, and was famous for the worship paid by its inhabitants to Astarte, the Syrian Aphrodite. A temple was erected here to Alexander the Great, in which Alexander Severus, the Roman Emperor, was born, his parents having resorted thither to celebrate a festival, A.D. 205. From this circumstance, its name was changed to Cæsarea. Burckhardt fixes its site at a hill called Tel-Arka.

[7] Of this place, which probably took its name from its numerous vines, nothing whatever is known.

[8] Called by Pliny, in B. xii. c. 41, Gabba. It was situate at the foot of Mount Carmel between Cæsarea and Ptolemais, sixteen miles from the former. No remains of it are to be seen. It must not be confounded with Gabala, in Galilee, fortified by Herod the Great.

[9] The town was situate between Cæsarea and Ptolemais. The river has been identified with the modern Nahr-el-Zerka, in which, according to Pococke, crocodiles have been found.

[10] Called Dor, before the conquest of Canaan by the Israelites. See Joshua xvii. 11, and Judges i. 27. It afterwards belonged to the half-tribe of Manasseh. Its site is now called Tortura.

[11] Its site is now called Atlik, according to D'Anville. Parisot suggests

of cities of which the remembrance only exists. We then come to the Promontory of Carmelus[1], and, upon the mountain, a town[2] of that name, formerly called Acbatana. Next to this are Getta[3], Jeba, and the river Pacida, or Belus[4], which throws up on its narrow banks a kind of sand from which glass[5] is made: this river flows from the marshes of Cendebia, at the foot of Mount Carmelus. Close to this river is Ptolemais, formerly called Ace[6], a colony of Claudius Cæsar; and then the town of Ecdippa[7], and the promontory known as the White Promontory[8]. We next come to the city of Tyre[9], formerly an island, separated from the mainland by a channel of the sea, of great depth, 700 paces in width, but now joined to it by the works which were thrown up by Alexander when besieging it,—the Tyre so famous in ancient times for its offspring, the cities to which it gave birth, Leptis, Utica, and Carthage[10],—that rival of the Roman sway, that thirsted so eagerly for the

that it is the modern Keufah; others that it is Hepha, near Mount Carmel.

[1] Insignificant in height and extent, but celebrated in Scripture history. It still bears the name of Cape Carmel.

[2] It is not improbable that he means the town of Porphyrium, now Khaifa, at the foot of the mountain.

[3] Probably the Gitta of Polybius. Of it and Jeba, nothing is known.

[4] The Nahr-Naman, or Abou, on which Ptolemais was situate.

[5] Employed in the extensive manufacture of that article at Tyre and Sidon, to the north of this district.

[6] A corruption of Acco, the native name; from which the English name Acre, and the French St. Jean d'Acre. The earliest mention of it is in the Book of Judges, i. 31. It is supposed that it was Ptolemy I., the son of Lagus, who enlarged it and gave it the name of Ptolemais. Its citadel, however, still retained the name of Ace. Under the Romans, Ptolemais, as mentioned by Pliny, was a colony, and belonged to Galilee. The modern city of Acre occupies its site.

[7] The Ach-Zib of Scripture, mentioned in Joshua xix. 29, and Judges i. 31. Its ruins are to be seen near the sea-shore, about three hours' journey north of Acre. The spot is still called Es-Zib.

[8] Still called the Ras-el-Abiad, or White Promontory.

[9] A colony of the Sidonians: its scanty ruins are still to be seen at the poor village of Sur. The wars of the Crusades completed its downfall. The island is still joined to the mainland by the mole which was erected by Alexander the Great during the siege of the place; or, according to some, by the Syrians themselves.

[10] Carthage is supposed to have been colonized *immediately* by the people of Utica.

conquest of the whole earth; Gades, too, which she founded beyond the limits of the world. At the present day, all her fame is confined to the production of the murex and the purple[1]. Its circumference, including therein Palætyrus[2], is nineteen miles, the place itself extending twenty-two stadia. The next towns are Sarepta[3] and Ornithon[4], and then Sidon[5], famous for its manufacture of glass, and the parent of Thebes[6] in Bœotia.

(20.) In the rear of this spot begins the chain of Libanus, which extends 1500 stadia, as far as Simyra; this district has the name of Cœle Syria. Opposite to this chain, and separated from it by an intervening valley, stretches away the range of Antilibanus, which was formerly connected with Libanus[7] by a wall. Beyond it, and lying in the interior, is the region of Decapolis, and, with it, the Tetrarchies already mentioned, and the whole expanse of Palæstina. On the coast, again, and lying beneath Libanus, is the river Magoras[8], the colony of Berytus[9], which bears the name of Felix Julia, the town of Leontos[10], the river Lycos[11], Palæbyblos[12], the river Adonis[13], and the towns of Byblos[14],

[1] From which was made the famous Tyrian purple.

[2] Or "ancient Tyre," which was built on the mainland.

[3] The Zarephath of 1 Kings xvii. 9, 10, whither Elijah was sent to the widow, whose son he afterwards raised from the dead. Its site is now known as Sarfand.

[4] Probably meaning "City of the Birds," perhaps from the quantities of game in its vicinity. Its site now bears the name of Adlan.

[5] Its site is now called Saïda. In the time of David and Solomon, it was probably subject to the kings of Tyre.

[6] Cadmus, the founder of Thebes, was said to have been the son of its king Agenor.

[7] The Lebanon of Scripture. This intervening space, the ancient Cœle-Syria, is now inhabited by the Druses.

[8] Perhaps the modern Nahr-el-Damur.

[9] Now Beyrout. By some it has been identified with the Berotha, or Berothai, of the Hebrew Scriptures. Its full name as a Roman colony was, "Colonia Julia Augusta Felix Berytus." It was colonized by the veterans of the Fifth, or Macedonian, and the Eighth, or Augustan, Legions. Beyrout, or Berut, is now, in a commercial point of view, the most important place in Syria.

[10] Nothing is known of this place. The name seems to mean, the "Town of the Lion."

[11] Now the Nahr-el-Kelb, or "Dog's River."

[12] The site of this place seems not to be known.

[13] Now the Nahr-el-Ibrahim.

[14] The modern town which stands on its site is called Jebeil. It is

Botrys[1], Gigarta[2], Trieris[3], Calamos[4], Tripolis[5], inhabited by the Tyrians, Sidonians, and Aradians; Orthosia[6], the river Eleutheros[7], the towns of Simyra and Marathos[8]; and opposite, Arados[9], a town seven stadia long, on an island, distant 200 paces from the mainland. After passing through the country in which the before-named mountains end and the plains that lie between, Mount Bargylus[10] is seen to rise.

CHAP. 18.—SYRIA ANTIOCHIA.

Here Phœnicia ends, and Syria recommences. The towns

situate at the foot of Lebanon. The ancient name seems to have been Gebal, and the Geblites are mentioned in Joshua, xiii. 5; 1 Kings, v. 18; and Ezek. xxvii. 9. The ruins of the ancient city are very extensive. Astarte and Isis seem to have been worshipped here.

[1] Now Batrun, a small town about twelve miles north of Byblus, said to have been founded by Ithobal, king of Tyre.

[2] Now Gazir, according to D'Anville.

[3] Twelve miles from Tripolis. Its name would seem to bear reference to a trireme, or galley. It has been said that this is the place referred to in the Book of Daniel, xi. 30.

[4] Polybius speaks of this place as being burnt by Antiochus. Its site still bears the name of Calamon, according to D'Anville.

[5] This properly consisted of three distinct cities, 600 feet apart, each with its own walls, but all connected in a common constitution; having one place of assembly, and forming in reality one city only. They were colonies, as here suggested by Pliny, of Tyre, Sidon, and Arados respectively. It is still a considerable place, called Tarabolos, or Tarablis, by the Turks.

[6] Its site is still known as Ortosa, or Tortosa.

[7] Probably the same as the Nahr-el-Kebir, or "Great River," to the north of Tripolis. It may have derived its Greek name, which signifies "free," from its similarity to that given to it by the people of the country.

[8] This was an important city, near Antarados. Its ruins are spoken of as very extensive. Simyra is still called Sumira.

[9] Now called Ruad; an island off the northern coast of Phœnicia, at a distance of twenty stadia from the mainland, Pliny falling short here in his measurement. The city of Arados was very populous, though built on a mere rock; and, contrary to Eastern custom, the houses contained many stories. It is spoken of by the prophet Ezekiel under the name of Arvad: see c. xxvii. 8, 11. In importance, it ranked next to the cities of Tyre and Sidon.

[10] Its modern name does not appear to be known.

are, Carne[1], Balanea[2], Paltos[3], and Gabale[4]; then the promontory upon which is situate the free town of Laodicea[5]; and then Diospolis[6], Heraclea[7], Charadrus[8], and Posidium[9].

(21.) We then come to the Promontory of Syria Antiochia. In the interior is the free city of Antiochia[10] itself, surnamed Epidaphnes[11], and divided by the river Orontes[12].

[1] Also called Antarados, as lying nearly opposite to the city of Arados. According to Strabo, the port of Antarados was called Carne, or Carnos. In the time of the Crusades, it was known under the name of Tortosa. Its present name is Tartus.

[2] Now Banias. It was situate twenty-four miles north of Antarados. Its name is supposed to have originated in the baths in its vicinity. The site is deserted; but a few ruins of the ancient town are still to be seen.

[3] Eight miles from Balanea. Its ruins are known by the name of Boldo.

[4] Its site is now known as Djebeleh, a small village in the vicinity of Laodicea, or Latakia. The sun was probably worshipped here, and hence the Emperor Heliogabalus derived his name.

[5] About fifty miles south of Antioch, now called Ladikiyeh, or Latakia, noted for the excellence of its tobacco, which has an European reputation. It was built by Seleucus I., on the site of an earlier city, called Ramitha. It was afterwards greatly favoured by Julius Cæsar. Herod the Great built an aqueduct here, the ruins of which are still in existence. It is now a poor Turkish village; but there are considerable remains of the ancient city to be seen in its vicinity.

[6] It has been suggested, that Pliny means the city of Lydda, in the tribe of Benjamin, which of course would be very much to the south, and quite out of the order in which he is proceeding. If that is not the place meant, this Diospolis is utterly unknown.

[7] At some miles' distance to the north of Laodicea. Pococke found some traces of its site at a spot called Minta Baurdeleh, or the Bay of the Tower.

[8] Pliny is in error here most probably, and is speaking of a place as being in Syria which in reality was in Cilicia, between Platanus and Cragus. The name implies its situation near a mountain torrent.

[9] On a small bay, some miles north of Heraclea.

[10] Or Antioch, the capital of the Greek kings of Syria, and the most famous of the sixteen cities built by Seleucus Nicator, and called after the name of his father, (or son, as some say,) Antiochus. It was built on the Orontes, and formed one of the most beautiful and pleasant cities of the ancient world. The modern Antakieh is a poor town, built on the north-western part of the site of the ancient city, by the river. The walls, built by Justinian, may still be traced for a circuit of four miles. Here the followers of our Saviour first obtained the name of "Christians."

[11] That is, "Near Daphne," there being a celebrated grove of that name, consecrated to Apollo, in its immediate vicinity.

[12] Now called the Nahr-el-Asy.

On the promontory is Seleucia[1], called Pieria, a free city. (22.) Beyond it lies Mount Casius[2], a different one from the mountain of the same name[3] which we have already mentioned. The height of this mountain is so vast, that, at the fourth watch[4] of the night, you can see from it, in the midst of the darkness, the sun rising on the east; and thus, by merely turning round, we may at one and the same time behold both day and night. The winding road which leads to its summit is nineteen miles in length, its perpendicular height four. Upon this coast there is the river Orontes, which takes its rise near Heliopolis[5], between the range of Libanus and Antilibanus. The towns are, Rhosos[6], and, behind it, the Gates of Syria[7], lying in the space between the chain of the Rhosian mountains and that of Taurus. On the coast there is the town of Myriandros[8], and Mount Amanus[9], upon which is the town of Bomitæ[10]. This mountain separates Cilicia from Syria.

CHAP. 19. (23.)—THE REMAINING PARTS OF SYRIA.

We must now speak of the interior of Syria. Cœle Syria

[1] Now Seleuca, or Kepse, at the foot of Mount Pieria. It has been referred to in a previous note. [2] Now known as Djebel-el-Akra.

[3] In the extreme north-east of Egypt. See pp. 422 and 424.

[4] The beginning of the fourth watch was three o'clock in the morning. The height of this mountain does not in reality appear to be anything remarkable, and has been ascertained to be but 5318 feet. There is probably no foundation for the marvellous story here told by Pliny; nevertheless, we are told by Spartianus, that the Emperor Adrian passed a night upon the mountain, for the purpose of seeing this extraordinary sight; but a storm arising, it prevented the gratification of his curiosity. It lay near Nymphæum and Seleucia, and its base was washed by the waters of the Orontes. [5] Or Baalbec, in the interior of Syria.

[6] According to Ansart, it still retains that name.

[7] Now called Bylan. This was the name of the narrow pass between a portion of Mount Taurus and the Rock of Rossicum. According to Ansart, the spot is called at the present day Saggal Doutan.

[8] This was a Phœnician colony, on the eastern side of the Gulf of Issus; it is said by Ansart still to retain its ancient name.

[9] Now called Alma-Dagh, a branch of Mount Taurus, running from the head of the Gulf of Issus, north-east, to the principal chain, and dividing Syria from Cilicia and Cappadocia. There were two passes in it, the Syrian Gates and the Amanian Gates. It is often spoken of by Cicero, who was the Roman governor of Cilicia.

[10] The locality of this place is unknown, as Pliny is the only author who mentions it.

has the town of Apamea[1], divided by the river Marsyas from the Tetrarchy of the Nazerini[2]; Bambyx, the other name of which is Hierapolis[3], but by the Syrians called Mabog[4], (here the monster Atargatis[5], called Derceto by the Greeks, is worshipped); and the place called Chalcis[6] on the Belus[7], from which the region of Chalcidene, the most fertile part of Syria, takes its name. We here find also Cyrrhestice, with Cyrrhum[8], the Gazatæ, the Gindareni, the Gabeni, the two Tetrarchies called Granucomatæ[9], the Emeseni[10], the Hyla-

[1] Now Kulat-el-Mudik, situate in the valley of the Orontes, and capital of the province of Apamene. It was fortified and enlarged by Seleucus Nicator, who gave it its name, after his wife Apama. It also bore the Macedonian name of Pella. It was situate on a hill, and was so far surrounded by the windings of the Orontes, as to become a peninsula, whence its name of Chersonesus. Very extensive ruins of this place still exist.

[2] It is suggested, that these are the Phylarchi Arabes of Strabo, now called the Nosairis, who were situate to the east of Apamea. The river Marsyas here mentioned was a small tributary of the Orontes, into which it falls on the east side, near Apamea.

[3] This was situate in Cyrrhestica, in Syria, on the high road from Antioch to Mesopotamia, twenty-four miles to the west of the Euphrates, and thirty-six to the south-west of Zeugma; two and a half days' journey from Berœa, and five from Antioch. It obtained its Greek name of the "Sacred City" from Seleucus Nicator, owing to its being the chief seat of the worship of the Syrian goddess Astarte. Its ruins were first discovered by Maundrell.

[4] In the former editions it is "Magog;" but Sillig's reading of "Mabog" is correct, and corresponds with the Oriental forms of Munbedj, Manbesja, Manbesjun, Menba, Manba, Manbegj, and the modern name, Kara Bambuche, or Buguk Munbedj.

[5] Astarte, the semi-fish goddess.

[6] This Chalcis is supposed to have been situate somewhere in the district of the Buckaa, probably south of Heliopolis, or Baalbec. It has been suggested, that its site may have been at, or near Zahle; in the vicinity of which, at the village of Heusn Nieba, are to be seen some remarkable remains. Or else, possibly, at Majdel Anjar, where Abulfeda speaks of great ruins of hewn stone.

[7] Ansart suggests, that Belus is here the name of a mountain, and that it may be the same that is now called Djebel-il-Semmaq.

[8] To the north of Chalcidene, a town of Syria, on the slopes of the Taurus, eighty miles to the north-east of Antioch. In the Roman times, it was the head-quarters of the Tenth Legion. The ruins near the modern village of Corus represent the ancient Cyrrhus. Of the Gazatæ and Gindareni, nothing is known.

[9] Possibly meaning the "Burghers of Granum." Nothing is known of these people.

[10] The people of Emesa, a city in the district of Apamene, on the right,

tæ[1], the nation of the Ituræi, and a branch of them, the people called the Bætarreni; the Mariamitani[2], the Tetrarchy known as Mammisea, Paradisus[3], Pagræ[4], the Pinaritæ[5], two cities called Seleucia, besides the one already mentioned, the one Seleucia on the Euphrates[6], and the other Seleucia[7] on the Belus, and the Cardytenses. The remaining part of Syria (except those parts which will be spoken of in conjunction with the Euphrates) contains the Arethusii[8], the Berœenses[9], and the Epiphanæenses[10];

or eastern bank of the Orontes, to which, in C. 26 of the present Book, Pliny assigns a desert district beyond Palmyra. It was celebrated in ancient times for its magnificent temple of the sun, and the appointment of its priest, Bassianus, or Heliogabalus, to the imperial dignity, in his fourteenth year. It was made a colony, with the *jus Italicum*, by Caracalla, and afterwards became the capital of Phœnicia Libanesia. The present name of its site is Hems.

[1] The Hylatæ are totally unknown. Ituræa was situate in the north-east of Palestine, and, with Trachonitis, belonged to the tetrarchy of Philip. Its boundaries cannot be precisely determined; but it may probably be traversed by a line drawn from the Lake of Tiberias to Damascus.

[2] According to Ptolemy, the people of Mariama, some miles to the west of Emesa.

[3] In the district of Laodicea, according to Ptolemy.

[4] Near the Portæ Amani, or "Passes of Amanus."

[5] Pinara was near Pagræ, in Pieria, last mentioned.

[6] Probably Seleucia, in Mesopotamia, now called Bir, on the left bank of the Euphrates, opposite to the ford of Zeugma, a fortress of considerable importance.

[7] Its site is doubtful. Sebj d'Aboulgazi has been suggested.

[8] The people of Arethusa, a city of Syria, not far from Apamea, situate between Epiphania and Emesa. In later times, it took the name of Restan.

[9] The people of Berœa, a town of Syria, midway between Antioch and Hierapolis. Seleucus Nicator gave to it the Macedonian name of Berœa; but, in A.D. 638, it resumed its ancient name of Chaleb, or Chalybon. The modern Haleb, or Aleppo, occupies its site. Some excavations, on the eastern side of it, are the only vestiges of ancient remains in the neighbourhood.

[10] The people of Epiphanæa, placed by Ptolemy in the district of Cassiotis, in which also Antioch and Larissa were situate. The Itinerary of Antoninus places it sixteen miles from Larissa, thirty-two from Emesa, and 101 from Antioch of Syria. It is supposed to have been identical with the ancient Hamath, mentioned in 2 Sam. viii. 9; 1 Kings viii. 65; Isaiah x. 9, and called "Hamath the great" in Amos vi. 2, which name it also retained in the time of St. Jerome.

and on the east, the Laodiceni[1], who are called the Laodiceni on the Libanus, the Leucadii[2], and the Larissæi, besides seventeen other Tetrarchies, divided into kingdoms and bearing barbarous names.

CHAP. 20. (24.)—THE EUPHRATES.

This place, too, will be the most appropriate one for making some mention of the Euphrates. This river rises in Caranitis[3], a præfecture of Greater Armenia, according to the statement of those who have approached the nearest to its source. Domitius Corbulo says, that it rises in Mount Aba; Licinius Mucianus, at the foot of a mountain which he calls Capotes[4], twelve miles above Zimara, and that at its source it has the name of Pyxurates. It first flows past Derxene[5], and then Anaitica[6], shutting out[7] the regions of Armenia from Cappadocia. Dascusa[8] is distant from Zimara seventy-five miles; from this spot it is navigable as far as

[1] The people of Laodicea ad Libanum, a city of Cœle-Syria, at the northern entrance to the narrow valley, between Libanus and Anti-Libanus. During the possession of Cœle-Syria by the Greek kings of Egypt, it was the south-west border fortress of Syria. It was the chief city of a district called Laodicene.

[2] Of Leucas, or Leucadia, nothing is known. Larissa, in Syria, was a city in the district of Apamene, on the western bank of the Orontes, about half-way between Apamea and Epiphania. The site is now called Kulat-Seijar.

[3] In the western branch of the plateau of Iran, a portion of the Taurus chain. Considerable changes in the course of the lower portion of the river have taken place since the time when Pliny wrote. Caranitis is the modern Arzrum, or Erzrûm, of the Turks.

[4] Now called Dujik Tagh, a mountain of Armenia.

[5] It has been suggested, that the proper reading here would be *Xerxene*.

[6] Probably the district where the goddess Anais was worshipped, who is mentioned by Pliny in B. xxxiii. c. 24.

[7] From the place of confluence where the two mountain streams forming the Euphrates unite. This spot is now known as Kebban Ma'den.

[8] A fortress upon the river Euphrates, in Lesser Armenia. It has been identified with the ferry and lead-mines of Kebban Ma'den, the points where the Kara Su is joined by the Myrad-Chaï, at a distance of 270 miles from its source; the two streams forming, by their confluence, the Euphrates.

Sartona[1], a distance of fifty miles, thence to Melitene[2], in Cappadocia, distant seventy-four[3] miles, and thence to Elegia[4], in Armenia, distant ten miles; receiving in its course the rivers Lycus[5], Arsanias[6], and Arsanus. At Elegia it meets the range of Mount Taurus, but no effectual resistance is offered to its course, although the chain is here twelve miles in width. At its passage[7] between the mountains, the river bears the name of Omma[8]; but afterwards, when it has passed through, it receives that of Euphrates. Beyond this spot it is full of rocks, and runs with an impetuous tide. It then divides that part of Arabia which is called the country of the Orei[9], on the left, by a channel three

[1] Other readings have "Pastona" here, said by D'Anville to be the modern Pastek.

[2] Called the metropolis of Lesser Armenia by Procopius. It was situate between Anti-Taurus and the Euphrates, and celebrated for its fertility, more especially in fruit-trees, oil, and wine. The site of the city Melitene is now called Malatiyah, on a tributary of the Euphrates, and near that river itself.

[3] It is generally supposed that "twenty-four" would be the correct reading here.

[4] There were two places of this name. The one here spoken of was a town of Lesser Armenia, on the right bank of the Euphrates, at the first, or principal curve, which takes place before the river enters Mount Taurus. It is represented by the modern Iz Oghlu.

[5] No other writer is found to make mention of the Lycus, which flows into the Euphrates, though there is a river formerly so called, which flows into the Tigris below Larissa, the modern Nimroud. D'Anville is of opinion, that it is formed from the numerous springs, called by the people of the district Bing-gheul, or the "Thousand Springs."

[6] Now called the Myrad-Chaï. Ritter considers it to be the south arm of the Euphrates. The Arsanus is mentioned by no writer except Pliny.

[7] The defile at this place is now called the Cataract of Nachour, according to Parisot.

[8] The more general reading here is "Omira." Hardouin is of opinion, that this is the district referred to in the Book of Judith, ii. 24. In the Vulgate, it appears to be twice called the river *Mambre*; but in our version it is called *Arbonaï*.

[9] Burnouf has concluded, from a cuneiform inscription which he deciphered, that the name of this people was Ayurâ, and that Hardouin is wrong in conjecturing that it was a name derived from the Greek ὄρος, "a mountain," and designating the people as a mountain tribe. If Burnouf is right, the proper reading here would seem to be Arœi, or Arrhœi.

schœni[1] in width, from the territory of the Commageni[2] on the right, and it admits of a bridge being thrown across it, even where it forces a passage through the range of Taurus. At Claudiopolis[3], in Cappadocia, it takes an easterly direction; and here, for the first time in this contest, Taurus turns it out of its course; though conquered before, and rent asunder by its channel, the mountain-chain now gains the victory in another way, and, breaking its career, compels it to take a southerly direction. Thus is this warfare of nature equally waged,—the river proceeding onward to the destination which it intends to reach, and the mountains forbidding it to proceed by the path which it originally intended. After passing the Cataracts[4], the river again becomes navigable; and, at a distance of forty miles from thence, is Samosata[5], the capital of Commagene.

CHAP. 21.—SYRIA UPON THE EUPHRATES.

Arabia, above mentioned, has the cities of Edessa[6], formerly called Antiochia, and, from the name of its fountain, Callirhoë[7], and Carrhæ[8], memorable for the defeat of Crassus

[1] The length of the *schœnus* has been mentioned by our author in C. 11 of the present Book. M. Saigey makes the Persian parasang to be very nearly the same length as the schœnus of Pliny.

[2] Commagene was a district in the north of Syria, bounded by the Euphrates on the east, by Cilicia on the west, and by Amanus on the north. Its capital was Samosata.

[3] The place here spoken of by Pliny is probably the same mentioned by Ptolemy as in Cataonia, one of the provinces of Cappadocia. According to Parisot, the site of the place is called at the present day 'Ra Claudie.'

[4] Salmasius has confounded these cataracts with those of Nachour, or Elegia, previously mentioned. It is evident, however, that they are not the same.

[5] Now called Somcisat. In literary history, it is celebrated as being the birth-place of the satirist Lucian. Nothing remains of it but a heap of ruins, on an artificial mound.

[6] In the district of Osrhoëne, in the northern part of Mesopotamia. It was situate on the Syrtus, now the Daisan, a small tributary of the Euphrates. Pliny speaks rather loosely when he places it in Arabia. It is supposed that it bore the name of Antiochia during the reign of the Syrian king, Antiochus IV. The modern town of Orfahor Uufah is supposed to represent its site.

[7] "The beautiful stream." It is generally supposed that this was another name of Edessa.

Supposed to be the Haran, or Charan, of the Old Testament. It

there. Adjoining to this is the præfecture of Mesopotamia, which derives its origin from the Assyrians, and in which are the towns of Anthemusia[1] and Nicephorium[2]; after which come the Arabians, known by the name of Prætavi, with Singara[3] for their capital. Below Samosata, on the side of Syria, the river Marsyas[4] flows into the Euphrates. At Cingilla ends the territory of Commagene, and the state of the Immei begins. The cities which are here washed by the river are those of Epiphania[5] and Antiochia[6], generally known as Epiphania and Antiochia on the Euphrates; also Zeugma, seventy-two miles distant from Samosata, famous for the passage there across the Euphrates. Opposite to it is Apamia[7], which Seleucus, the founder of both cities, united by a bridge. The people who join up to Mesopotamia are called the Rhoali. Other towns in Syria are those of Europus[8], and what was formerly Thapsa-

was here, as alluded to by Pliny, that Crassus was defeated and slain by the Parthian general, Surena. It was situate in Osroëne, in Mesopotamia, and not far from Edessa. According to Stephanus, it had its name from Carrha, a river of Syria, and was celebrated in ancient times for its temple of Luna, or Lunus.

[1] According to Strabo, the Aborras, now the Khabur, flowed round this town. By Tacitus it is called Anthemusias. According to Isidorus of Charax, it lay between Edessa and the Euphrates.

[2] Now Rakkah, a fortified town of Mesopotamia, on the Euphrates, near the mouth of the river Bilecha. It was built by order of Alexander the Great, and completed probably by Seleucus. It is supposed to have been the same place as Callinicum, the fortifications of which were repaired by Justinian. Its name was changed in later times to Leontopolis by the Emperor Leo.

[3] Now called Sinjar, according to Brotier. Some writers imagine that this was the site of "the plain in the land of Shinar," on which the Tower of Babel was built, mentioned in the Book of Genesis, xi. 2.

[4] Mentioned in C. 17 of the present Book.

[5] Probably not that in the district of Cassiotis, and on the western bank of the Orontes, mentioned in C. 19 of the present Book. Of this locality nothing seems to be known, except that Dupinet states that it is now called Adelphe by the Turks.

[6] Probably the "Antiochia ad Taurum" mentioned by the geographer Stephanus, and by Ptolemy. Some writers place it at the modern Aintab, seventy-five miles north-east of Aleppo.

[7] Now called Roum-Cala, or the "Roman Castle." For Zeugma see p. 424.

[8] In the north-east of the district of Astropatene, originally called Rhaga. It was rebuilt by Seleucus Nicator, and by him called Euro-

cus[1], now Amphipolis. We then come to the Arabian Scenitæ[2]. The Euphrates then proceeds in its course till it reaches the place called Ura[3], at which, taking a turn to the east, it leaves the Syrian Deserts of Palmyra[4], which extend as far as the city of Petra[5] and the regions of Arabia Felix.

(25.) Palmyra is a city famous for the beauty of its site, the riches of its soil, and the delicious quality and abundance of its water. Its fields are surrounded by sands on every side, and are thus separated, as it were, by nature from the rest of the world. Though placed between the two great empires of Rome and Parthia, it still maintains[6] its independence; never failing, at the very first moment that a rupture between them is threatened, to attract the careful attention of both. It is distant 337 miles from Seleucia[7] of the Parthians, generally known as Seleucia on the Tigris, 203 from the nearest part of the Syrian coast, and twenty-seven less from Damascus.

pus. Colonel Rawlinson has identified it with the present Veramin, at no great distance from the ancient Rhages.

[1] Its ruins are to be seen at the ford of El Hamman, near the modern Rakkah. It stood on the banks of the Euphrates; and here was the usual, and, for a long time, the only ford of the Euphrates. It is supposed to have derived its name from the Aramean word "Thiphsach," signifying "a ford." [2] Or "Dwellers in Tents." See p. 422.

[3] According to Ortelius and Hardouin, this is the place called Sura by Pliny, in C. 26 of the present Book; but Parisot differs from that opinion. Bochart suggests, that "Ur, of the Chaldees," is the place referred to under this name; but, as Hardouin observes, that place lay at a considerable distance to the south.

[4] So called from the circumstance that Palmyra stood in the midst of them. It was built by King Solomon, in an oasis of the Desert, in the midst of palm groves, from which it received its Greek name, which was a translation also of the Hebrew "Tadmor," "the city of palm-trees." It lay at a considerable distance from the Euphrates. Its site presents considerable ruins; but they are all of the Roman period, and greatly inferior to those of Baalbec or Heliopolis.

[5] The rock fortress of the Idumæans in Arabia Petræa, now called Wady-Musa, half-way between the head of the Gulf of Akabah and the Dead Sea.

[6] Which it continued to do until it was conquered under its queen, Zenobia, by the Emperor Aurelian, in A.D. 270. It was partially destroyed by him, but was afterwards fortified by Justinian; though it never recovered its former greatness. [7] See B. vi. c. 30.

(26.) Below the deserts of Palmyra is the region of Stelendene[1], and Hierapolis, Berœa, and Chalcis, already mentioned[2]. Beyond Palmyra, Emesa[3] takes to itself a portion of these deserts; also Elatium, nearer to Petra by one-half than Damascus. At no great distance from Sura[4] is Philiscum, a town of the Parthians, on the Euphrates. From this place it is ten days' sail to Seleucia, and nearly as many to Babylon. At a distance of 594 miles beyond Zeugma, near the village of Massice, the Euphrates divides into two channels, the left one of which runs through Mesopotamia, past Seleucia, and falls into the Tigris as it flows around that city. Its channel on the right runs towards Babylon, the former capital of Chaldæa, and flows through the middle of it; and then through another city, the name of which is Otris[5], after which it becomes lost in the marshes. Like the Nile, this river increases at stated times, and at much about the same period. When the sun has reached the twentieth degree of Cancer, it inundates[6] Mesopotamia; and, after he has passed through Leo and entered Virgo, its waters begin to subside. By the time the sun has entered the twenty-ninth degree of Virgo, the river has fully regained its usual height.

CHAP. 22. (27.)—CILICIA AND THE ADJOINING NATIONS.

But let us now return to the coast of Syria, joining up to which is Cilicia. We here find the river Diaphanes[7],

[1] Pliny is the only author that makes mention of Stelendene.

[2] In C. 19 of the present Book.

[3] Previously mentioned by Pliny. See p. 439. Of Elatium nothing is known.

[4] The same place that is also mentioned in history as Flavia Firma Sura. The site of Philiscum is totally unknown.

[5] Nothing is known of this place.

[6] Parisot remarks, that it is true that the Euphrates increases periodically, much in the same manner as the Nile; but that its increase does not arise from similar causes, nor are the same results produced by it, seeing that the river does not convey the same volume of water as the Nile, and that the country in the vicinity of its bed does not, like Egypt, form a valley pent up between two ranges of hills.

[7] So called probably from the Greek διαφανής, "transparent." It has not been identified, but it was no doubt a small stream falling into the Gulf of Issus.

Mount Crocodilus, the Gates[1] of Mount Amanus, the rivers Androcus[2], Pinarus[3], and Lycus[4], the Gulf of Issos[5], and the town of that name; then Alexandria[6], the river Chlorus[7], the free town of Ægæ[8], the river Pyramus[9], the Gates[10] of Cilicia, the towns of Mallos[11] and Magarsos[12], and, in the interior, Tarsus[13]. We then come to the Aleian Plains[14], the town of Cassipolis, Mopsos[15], a free town on the river Pyramus, Thynos, Zephyrium, and Anchiale[16]. Next to these

[1] Or "Passes." As to Mount Amanus, see C. 18 of the present Book.

[2] Parisot suggests that this is the Chersos of Xenophon, the modern Kermes.

[3] The Deli-Su of modern times according to D'Anville, the Maher-Su according to Pococke.

[4] Pliny is the only writer that mentions this river Lycus.

[5] The Gulf of Issos is now called the Gulf of Scanderoon or Iskenderun, from the town of that name, the former Alexandria ad Issum, mentioned here by Pliny. In the vicinity of Issus, Alexander defeated the army of Darius. The exact site of the town appears not to have been ascertained.

[6] Which still preserves its name in Iskenderun, on the east side of the Gulf. It probably received its name in honour of Alexander the Great.

[7] Or the "Green" River. Its identity is unknown.

[8] Now called Ayas Kala or Kalassy. It was a place, in the Roman period, of some importance. [9] The modern river Jihan.

[10] Or "Passes" of Cilicia, through the range of Taurus.

[11] Called Mallo in modern times, according to Hardouin and Dupinet.

[12] At the mouth of the Pyramus, according to Tzetzes.

[13] Famous as the birth-place of St. Paul, the Apostle of the Gentiles. Its ruins still bear the name of Tersus. During the civil war it took part with Julius Cæsar, and from him received the name of Juliopolis.

[14] They lie between the rivers Djihoun and Syhoun, according to Ansart.

[15] Now called Messis, according to D'Anville and Mannert. The site of Cassipolis, or Cassiopolis according to some readings, is unknown.

[16] The sites of Thynos and Zephyrium appear to be unknown. Anchiale was situate on the coast, upon the river Anchialeus, according to the geographer Stephanus. Aristobulus, quoted by Strabo, says that at this place was the tomb of Sardanapalus, and on it a relief in stone representing a man snapping the fingers of the right hand. He adds, "It is said that there is an Assyrian inscription also, recording that Sardanapalus built Anchiale and Tarsus in one day, and exhorting the reader to eat, drink, &c., as everything else is not worth That, the meaning of which was shown by the attitude of the figure." Athenæus however cites Amyntas as his authority for stating that the tomb of Sardanapalus was at Nineveh. Leake is of opinion that a mound on the banks of the river beyond the modern villages of Kazalu and Karaduar forms the remains of Anchiale.

are the rivers Saros[1] and Cydnus[2], the latter of which, at some distance from the sea, runs through the free city of Tarsus, the region of Celenderitis with a town[3] of similar name, the place where Nymphæum[4] stood, Soli of Cilicia[5], now called Pompeiopolis, Adana[6], Cibyra[7], Pinare[8], Pedalie[9], Ale, Selinus[10], Arsinoë[11], Iotape[12], Doron, and, near the sea,

[1] The modern Syhou, according to Ansart.

[2] Now called the Tersoos Chai. It is remarkable for the coldness of its waters, and it was here that Alexander the Great nearly met with his death from bathing when heated, in the stream.

[3] Now Chelendreh. It was a strong place on the coast, situate on a high rock nearly surrounded by the sea. None of its ruins seem older than the early period of the Roman empire. The Turks call it Gulnare.

[4] Probably so called from a temple to the Sea Nymphs there.

[5] To distinguish it from Solæ or Soli of Cyprus. It was situate between the rivers Cydnus and Lamus, and was said to have been colonized by Argives and Lydians from Rhodes. Alexander mulcted its inhabitants of 200 talents, for their adhesion to the Persians. It was celebrated as the birth-place of the Stoic philosopher Chrysippus, the comic poet Philemon, and the poet and astronomer Aratus. Its name is perpetuated in the word *Solecism*, which is said to have been first applied to the corrupt dialect of Greek spoken by the inhabitants of this city, or as some say, of Soli in Cyprus.

[6] It still retains its ancient name, and is situate on the western side of the Sarus, now the Syhoun or Syhan. Pompey settled here some of the Cilician pirates whom he had conquered.

[7] Leake, in his 'Asia Minor,' p. 196, says, "The vestiges of Cibyra are probably those observed by Captain Beaufort upon a height which rises from the right bank of a considerable river about eight miles to the eastward of the Melas, about four miles to the west of Cape Karáburnu, and nearly two miles from the shore." Ptolemy mentions Cibyra as an inland town of Cilicia Trachea, but Scylax places it on the coast.

[8] Its ruins are still called Pinara or Minara. It was an inland city of Lycia, some distance west of the river Xanthus, and at the foot of Mount Cragus.

[9] Or perhaps 'Podalie.' Of it nothing seems to be known.

[10] Or Selinuntum, now Selenti, on the coast of Cilicia. In consequence of the death here of the Emperor Trajan, it received the name of Trajanopolis. Of Ale, if that is the correct reading, nothing whatever is known.

[11] On the coast of Cilicia; mentioned by Strabo as having a port. Leake places it at or near the ruined castle called Sokhta Kalesi, below which is a port, and a peninsula on the east side of the harbour covered with ruins.

[12] In the district of Selenitis. It has been identified with the site of the modern fortress of Lambardo. It is also suggested that it may have been the same place as Laerte, the native city of Diogenes Laertius. Of Doron nothing seems to be known.

Corycos, there being a town[1], port, and cave[2] all of the same name. Passing these, we come to the river Calycadnus[3], the Promontory of Sarpedon[4], the towns of Holmœ[5] and Myle, and the Promontory and town of Venus[6], at a short distance from the island of Cyprus. On the mainland there are the towns of Myanda, Anemurium[7], and Coracesium[8], and the river Melas[9], the ancient boundary of Cilicia. In the interior the places more especially worthy of mention are Anazarbus[10], now called Cæsarea, Augusta, Castabala[11], Epiphania[12], formerly called Œniandos, Eleusa[13], Iconium[14],

[1] Its ruins are supposed to be those seen by Leake near the island of Crambusa. Here the walls of an ancient city may still be traced, and a mole of unhewn rocks projects from one angle of the fortress about 100 yards across the bay.

[2] Strabo describes this cave as a vast hollow of circular form, surrounded by a margin of rock on all sides of considerable height; on descending it, the ground was found full of shrubs, both evergreens and cultivated, and in some parts the best saffron was grown. He also says that there was a cave which contained a large spring, from which arose a river of clear water which immediately afterwards sank into the earth and flowed underground into the sea. It was called the Bitter Water. This cave, so famed in ancient times, does not appear to have been examined by any modern traveller. It was said to have been the bed of the giant Typhon or Typhœus.

[3] Now known as the Ghiuk-Su.

[4] Supposed to be the same as the modern Lessan-el-Kahpeh.

[5] Or Holmi, on the coast of Cilicia Tracheia, a little to the south-west of Seleucia. Leake thinks that the modern town of Aghaliman occupies the site of Holmœ.

[6] Probably the same place as the Aphrodisias mentioned by Livy, Diodorus Siculus, and Ptolemy.

[7] On the headland now called Cape Anemour, the most southerly part of Asia Minor. Beaufort discovered on the point indications of a considerable ancient town.

[8] Its site is now called Alaya or Alanieh. This spot was Strabo's boundary-line between Pamphylia and Cilicia. Some slight remains of the ancient town were seen here by Beaufort, but no inscriptions were found.

[9] Identified by Beaufort with the modern Manaugat-Su.

[10] So called, either from an adjacent mountain of that name, or its founder, Anazarbus. Its later name was Cæsarea ad Anazarbum. Its site is called Anawasy or Amnasy, and is said to display considerable remains of the ancient town. Of Augusta nothing is known: Ptolemy places it in a district called Bryelice.

[11] Identified by Ainsworth with the ruins seen at Kara Kaya in Cilicia.

[12] Pompey settled some of the Cilician pirates here after his defeat of them. It was thirty miles east of Anazarbus, but its site does not appear to have been identified.

[13] An island off the shore of Cilicia, also called Sebaste.

[14] Some of the MSS. read "Riconium" here.

Seleucia[1] upon the river Calycadnus, surnamed Tracheotis, a city removed[2] from the sea-shore, where it had the name of Holmia. Besides those already mentioned, there are in the interior the rivers Liparis[3], Bombos, Paradisus, and Mount Imbarus[4].

CHAP. 23.—ISAURIA AND THE HOMONADES.

All the geographers have mentioned Pamphylia as joining up to Cilicia, without taking any notice of the people of Isauria[5]. Its cities are, in the interior, Isaura[6], Clibanus, and Lalasis; it runs down towards the sea by the side of Anemurium[7] already mentioned. In a similar manner also, all who have treated of this subject have been ignorant of the existence of the nation of the Homonades bordering upon Isauria, and their town of Homona[8] in the interior. There are forty-four other fortresses, which lie concealed amid rugged crags and valleys.

[1] Its ruins are called Selefkeh. This was an important city of Seleucia Aspera, built by Seleucus I. on the western bank of the river Calycadnus. It had an oracle of Apollo, and annual games in honour of Zeus Olympius. It was a free city under the Romans. It was here that Frederick Barbarossa, the emperor of Germany, died. Its ruins are picturesque and extensive.

[2] Meaning that the inhabitants of Holmia were removed by Seleucus to his new city of Seleucia.

[3] Said by Vitruvius to have had the property of anointing those who bathed in its waters. If so, it probably had its name from the Greek word λιπαρὸς, "fat." It flowed past the town of Soloë. Bombos and Paradisus are rivers which do not appear to have been identified.

[4] A branch of the Taurus range.

[5] It bordered in the east on Lycaonia, in the north on Phrygia, in the west on Pisidia, and in the south on Cilicia and Pamphylia.

[6] A well-fortified city at the foot of Mount Taurus. It was twice destroyed, first by its inhabitants when besieged by Perdiccas, and again by the Roman general Servilius Isauricus. Strabo says that Amyntas of Galatea built a new city in its vicinity out of the ruins of the old one. D'Anville and others have identified the site of Old Isauria with the modern Bei Sheher, and they are of opinion that Seidi Sheher occupies the site of New Isaura, but Hamilton thinks that the ruins on a hill near the village of Olou Bounar mark the site of New Isaura. Of the two next places nothing seems to be known at the present day.

[7] In the last Chapter.

[8] In Pisidia, at the southern extremity of Lake Caralitis. Tacitus, Annals, iii. 48, says that this people possessed forty-four fortresses:

CHAP. 24.—PISIDIA.

The Pisidæ[1], formerly called the Solymi, occupy the higher parts of the mountains. In their country there is the colony of Cæsarea, also called Antiochia[2], and the towns of Oroanda[3] and Sagalessos.

CHAP. 25.—LYCAONIA.

These people are bounded by Lycaonia[4], which belongs to the jurisdiction of the province of Asia[5], to which also resort the people of Philomelium[6], Tymbrium[7], Leucolithium[8], Pelta, and Tyrium. To this jurisdiction is also added a

whereas Strabo speaks of them as the most barbarous of all the Pisidian tribes, dwelling only in caves. They were conquered by the consul Quirinius in the time of Augustus.

[1] Pisidia was a mountainous region formed by that part of the main chain of Mount Taurus which sweeps round in a semicircle parallel to the shore of the Pamphylian Gulf; the shore itself at the foot of the mountains forming the district of Pamphylia. On the south-east it was bounded by Cilicia, on the east and north-east by Lycaonia and Isauria, and by Phrygia Parorios on the north, where its boundaries greatly varied at different times.

[2] Generally called "Antioch of Pisidia," was situate on the south side of the mountain boundary between Phrygia and Pisidia. The modern Yalobatch is supposed to occupy its site. The remains of the ancient town are numerous. Its title of Cæsarea was probably given to it on its becoming a Roman colony early in the imperial period.

[3] D'Anville suggests that the modern Haviran occupies its site, and that Sadjakla stands on that of Sagalessos.

[4] This country was bounded on the north by Galatia, on the east by Cappadocia, on the south by Cilicia Aspera, on the south-west by Isauria and Phrygia Parorios, and on the north-west by Great Phrygia. It was assigned under the Persian empire to the satrapy of Cappadocia, but considered by the Greek and Roman geographers the south-east part of Phrygia.

[5] Phrygia, or the western part of Asia, the first part of the Asiatic continent that received the name of Asia. See Chapters 28 & 29 of the present Book.

[6] D'Anville thinks that the place called Il-Goun occupies the site of Philomela.

[7] Hardouin suggests that the reading here is "Tibriani," the people of Tibrias. Ansart is of opinion that Thymbrium is meant, the place at which Cyrus defeated the army of Crœsus.

[8] Its site is unknown. It was probably so called from the quarries of white stone or marble in its vicinity. Pelta and Tyrium are also equally unknown.

Tetrarchy of Lycaonia in that part which joins up to Galatia, containing fourteen states, with the famous city of Iconium[1]. In Lycaonia itself the most noted places are Thebasa[2] on Taurus, and Hyde, on the confines of Galatia and Cappadocia. On the [western] side of Lycaonia, and above Pamphylia, come the Milyæ[3], a people descended from the Thracians; their city is Arycanda.

CHAP. 26.—PAMPHYLIA.

The former name of Pamphylia[4] was Mopsopia[5]. The Pamphylian Sea[6] joins up to that of Cilicia. The towns of Pamphylia are Side[7], Aspendum[8], situate on the side of a mountain, Pletenissum[9], and Perga[10]. There is also the Promontory of Leucolla, the mountain of Sardemisus, and the

[1] Iconium was regarded in the time of Xenophon as the easternmost town of Phrygia, while all the later authorities described it as the principal city of Lycaonia. In the Acts of the Apostles it is described as a very populous city, inhabited by Greeks and Jews. Its site is now called Kunjah or Koniyeh.

[2] It has been suggested that this may be the Tarbassus of Artemidorus, quoted by Strabo. Hyde was in later times one of the episcopal cities of Lycaonia.

[3] Their district is called Melyas by Herodotus, B. i. c. 173. The city of Arycanda is unknown.

[4] United with Cilicia it now forms the province of Caramania or Kermanieh. It was a narrow strip of the southern coast of Asia Minor, extending in an arch along the Pamphylian Gulf between Lycia on the west, Cilicia on the east, and on the north bordering on Pisidia.

[5] Tradition ascribed the first Greek settlements in this country to Mopsus, son of Apollo (or of Rhacius), after the Trojan war.

[6] Now called the Gulf of Adalia, lying between Cape Khelidonia and Cape Anemour.

[7] Now called Candeloro, according to D'Anville and Beaufort.

[8] Or Aspendus, an Argeian colony on the river Eurymedon. The "mountain" of Pliny is nothing but a hill or piece of elevated ground. It is supposed that it still retains its ancient name. In B. xxxi. c. 7, Pliny mentions a salt lake in its vicinity.

[9] Hardouin suggests that the correct reading is 'Petnelessum.'

[10] A city of remarkable splendour, between the rivers Catarrhactes and Cestrus, sixty stadia from the mouth of the former. It was a celebrated seat of the worship of Artemis or Diana. In the later Roman empire it was the capital of Pamphylia Secunda. It was the first place visited by St. Paul in Asia Minor. See Acts, xiii. 13 and xiv. 25. Its splendid ruins are still to be seen at Murtana, sixteen miles north-east of Adalia.

rivers Eurymedon[1], which flows past Aspendus, and Catarractes[2], near to which is Lyrnesus: also the towns of Olbia[3], and Phaselis[4], the last on this coast.

CHAP. 27.—MOUNT TAURUS.

Adjoining to Pamphylia is the Sea of Lycia and the country of Lycia[5] itself, where the chain of Taurus, coming from the eastern shores, terminates the vast Gulf[6] by the Promontory of Chelidonium[7]. Of immense extent, and separating nations innumerable, after taking its first rise at the Indian Sea[8], it branches off to the north on the right-hand side, and on the left towards the south. Then taking a direction towards the west, it would cut through the middle of Asia, were it not that the seas check it in its triumphant career along the land. It accordingly strikes off in a northerly direction, and forming an arc, occupies an immense tract of country, nature, designedly as it were, every now and then throwing seas in the way to oppose its career; here the Sea of Phœnicia, there the Sea of Pontus, in this direction the Caspian and Hyrcanian[9], and then, opposite to them, the Lake Mæotis. Although somewhat curtailed by these obstacles, it still winds along between them, and makes its

[1] Now known as the Kapri-Su.

[2] Now called Duden-Su. It descends the mountains of Taurus in a great broken waterfall, whence its name.

[3] Probably occupying the site of the modern Atalieh or Satalieh.

[4] On the borders of Lycia and Pamphylia, at the foot of Mount Solyma. Its ruins now bear the name of Tekrova.

[5] It was inclosed by Caria and Pamphylia on the west and east, and on the north by the district of Cibyrates in Phrygia.

[6] The Gulf of Satalieh or Adalia.

[7] Still known as Cape Khelidonia or Cameroso.

[8] Parisot remarks here, "Pliny describes on this occasion, with an exactness very remarkable for his time, the chain of mountains which runs through the part of Asia known to the ancients, although it is evident that he confines the extent of them within much too small a compass."

[9] The Caspian and the Hyrcanian Seas are generally looked upon as identical, but we find them again distinguished by Pliny in B. vi. c. 13, where he says that this inland sea commences to be called the *Caspian* after you have passed the river Cyrus (or Kúr), and that the Caspii live near it; and in C. 16, that it is called the *Hyrcanian* Sea, from the Hyrcani who live along its shores. The western side would therefore in strictness be called the *Caspian*, and the eastern the *Hyrcanian* Sea.

way even amidst these barriers; and victorious after all, it then escapes with its sinuous course to the kindred chain of the Riphæan mountains. Numerous are the names which it bears, as it is continuously designated by new ones throughout the whole of its course. In the first part of its career it has the name of Imaüs[1], after which it is known successively by the names of Emodus, Paropanisus, Circius, Cambades, Paryadres, Choatras, Oreges, Oroandes, Niphates, Taurus, and, where it even out-tops itself, Caucasus. Where it throws forth its arms as though every now and then it would attempt to invade the sea, it bears the names of Sarpedon, Coracesius, Cragus, and then again Taurus. Where also it opens and makes a passage to admit mankind, it still claims the credit of an unbroken continuity by giving the name of "Gates" to these passes, which in one place are called the "Gates of Armenia[2]," in another the "Gates of the Caspian," and in another the "Gates of Cilicia." In addition to this, when it has been cut short in its onward career, it retires to a distance from the seas, and covers itself on the one side and the other with the names of numerous nations, being called, on the right-hand side the Hyrcanian and the Caspian, and on the left the Paryadrian[3], the Moschian, the Amazonian, the Coraxican, and the Scythian chain. Among the Greeks it bears the one general name of Ceraunian[4].

[1] "The name of Imaüs was, in the first instance, applied by the Greek geographers to the Hindú-Kúsh and to the chain parallel to the equator, to which the name of Himâlaya is usually given at the present day. The name was gradually extended to the intersection running north and south, the meridian axis of Central Asia, or the *Bolor* range. The divisions of Asia into 'intra et extra Imaum,' were unknown to Strabo and Pliny, though the latter describes the knot of mountains formed by the intersections of the Himalaya, the Hindú-Kúsh, and Bolor, by the expression 'quorum (Montes Emodi) promontorium Imaüs vocatur.' The Bolor chain has been for ages, with one or two exceptions, the boundary between the empires of China and Turkestan."—*Dr. Smith's Dictionary of Ancient Geography.*

[2] The Gates of Armenia are spoken of in B. vi. c. 12, the Gates of the Caspian in C. 16 of the same Book, and the Gates of Cilicia in C. 22 of the present Book.

[3] See C. ix. of the next Book.

[4] "Strabo gives this name to only the eastern portion of the Caucasian chain which overhangs the Caspian Sea and forms the northern boundary of Albania, and in which he places the Amazons. Mela seems to apply the name to the whole chain which other writers call Caucasus, confining the latter term to a part of it. Pliny (B. v. c. 27 & B. vi. c. 11)

CHAP. 28.—LYCIA.

In Lycia, after leaving its promontory[1], we come to the town of Simena, Mount Chimæra[2], which sends forth flames by night, and the city of Hephæstium[3], the heights above which are also frequently on fire. Here too formerly stood the city of Olympus[4]; now we find the mountain places known as Gagæ[5], Corydalla[6], and Rhodiopolis[7]. Near the sea is Limyra[8] with a river of like name, into which the Arycandus

gives precisely the same representation, with the additional error of making the Ceraunii (*i. e.* the Caucasus of others) part of the Great Taurus Chain. He seems to apply the name of Caucasus to the spurs which spread out both to the north-east and the south-east from the main chain near its eastern extremity, and which he regarded as a continuous range, bordering the western shores of the Caspian. See B. vi. c. 10."—*Dr. Smith's Dictionary of Ancient Geography.*

[1] Of Chelidonium, now Khelidonia, formed by the range of Taurus.

[2] See B. ii. c. 116. The flame which continually burned on this mountain has been examined by Beaufort, the modern traveller. The name of the mountain is now Yanar: it is formed of a mass of scaglia with serpentine. Spratt says that the flame is nothing more than a stream of inflammable gas issuing from a crevice, such as is seen in several places in the Apennines. By Homer it is represented as a fabulous monster, which is explained by Servius, the commentator of Virgil, in the following manner. He says that flames issue from the top of the mountain, and that there are lions in the vicinity; the middle part abounds in goats, and the lower part with serpents. Simena appears to be unknown.

[3] So called from Ἥφαιστος, the Greek name of Vulcan. Pliny mentions this spot also in B. ii. c. 110. The flame probably proceeded from an inflammable gas, or else was ignited by a stream of naphtha.

[4] More generally known as Phœnicus, a flourishing city on Mount Olympus; now Yanar Dagh, a volcano on the eastern coast of Lycia, with which it often exchanged names. Having become the head-quarters of the pirates, it was destroyed by the Roman general Servilius Isauricus. Its ruins are to be seen at a spot called Deliktash.

[5] Mentioned again in B. xxxvi. c. 34, as the spot whence the *gagates lapis* or 'agate' took its name. The ruins at Aladja are regarded by Leake as marking the site of Gagæ; but Sir Charles Fellowes identifies the place with the modern village of Hascooe, the vicinity of which is covered with ruins.

[6] On the road from Phaselis in Lycia to Patara. Its site is a village called Hadgivella, about sixteen miles south-west of Phaselis. The remains are very considerable.

[7] The remains of Rhodiopolis were found by Spratt and Forbes in the vicinity of Corydalla.

[8] On the Limyrus, probably the modern Phineka; the ruins to the north of which are supposed to be those of Limyra.

flows, Mount Masycites[1], the state of Andriaca[2], Myra[3], the towns of Aperræ[4] and Antiphellos[5], formerly called Habessus, and in a corner Phellos[6], after which comes Pyrra, and then the city of Xanthus[7], fifteen miles from the sea, as also a river known by the same name. We then come to Patara[8], formerly Pataros, and Sidyma, situate on a moun-

[1] The modern Akhtar Dagh.

[2] Now Andraki. This was the port of Myra, next mentioned. It stood at the mouth of the river now known as the Andraki. Cramer observes that it was here St. Paul was put on board the ship of Alexandria, Acts xxvii. 5, 6.

[3] Still called Myra by the Greeks, but Dembre by the Turks. It was built on a rock twenty stadia from the sea. St. Paul touched here on his voyage as a prisoner to Rome, and from the mention made of it in Acts xxvii. 5, 6, it would appear to have been an important sea-port. There are magnificent ruins of this city still to be seen, in part hewn out of the solid rock.

From an inscription found by Cockerell at the head of the Hassac Bay, it is thought that *Aperlæ* is the proper name of this place, though again there are coins of Gordian which give the name as *Aperræ*. It is fixed by the Stadismus as sixty stadia west of Somena, which Leake supposes to be the same as the Simena mentioned above by Pliny.

[5] Now called Antephelo or Andifilo, on the south coast of Lycia, at the head of a bay. Its theatre is still complete, with the exception of the proscenium. There are also other interesting remains of antiquity.

[6] Fellowes places the site of Phellos near a village called *Saaret*, west-north-west of Antiphellos, where he found the remains of a town; but Spratt considers this to mark the site of the Pyrra of Pliny, mentioned above—judging from Pliny's words. Modern geographers deem it more consistent with his meaning to look for Phellos north of Antiphellos than in any other direction, and the ruins at Tchookoorbye, north of Antiphellos, on the spur of a mountain called Fellerdagh, are thought to be those of Phellos.

[7] The most famous city of Lycia. It stood on the western bank of the river of that name, now called the Echen Chai. It was twice besieged, and on both occasions the inhabitants destroyed themselves with their property, first by the Persians under Harpagus, and afterwards by the Romans under Brutus. Among its most famous temples were those of Sarpedon and of the Lycian Apollo. The ruins now known by the name of Gunik, have been explored by Sir C. Fellows and other travellers, and a portion of its remains are now to be seen in the British Museum, under the name of the Xanthian marbles.

[8] Its ruins still bear the same name. It was a flourishing seaport, on a promontory of the same name, sixty stadia east of the mouth of the Xanthus. It was early colonized by the Dorians from Crete, and became a chief seat of the worship of Apollo, from whose son Patarus it was said to have received its name. Ptolemy Philadelphus enlarged it, and called

tain. Next comes the Promontory of Cragus[1], and beyond it a gulf[2], equal to the one that comes before it; upon it are Pinara[3], and Telmessus[4], the frontier town of Lycia.

Lycia formerly contained seventy towns, now it has but thirty-six. Of these, the most celebrated, besides those already mentioned, are Canas[5], Candyba, so celebrated for the Œnian Grove, Podalia, Choma, past which the river Ædesa flows, Cyaneæ[6], Ascandalis, Amelas, Noscopium, Tlos[7], and Telandrus[8]. It includes also in the interior the district of Cabalia, the three cities of which are Œnianda, Balbura[9], and Bubon[10].

it Arsinoë, but it still remained better known by its old name. This place was visited by St. Paul, who thence took ship for Phœnicia. See Acts xxi. 1.

[1] This was more properly the name of a mountain district of Lycia. Strabo speaks of Cragus, a mountain with eight summits, and a city of the same name. Beaufort thinks that Yedy-Booroon, the Seven Capes, a group of high and rugged mountains, appear to have been the ancient Mount Cragus of Lycia.

[2] Probably the Gulf of Macri, equal in size to the Gulf of Satalia, which is next to it.

[3] This place lay in the interior at the base of Cragus, and its ruins are still to be seen on the east side of the range, about half-way between Telmessus and the termination of the range on the south coast.

[4] Its ruins are to be seen at Mei, or the modern port of Macri.

[5] Its site is unknown. That of Candyba has been ascertained to be a place called Gendevar, east of the Xanthus, and a few miles from the coast. Its rock-tombs are said to be beautifully executed. The Œnian grove or forest, it has been suggested, may still be recognized in the extensive pine forest that now covers the mountain above the city. The sites of Podalia and Choma seem to be unknown.

[6] In some editions "Cyane." Leake says that this place was discovered to the west of Andriaca by Cockerell. It appears from Scott and Forbes's account of Lycia, that three sites have been found between port Tristorus and the inland valley of Kassabar, which from the inscriptions appeared anciently to have borne this name, Yarvoo, Ghiouristan, and Toussa. The former is the chief place and is covered with ruins of the Roman and middle-age construction. At Ghiouristan there are Lycian rock-tombs.

[7] Its ruins are to be seen near the modern Doover, in the interior of Lycia, about two miles and a half east of the river Xanthus. Of the three places previously mentioned the sites appear to be unknown.

[8] Mentioned by the geographer Stephanus as being in Caria.

[9] Its site is fixed at Katara, on both sides of the Katara Su, the most northern branch of the Xanthus. The ruins are very considerable, lying on both sides of the stream. Balbura is a neuter plural.

[10] It lay to the west of Balbura, near a place now called Ebajik, on a

On passing Telmessus we come to the Asiatic or Carpathian Sea, and the district which is properly called Asia. Agrippa has divided this region into two parts; one of which he has bounded on the east by Phrygia and Lycaonia, on the west by the Ægean Sea, on the south by the Egyptian Sea, and on the north by Paphlagonia, making its length to be 473 miles and its breadth 320. The other part he has bounded by the Lesser Armenia on the east, Phrygia, Lycaonia, and Pamphylia on the west, the province of Pontus on the north, and the Sea of Pamphylia on the south, making it 575 miles in length and 325 in breadth.

CHAP. 29 —CARIA.

Upon the adjoining coast is Caria[1], then Ionia, and beyond it Æolis. Caria surrounds Doris, which lies in the middle, and runs down on both sides of it to the sea. In it[2] is the Promontory of Pedalium[3], the river Glaucus[4], into which the Telmedium[5] discharges itself, the towns of Dædala[6], Crya[7], peopled by fugitives, the river Axon[8], and the town of Calynda[9].

small stream that flows into the Horzoom Tchy. In B. xxxv. c. 17, Pliny mentions a kind of chalk found in the vicinity of this place. Its ruins are still to be seen, but they are not striking.

[1] In the south-west corner of Asia Minor, bounded on the north and north-east by the mountains Messagis and Cadmus, dividing it from Lydia and Phrygia, and adjoining to Phrygia and Lycia on the south-east.

[2] Caria.

[3] Now Cape Ghinazi. It was also called Artemisium, from the temple of Artemis or Diana situate upon it.

[4] Discharging itself into the bay of Telmissus, now Makri.

[5] "Telmissus" is the reading here in some editions.

[6] Situate in the district of Caria called Perœa. It was also the name given to a mountainous district. In Hoskyn's map the ruins of Dædala are placed near the head of the Gulf of Glaucus, on the west of a small river called Inegi Chai, probably the ancient Ninus, where Dædalus was bitten by a water-snake, in consequence of which he died.

[7] On the Gulf of Glaucus: Stephanus however places it in Lycia. Mela speaks only of a promontory of this name.

[8] Leake places this river immediately west of the Gulf of Glaucus.

[9] Placed by Strabo sixty stadia from the sea, west of the Gulf of Glaucus, and east of Carinus. Its site is uncertain, but it may possibly be the place discovered by Fellows, which is proved by inscriptions to have been called Cadyanda, a name otherwise unknown to us. This lies

(28.) The river Indus[1], which rises in the mountains of the Cibyratæ[2], receives sixty-five rivers which are constantly flowing, besides upwards of 100 mountain torrents. Here is the free town of Caunos[3], then the town of Pyrnos[4], the port of Cressa[5], from which the island of Rhodes is distant twenty miles; the place where Loryma formerly stood, the towns of Tisanusa[6], Paridion[7], and Larymna[8], the Gulf of Thymnias[9], the Promontory of Aphrodisias[10], the town of Hyda, the Gulf of Schœnus, and the district of Bubasus[11]. There was formerly the town of Acanthus here, another

N.N.E. of Makri, on the Gulf of Glaucus or Makri, at a place called Hoozoomlee, situate on an elevated plain.

[1] The same as the river Calbis of Strabo and Mela, at present the Dalamon Tchy, Quingi or Taas, having its sources in Mount Cadmus above Cibyra. It was said to have derived its name from an Indian, who had been thrown into it from an elephant.

[2] Their district was Cibyratis, of which the chief city was Cibyra. This place, uniting with the towns of Balbura, Bubon, and Œnianda, had the name of Tetrapolis; of which league Cibyra was the head, mustering 30,000 infantry and 2000 cavalry. The iron found in this district was easily cut with a chisel or other sharp tool. The site of this powerful city has been ascertained to be at Horzoom, on the Horzoom Tchy, a branch of the Dalamon Tchy or Indus. The ruins are very extensive, and the theatre in fine preservation.

[3] Placed by Strabo west of Calynda. The ancient descriptions of its locality vary, but the place now known as Kaiguez is said to denote its site. The Caunii are frequently mentioned in the Persian, Grecian, and Roman histories. It was noted for its dried figs, mentioned by Pliny in B. xv. c. 19.

[4] Supposed by Mannert to be the Physcus of Strabo and the Phuscæ of Ptolemy.

[5] Leake says that this harbour is now called Aplothíka by the Greeks, and Porto Cavaliere by the Italians. He also says that on its western shore are the ruins of an Hellenic fortress and town, which are undoubtedly those of Loryma.

[6] It had a port of the same name.

[7] Called Pandion by Mela, according to Parisot.

[8] Parisot suggests that it is the same as Loryma previously mentioned.

[9] Like the Gulf of Schœnus, a portion probably of the Dorian Gulf, now the Gulf of Syme.

[10] The modern name of this promontory is not given by Hamilton, who sailed round it. It has been confounded with the Cynos Sema of Strabo, now Cape Velo. The site of Hyda or Hyde is unknown.

[11] There was a town of this name as well. Stephen of Byzantium tells us that it received its name from a shepherd who saved the life of Podalirius, when shipwrecked on the coast of Caria.

name of which was Dulopolis. We then come to Cnidos[1], a free town, situate on a promontory, Triopia[2], and after that the towns of Pegusa and Stadia.

At this last town Doris begins; but, first, it may be as well to describe the districts that lie to the back of Caria and the several jurisdictions in the interior. The first of these[3] is called Cibyratica; Cibyra being a town of Phrygia. Twenty-five states resort to it for legal purposes, together with the most famous city of Laodicea[4].

(29.) This place at first bore the name of Diospolis, and after that of Rhoas, and is situate on the river Lycus, the Asopus and the Caprus[5] washing its sides. The other people belonging to the same jurisdiction, whom it may be not amiss to mention, are the Hydrelitæ[6], the Themisones[7], and the Hierapolitæ[8]. The second jurisdiction receives its title

[1] Part of it was situate on an island now called Cape Krio, connected by a causeway with the mainland. Its site is covered with ruins of a most interesting character in every direction. The Triopian promontory, evidently alluded to by Pliny, is the modern Cape Krio.

[2] It has been remarked that in his description here Pliny is very brief and confused, and that he may intend to give the name of Triopia either to the small peninsula or island, or may include in this term the western part of the whole of the larger peninsula.

[3] Of these *conventus*. For an account of Cibyra see last page.

[4] On the Lycus, now known as the Choruk-Su. By different writers it has been assigned to Lydia, Caria, and Phrygia, but in the ultimate division of the Roman provinces it was assigned to the Greater Phrygia. It was founded by Antiochus II. on the site of a previous town, and named in honour of his wife Laodice. Its site is occupied by ruins of great magnificence. In the Apostolic age it was the seat of a flourishing Christian Church, which however very soon gave signs of degeneracy, as we learn from St. John's Epistle to it, Revel. ii. 14–22. St. Paul also addresses it in common with the neighbouring church of Colossæ. Its site is now called Eski-Hissar, or the Old Castle.

[5] A tributary of the Phrygian Mæander.

[6] The people of Hydrela, a town of Caria, said to have been founded by one of three brothers who emigrated from Sparta.

[7] The people of Themisonium, now called Tseni.

[8] The people of Hierapolis, a town of Phrygia, situate on a height between the rivers Lycus and Mæander, about five miles north of Laodicea, on the road from Apamea to Sardis. It was celebrated for its warm springs, and its Plutonium, or cave of Pluto, from which issued a mephitic vapour of a poisonous nature; see B. ii. c. 95. The Christian Church here is alluded to by St. Paul in his Epistle to the Colossians, iv. 13. Its ruins are situate at an uninhabited place called Pambuk-Kalessi.

from Synnas[1]; to it resort the Lycaones[2], the Appiani[3], the Eucarpeni[4], the Dorylæi[5], the Midæi, the Julienses[6], and fifteen other peoples of no note. The third jurisdiction has its seat at Apamea[7], formerly called Celænæ[8], and after that Cibotos. This place is situate at the foot of Mount Signia, the Marsyas, the Obrima, and the Orga, rivers which fall into the Mæander, flowing past it. Here the Marsyas, rising from the earth, again makes its appearance, but soon after buries itself once more at Aulocrenæ[9], the spot where

[1] Situate in the north of Phrygia Salutaris; its ruins being probably those to be seen at Afiour-Kara-Hisar. From the time of Constantine this place became the capital of Phrygia Salutaris. It stood in a fruitful plain, near a mountain quarry of the celebrated Synnadic marble, which was white with red veins and spots. This marble was also called "Docimiticus," from Docimia, a nearer place.

[2] As already mentioned in C. 25 of the present Book.

[3] The site of Appia does not appear to be known. Cicero speaks of an application made to him by the Appiani, when he was governor of Cilicia, respecting the taxes with which they were burdened, and the buildings of their town.

[4] Eucarpia was a town of Phrygia, not far from the sources of the Mæander, on the road from Dorylæum to Apamea Cibotus. The vine grew there in great luxuriance, and to its fruitfulness the town probably owed its name. Kiepert places it in the vicinity of Segiclar, but its exact site is unknown.

[5] The site of Dorylæum is now called Eski-Shehr. The hot-baths here are mentioned by Athenæus, and its waters were pleasant to the taste. Sheep-feeding appears to have been carried on here to a great extent, and under the Greek empire it was a flourishing place. The site of Midæum does not seem to be known.

[6] The people of Julia, Juliopolis, or Julianopolis, a town of Lydia, probably to the south of Mount Tmolus.

[7] This place was built near Celænæ by Antiochus Soter, and named after his mother Apama. Strabo says that it lay at the mouth of the river Marsyas. Its site has been fixed at the modern Denair. Some ancient ruins are to be seen.

[8] Pliny commits an error here; Celænæ was a different place from Apamea, though close to it.

[9] Meaning the "Fountains of the Pipe," and probably deriving its name from the legend here mentioned by Pliny, and in B. xvi. c. 44. Strabo describes the Marsyas and Mæander as rising, according to report, in one lake above Celænæ, which produced reeds adapted for making the mouth-pieces of musical instruments, but he gives no name to the lake. Hamilton found near Denair or Apamea, a lake nearly two miles in circumference, full of reeds and rushes, which he looks upon as the lake on the mountain Aulocrene, described by Pliny in the 31st Chapter of the

Marsyas had the musical contest with Apollo as to superiority of skill in playing on the flute. Aulocrenæ is the name given to a valley which lies ten miles on the road towards Phrygia from Apamea. As belonging to this jurisdiction, it may be as well to mention the Metropolitæ[1], the Dionysopolitæ[2], the Euphorbeni[3], the Acmonenses[4], the Pelteni[5], and the Silbiani[6], besides nine other nations of no note.

Upon the Gulf of Doris[7] we have Leucopolis, Hamaxitos, Eleus, and Euthene[8]. We then come to Pitaium, Eutane[9], and Halicarnassus[10], towns of Caria. To the jurisdiction of this last place six towns were appended by Alexander the Great, Theangela[11], Sibde, Medmasa, Euralium, Pedasus, and Telmissus[12]. Halicarnassus lies between two gulfs, those of Ceramus[13] and Iasus[14]. We then come to Myn-

present Book. His account however is very confused, as he mentions on different occasions a *region* of Aulocrene, a *valley* of Aulocrene, and a *mountain* of Aulocrene.

[1] People of "the Mother City," said by Stephen of Byzantium to have received that name from Cybele, the *Mother* of the Gods.

[2] Nothing is known of the site of Dionysopolis. It is mentioned in a letter of Cicero's to his brother Quintus, in which he speaks of the people of this place as being very hostile to the latter.

[3] The site of Euphorbium is denoted, according to Leake, by the modern Sandukli. It lay between Synnas and Apamea, and not improbably, like Eucarpia, received its name from the fertility of its territory.

[4] The site of Acmona has been fixed at Ahatkoi, but it seems doubtful.

[5] The site of Pelta is by D'Anville called Ris-Chak or Hou-Chak.

[6] The people of Silbium or Silbia, near Metropolis.

[7] The Dorian settlements on the coast of Caria were so called. The Dorian Gulf was probably the Sinus Ceramicus mentioned below.

[8] Of these places nothing whatever seems to be known.

[9] Pitaium and Eutane seem to be unknown.

[10] A member of the Dorian Hexapolis, or League of the Six Cities. The site of this famous city is occupied by the modern Boodroum, and its ruins are very extensive. It was famous as being the birth-place of the two historians Herodotus and Dionysius. It was the largest and best fortified city of Caria.

[11] According to Parisot the site of this place is now called Angeli and Karabaglas.

[12] This place must not be confounded with Telmessus or Telmissus in Lycia, which has been previously mentioned. It was situate six miles from Halicarnassus. Of the other places here mentioned nothing seems to be known.

[13] Now the Gulf of Staneo, Kos, or Boodroum. It took its name from the port of Ceramus, now Keramo, according to D'Anville.

[14] Now the Gulf of Mandeliych. It took its name from the city of Iasus, the site of which is now called Askem or Asyn-Kalessi.

dos[1], and the former site of Palæomyndos; also Nariandos, Neapolis[2], Caryanda[3], the free town of Termera[4], Bargyla[5], and the town of Iasus[6], from which the Iasian Gulf takes its name.

Caria is especially distinguished for the fame of its places in the interior; for here are Mylasa[7], a free town, and that of Antiochia[8], on the site of the former towns of Symmæthos and Cranaos: it is now surrounded by the rivers Mæander[9] and Orsinus[10]. In this district also was formerly Mæandropolis[11]; we find also Eumenia[12], situate on the river Cludros, the river Glaucus[13], the town of Lysias and Orthosa[14],

[1] Its ruins are to be seen at the port called Gumishlu. This was a Dorian colony on the coast of Caria, founded probably on the site of the old town of the Leleges.

[2] It has been suggested that this was only another name for the new town of Myndos, in contradistinction to Palæomyndos, or "old Myndos."

[3] Scylax the geographer is supposed to have been a native of this place. The town is supposed to have been built partly on the mainland and partly on an island. Pastra Limani is supposed to have been the harbour of Caryanda.

[4] A Dorian city on the Promontory of Termerium.

[5] Situate near Iasus and Myndos. Leake conjectures that it may have been on the bay between Pastra Limâne and Asyn Kalesi. There was a statue here of Artemis Cindyas, under the bare sky, of which the incredible story was told that neither rain nor snow ever fell on it.

[6] See note [14] on the last page.

[7] Its ruins are to be seen at the spot still called Melasso. It was a very flourishing city, eight miles from the coast of the Gulf of Iasus, and situate at the foot of a rock of fine white marble. It was partly destroyed in the Roman civil wars by Labienus. Its ruins are very extensive.

[8] Hamilton has fixed the site of this place between four and five miles south-east of Kuyuja, near the mouth of the valley of the Kara-Su. The surrounding district was famous for the excellence of its figs. The city was built by Antiochus, the son of Seleucus.

[9] Now called the Mendereh or Meinder.

[10] Pococke thinks that the present Jenjer is the Orsinus, while Mannert takes it to be the Hadchizik, a little winding river that falls into the Mæander.

[11] Now called Guzel-Hissar, according to Ansart.

[12] On the road from Dorylæum to Apamea. It is said to have received its name from Attalus II., who named the town after his brother and predecessor Eumenes II. Its site is known as Ishekle, and it is still marked by numerous ruins and sculptures.

[13] A tributary of the Mæander. Its modern name is not mentioned.

[14] Mannert takes the ruins to be seen at Jegni-Chehr to be those of ancient Orthosia. The town of Lysias does not appear to have been identified.

the district of Berecynthus[1], Nysa[2], and Tralles[3], also called Euanthia[4], Seleucia, and Antiochia: it is washed by the river Eudon, while the Thebais runs through it. Some authors say that a nation of Pygmies formerly dwelt here. Besides the preceding towns, there are Thydonos, Pyrrha[5], Eurome[6], Heraclea[7], Amyzon[8], the free town of Alabanda[9], which has given name to that jurisdiction, the free town of Stratonicea[10], Hynidos, Ceramus[11], Trœzene[12], and Phorontis.

[1] The situation of this district is not known. See B. xvi. c. 16, where it appears that this region was famous for its boxwood.

[2] One of the numerous places of that name devoted to the worship of Bacchus. It was built on both sides of the ravine of the brook Eudon, which fell into the Mæander. Its ruins are to be seen at Sultan-Hissar, a little to the west of Hazeli.

[3] Its ruins are to be seen at Ghiuzel-Hissar, near Aidin. This was a flourishing commercial city, included sometimes in Ionia, sometimes in Caria. It stood on the banks of the Eudon, a tributary of the river Mæander. Under the Seleucidæ it was called Antiochia and Seleucia.

[4] From the beauty and fertility of the surrounding country.

[5] An Ionic town of Caria, on the north side of the Sinus Latmicus, fifty stadia from the mouth of the Mæander.

[6] Or Euromus, a town of Caria, at the foot of Mount Grion, which runs parallel with Latmos. Ruins of a temple to the north-west of Alabanda are considered to belong to Euromus.

[7] A town of uncertain site. It must not be confounded with the place of the same name, mentioned in c. 31 of the present Book.

[8] The ruins of its citadel and walls still exist on the east side of Mount Latmos, on the road from Bafi to Tchisme.

[9] Situate about twenty miles south of Tralles. The modern site is doubtful, but Arab Hissa, on a branch of the Mæander, now called the Tchina, is supposed to represent Alabanda. It was notorious for the luxuriousness of its inhabitants. A stone found in the vicinity was used for making glass and glazing vessels. See B. xxxvi. c. 13.

[10] Built by Antiochus I. Soter, and named, in honour of his wife, Stratonice. It stood south of Alabanda, near the river Marsyas. It is supposed that it stood on the site of a former city called Idrias, and still earlier, Chrysaoris.

[11] D'Anville identifies it with a place called Keramo, but no such place appears to be known. Strabo places it near the sea between Cnidus and Halicarnassus, and Ceramus comes next after Cnidus. Ptolemy seems to place it on the south side of the bay. Of Hynidos nothing appears to be known.

[12] Its situation is unknown; but there can be little doubt that it was founded by the Dorians who emigrated to the coast of Asia Minor from Argolis and Trœzene in the Peloponnesus. Phorontis appears to be unknown.

At a greater distance[1], but resorting to the same place of jurisdiction, are the Orthronienses, the Alindienses[2] or Hippini, the Xystiani[3], the Hydissenses, the Apolloniatæ[4], the Trapezopolitæ[5], and the Aphrodisienses[6], a free people. Besides the above, there are the towns of Coscinus[7], and Harpasa[8], situate on the river Harpasus[9], which also passed the town of Trallicon when it was in existence.

CHAP. 30.—LYDIA.

Lydia, bathed by the sinuous and ever-recurring windings of the river Mæander, lies extended above Ionia; it is joined by Phrygia on the east and Mysia on the north, while on the south it runs up to Caria: it formerly had the name of Mæonia[10]. Its place of the greatest celebrity is Sardes[11], which lies on the side of Mount Tmolus[12], formerly called Timolus. From this mountain, which is covered with vineyards, flows the

[1] Parisot observes that many of the towns here mentioned belonged to the northern part of Phrygia.

[2] The people of Alinda in Caria, which was surrendered to Alexander the Great by Alinda, queen of Caria. It was one of the strongest places in Caria. Its position has been fixed by Fellowes at Demmeergee-derasy, between Arab-Hissa and Karpuslee, on a steep rock.

[3] Of Xystis, as also of Hydissa, nothing appears to be known.

[4] Inhabitants of Apollonia in Caria, of which place nothing appears to be known.

[5] Pococke says that the modern site of Trapezopolis is called Karadche.

[6] The people of Aphrodisias, an ancient city of Caria, situate at the modern Ghera or Geyra, south of Antiochia on the Mæander. Aphrodite or Venus seems to have been principally worshipped at this place. Strabo places it in Phrygia.

[7] Or Coscinia, a place in Caria, which, as we may gather from Strabo, ranked below a town. Leake thinks that Tshina, where Pococke found considerable remains, is the site of this place.

[8] On the eastern bank of the Harpasus, a tributary of the Mæander. Its ruins are supposed to be those seen at a place called Harpas Kalessi. In B. ii. c. 98, Pliny speaks of a wonderful rock at this place.

[9] Now known as the Harpa.

[10] By this name alone it is known to Homer.

[11] Its ruins, now called Sart, are very extensive, though presenting nothing of importance. Its citadel, situated on a rock, was considered to be almost impregnable.

[12] Now called Kisilja Musa Dagh. It was famous for its wine, saffron, and gold.

river Pactolus[1], also called the Chrysorroas, and the sources of the Tarnus: this famous city, which is situate upon the Gygæan Lake[2], used to be called Hyde[3] by the people of Mæonia. This jurisdiction is now called that of Sardes, and besides the people of the places already mentioned, the following now resort to it—the Macedonian Cadueni[4], the Loreni, the Philadelpheni[5], the Mæonii, situate on the river Cogamus at the foot of Mount Tmolus, the Tripolitani, who are also called the Antoniopolitæ, situate on the banks of the Mæander, the Apollonihieritæ[6], the Mesotimolitæ[7], and some others of no note.

CHAP. 31.—IONIA.

Ionia begins at the Gulf of Iasos, and has a long winding coast with numerous bays. First comes the Gulf of Basilicum[8], then the Promontory[9] and town of Posideum, and the oracle once called the oracle of the Branchidæ[10], but now of Didymæan Apollo, a distance of twenty stadia from the seashore. One hundred and eighty stadia thence is Miletus[11],

[1] Now called the Sarabat. It was famous for its gold-producing sands.

[2] On the road between Thyatira and Sardes: near it was situate the necropolis of Sardes.

[3] Strabo says that some persons called the citadel only by that name.

[4] There was a city of Mysia or Phrygia of the name of Cadus or Cadi; but nothing is known of the place here alluded to, whose people would appear to have been a colony from Macedonia.

[5] The people of Philadelphia, now Ala-Cher, or the "Fine City," twelve leagues south-east of Sardes, and nine leagues south of Attalia.

[6] So called from the Greek Ἀπόλλωνος ἱερὸν, "the temple of Apollo," in the vicinity of which, south-east of Pergamus, their town was probably situate. Nothing is known of these localities.

[7] Dwellers in Mesotmolus, a town which, from its name, would appear to have been situate on the middle of Mount Tmolus.

[8] Now called the Gulf of Melasso. [9] Now the Cape of Melasso.

[10] The remains of the Temple of Didymæan Apollo at Branchidæ are still visible to those sailing along the coast. It was in the Milesian territory, and above the harbour Panormus. The name of the site was probably Didyma or Didymi, but the place was also called Branchidæ, from that being the name of a body of priests who had the care of the temple. We learn from Herodotus that Crœsus, king of Lydia, consulted this oracle, and made rich presents to the temple. The temple, of which only two columns are left, was of white marble.

[11] The ruins of this important city are difficult to discover on account

the capital of Ionia, which formerly had the names of Lelegëis, Pityusa, and Anactoria, the mother of more than ninety cities, founded upon all seas; nor must she be deprived of the honour of having Cadmus[1] for her citizen, who was the first to write in prose. The river Mæander, rising from a lake in Mount Aulocrene, waters many cities and receives numerous tributary streams. It is so serpentine in its course, that it is often thought to turn back to the very spot from which it came. It first runs through the district of Apamea, then that of Eumenia, and then the plains of Bargyla; after which, with a placid stream it passes through Caria, watering all that territory with a slime of a most fertilizing quality, and then at a distance of ten stadia from Miletus with a gentle current enters the sea. We then come to Mount Latmus[2], the towns of Heraclea[3], also called by the same name as the mountain, Carice, Myus[4], said to have been first built by Ionians who came from Athens, Naulochum[5], and Priene[6]. Upon that part of the coast which bears the name of Trogilia[7] is the river Gessus. This district is held sacred by all the Ionians, and thence receives the name of Panionia. Near to it was formerly the town of Phygela, built by

of the great changes made on the coast by the river Mæander. They are usually supposed to be those at the poor village of Palatia on the south bank of the Mendereh; but Forbiger has shown that these are more probably the remains of Myus, and that those of Miletus are buried in a lake formed by the Mendereh at the foot of Mount Latmus.

[1] See B. vii. c. 57. Josephus says that he lived very shortly before the Persian invasion of Greece.

[2] Now called the Monte di Palatia.

[3] Generally called "Heraclea upon Latmus," from its situation at the western foot of Mount Latmus. Ruins of this town still exist at the foot of that mountain on the borders of Lake Baffi.

[4] Its ruins are now to be seen at Palatia. It was the smallest city of the Ionian Confederacy, and was situate at the mouth of the Mæander, thirty stadia from its mouth.

[5] Mannert says that its ruins are to be seen at a spot called by the Turks Sarasun-Kalesi.

[6] One of the twelve Ionian cities, situate at the foot of Mount Mycale. It stood originally on the shore, but the change in the coast by the alluvial deposits of the Mæander left it some distance from the land. It was celebrated as being the birth-place of the philosopher Bias. Its ruins are to be seen at the spot called Samsun.

[7] Now called Cape Santa Maria, or Samsun.

fugitives, as its name implies[1], and that of Marathesium[2]. Above these places is Magnesia[3], distinguished by the surname of the "Mæandrian," and sprung from Magnesia in Thessaly: it is distant from Ephesus fifteen miles, and three more from Tralles. It formerly had the names of Thessaloche and Androlitia, and, lying on the sea-shore, it has withdrawn from the sea the islands known as the Derasidæ[4] and joined them to the mainland. In the interior also is Thyatira[5], washed by the Lycus; for some time it was also called Pelopia and Euhippia[6].

Upon the coast again is Mantium, and Ephesus[7], which was founded by the Amazons[8], and formerly called by so many names: Alopes at the time of the Trojan war, after that Ortygia and Morges, and then Smyrna, with the surname of Trachia, as also Samornion and Ptelea. This city is built on Mount Pion, and is washed by the Caÿster[9], a river which rises in the Cilbian range and brings down the waters of many streams[10], as also of Lake Pegasæus[11], which receives

[1] He implies that it is derived from φυγή "flight."

[2] Between Ephesus and Neapolis. It belonged to the Samians who exchanged with the Ephesians for Neapolis, which lay nearer to their island. The modern Scala Nova occupies the site of one of them, it is uncertain which.

[3] Its ruins are to be seen at the modern Inek-Bazar. It was situate on the river Lethæus, a tributary of the Mæander. It was famous for its temple of Artemis Leucophryene, the ruins of which still exist.

[4] See B. ii. c. 91.

[5] Now known as Ak-Hissar or the "White Castle." Strabo informs us that it was founded by Seleucus Nicator.

[6] From the excellence of its horses.

[7] Its ruins are to be seen near the modern Ayazaluk. It was the chief of the twelve Ionian cities on the coast of Asia Minor, and devoted to the worship of Artemis, whose temple here was deemed one of the wonders of the world. Nothing, except some traces of its foundations, is now to be seen of this stupendous building.

[8] It was more generally said to have been founded by the Carians and the Leleges.

[9] Now called the Kara-Su, or Black River, or Kuchuk-Meinder, or Little Mæander.

[10] It has been observed that though Pliny seems to say that the Caÿster receives many streams, they must have had but a short course, and could only be so many channels by which the rivers descend from the mountain slopes that shut in the contracted basin of the river.

[11] This lake or marsh seems to be the morass situate on the road from

those discharged by the river Phyrites[1]. From these streams there accumulates a large quantity of slime, which vastly increases the soil, and has added to the mainland the island of Syrie[2], which now lies in the midst of its plains. In this city is the fountain of Calippia[3] and the temple of Diana, which last is surrounded by two streams, each known by the name of Selenus, and flowing from opposite directions.

After leaving Ephesus there is another Mantium, belonging to the Colophonians, and in the interior Colophon[4] itself, past which the river Halesus[5] flows. After this we come to the temple[6] of the Clarian Apollo, and Lebedos[7]: the city of Notium[8] once stood here. Next comes the Promontory of Coryceium[9], and then Mount Mimas, which projects 150 miles into the sea, and as it approaches the mainland sinks down into extensive plains. It was at this place that Alexander the Great gave orders for the plain to be cut through, a distance of seven miles and a half, for the purpose of joining the two gulfs and making an island of Erythræ[10] and Mimas.

Smyrna to Ephesus, into which the Phyrites flows, and out of which it comes a considerable stream.

[1] The Phyrites is a small river that is crossed on the road from Ephesus to Smyrna, and joins the Caÿster on the right bank ten or twelve miles above Ayazaluk, near the site of Ephesus.

[2] See B. ii. c. 91. for further mention of this island.

[3] Said to be derived from the Greek, meaning "The beautiful (stream) from Pion."

[4] One of the twelve Ionian cities of Asia, founded by Andræmon. Notium was its port. There do not seem to be any remains of either of these places.

[5] Called also the Hales or Ales, and noted for the coolness of its waters.

[6] At Clarus, near Colophon. When Germanicus was on his way to the East, this oracle foretold to him his speedy death. Chandler is of opinion that he discovered the site of this place at Zillé, where he found a spring of water with marble steps to it, which he considers to have been the sacred fountain. Others again suggest that these ruins may be those of Notium.

[7] Its site was probably near the modern Ekklesia, but no traces of the city itself are to be found.

[8] Implying that in his time Notium was not in existence, whereas in reality Notium superseded Old Colophon, of which it was the port, and was sometimes known as New Colophon.

[9] Now known as Cape Curco.

[10] The site of this place is now known as Ritri, on the south side of a

Near Erythræ formerly stood the towns of Pteleon, Helos, and Dorion; we now find the river Aleon, Corynæum, a Promontory of Mount Mimas, Clazomenæ[1], Parthenie[2], and Hippi[3], known by the name of Chytrophoria, when it formed a group of islands; these were united to the continent by the same Alexander, by means of a causeway[4] two stadia in length. In the interior, the cities of Daphnus, Hermesia, and Sipylum[5], formerly called Tantalis, and the capital of Mæonia, where Lake Sale now stands, are now no longer in existence: Archæopolis too, which succeeded Sipylum, has perished, and in their turns Colpe and Libade, which succeeded it.

On returning thence[6] towards the coast, at a distance of twelve miles we find Smyrna[7], originally founded by an Amazon [of that name], and rebuilt by Alexander; it is refreshed by the river Meles, which rises not far off. Through this district run what may almost be called the most famous mountains of Asia, Mastusia in the rear of Smyrna, and Termetis[8], joining the foot of Olympus. Termetis is joined

small peninsula, which projects into the bay of Erythræ. The ruins are considerable.

[1] On the south side of the bay of Smyrna. In Strabo's time this city appears to have been removed from Chytrium, its original site. Chandler found traces of the city near Vourla, from which he came to the conclusion that the place was very small and inconsiderable.

[2] According to Nicander, this was a mountain of the territory of Clazomenæ, almost surrounded by sea.

[3] Or "the Horses," originally four islands close to the mainland, off Clazomenæ.

[4] This was probably the same causeway that was observed by Chandler in the neighbourhood of Vourla, the site of ancient Clazomenæ.

[5] See B. ii. c. 91, where he speaks of this place as being swallowed up in the earth.

[6] From Clazomenæ.

[7] Now called Izmir by the Turks, Smyrna by the western nations of Europe; the only one of the great cities on the western coast of Asia Minor that has survived to the present day. This place stood at the head of the cities that claimed to be the birth-place of Homer; and the poet was worshipped here for a hero or demi-god in a magnificent building called the Homereum. There are but few remains of the ancient city: the modern one is the greatest commercial city of the Levant.

[8] Hardouin takes this to be the name of a town, but Ortelius and Pinetus seem to be more correct in thinking it to be the name of a mountain.

by Draco, Draco running into Tmolus, Tmolus into Cadmus[1], and Cadmus into Taurus. Leaving Smyrna, the river Hermus forms a tract of plains, and gives them its own name. It rises near Dorylæum[2], a city of Phrygia, and in its course receives several rivers, among them the one called the Phryx, which divides Caria from the nation to which it gives name; also the Hyllus[3] and the Cryos, themselves swollen by the rivers of Phrygia, Mysia, and Lydia. At the mouth of the Hermus formerly stood the town of Temnos[4]: we now see at the extremity of the gulf[5] the rocks called Myrmeces[6], the town of Leuce[7] on a promontory which was once an island, and Phocæa[8], the frontier town of Ionia.

A great part also of Æolia, of which we shall have presently to speak, has recourse to the jurisdiction of Smyrna; as well as the Macedones, surnamed Hyrcani[9], and the Magnetes[10] from Sipylus. But to Ephesus, that other great luminary of Asia, resort the more distant peoples known as the

[1] It does not appear that all these mountains have been identified. Cadmus is the Baba Dagh of the Turks.

[2] Mentioned in C. 29 of the present Book.

[3] In the time of Strabo this tributary of the Hermus seems to have been known as the Phrygius.

[4] Its site is now called Menemen, according to D'Anville. The Cryus was so called from the Greek κρύος, "cold."

[5] The present Gulf of Smyrna.

[6] Or the "Ants."

[7] Probably so called from the whiteness of the promontory on which it was situate. It was built by Tachos, the Persian general, in B.C. 352, and remarkable as the scene of the battle between the Consul Licinius Crassus and Aristonicus in B.C. 131. The modern name of its site is Lefke.

[8] Its ruins are to be seen at Karaja-Fokia or Old Fokia, south-west of Fouges or New Fokia. It was said to have been founded by Phocian colonists under Philogenes and Damon.

[9] The people of Hyrcania, one of the twelve cities which were prostrated by an earthquake in the reign of Tiberius Cæsar; see B. ii. c. 86.

[10] The people of Magnesia "ad Sipylum," or the city of Magnesia on the Sipylus. It was situate on the south bank of the Hermus, and is famous in history as the scene of the victory gained by the two Scipios over Antiochus the Great, which secured to the Romans the empire of the East, B.C. 190. This place also suffered from the great earthquake in the reign of Tiberius, but was still a place of importance in the fifth century.

Cæsarienses[1], the Metropolitæ[2], the Cilbiani[3], both the Lower and Upper, the Mysomacedones[4], the Mastaurenses[5], the Briulitæ[6], the Hypæpeni[7], and the Dioshïeritæ[8].

CHAP. 32. (30.)—ÆOLIS.

Æolis[9] comes next, formerly known as Mysia, and Troas which is adjacent to the Hellespont. Here, after passing Phocæa, we come to the Ascanian Port, then the spot where Larissa[10] stood, and then Cyme[11], Myrina, also called Sebastopolis[12], and in the interior, Ægæ[13], Attalia[14], Posidea, Neon-

[1] The people, it is supposed, of a place called Hierocæsarea.

[2] The people probably of Metropolis in Lydia, now Turbali, a city on the plain of the Caÿster, between Ephesus and Smyrna. Cilbis, perhaps the present Durgut, was their chief place.

[3] A people dwelling in the upper valley of Caÿster.

[4] Or Mysian Macedonians.

[5] The people of Mastaura in Lydia. Its site is still known as Mastaura-Kalesi.

[6] The people of Briula, the site of which is unknown.

[7] The people of Hypæpæ, a small town of Lydia, on the southern slope of Mount Tmolus, forty-two miles from Ephesus. Under the Persian supremacy, the worship of Fire was introduced at this place. Arachne, the spinner, and competitor with Minerva, is represented by Ovid as dwelling at this place; he calls it on two occasions "the *little* Hypæpæ." Leake is of opinion that the ruins seen at Bereki belong to this place.

[8] The people of Dios Hieron, or the "Temple of Jupiter." This was a small place in Ionia between Lebedus and Colophon. It has been suggested that it was on the banks of the Caÿster, but its site is uncertain.

[9] Æolis, properly so called, extended as far north as the promontory of Lectum, at the northern entrance of the bay of Adramyttium.

[10] Near Cyme, a place of Pelasgian origin. It was called Egyptian Larissa, because Cyrus the Great settled here a body of his Egyptian soldiers. According to D'Anville its site is still known as Larusar.

[11] Said to have been so called from Cyme an Amazon. It was on the northern side of the Hermus: Herodotus gives it the surname of Phriconis. Its site is supposed to be at the modern Sanderli or Sandarlio. The father of the poet Hesiod was a native of this place.

[12] It was probably so called in honour of the Emperor Augustus.

[13] Situate at a short distance from the coast. We learn from Tacitus that it suffered from the great earthquake in the time of Tiberius. Its site is called Guzel-Hissar, according to D'Anville.

[14] Originally named Agroeira or Alloeira. There is a place still called *Adala*, on the river Hermus, but Hamilton found no remains of antiquity there.

tichos[1], and Temnos[2]. Upon the shore we come to the river Titanus, and the city which from it derives its name. Grynia[3] also stood here on an island reclaimed from the sea and joined to the land: now only its harbours are left[4]. We then come to the town of Elæa[5], the river Caïcus[6], which flows from Mysia, the town of Pitane[7], and the river Canaïus. The following towns no longer exist—Canæ[8], Lysimachia[9], Atarnea[10], Carene[11], Cisthene[12], Cilla[13], Cocylium[14], Theba[15], Astyre[16],

[1] Or the "New Walls." Strabo speaks of it as distant thirty stadia from Larissa.

[2] Its site is unknown; but it must not be confounded with the place of that name mentioned in the last Chapter, which stood on the sea-coast. It suffered from the great earthquake in the reign of Tiberius Cæsar.

[3] Or Grynium, forty stadia from Myrina, and seventy from Elæa. It contained a sanctuary of Apollo with an ancient oracle and a splendid temple of white marble. Parmenio, the general of Alexander, took the place by assault and sold the inhabitants as slaves. It is again mentioned by Pliny in B. xxxii. c. 21.

[4] This passage seems to be in a corrupt state, and it is difficult to arrive at Pliny's exact meaning.

[5] The port of the Pergameni. Strabo places it south of the river Caïcus, twelve stadia from that river, and 120 from Pergamum. Its site is uncertain, but Leake fixes it at a place called Kliseli, on the road from the south to Pergamum.

[6] Its modern name is said to be Ak-Su or Bakir.

[7] On the coast of the Elaitic gulf. It was almost destroyed by an earthquake in the reign of the Emperor Titus. Its site is by some thought to have been at Sanderli.

[8] Supposed to have been situate near the modern Cape Coloni. It was here that in the war with Antiochus, B.C. 191–190, the Roman fleet was hauled up for the winter and protected by a ditch or rampart.

[9] So called from Lysimachus, the son of Agathocles.

[10] A strong place opposite to Lesbos. It was on the road from Adramyttium to the plain of the Caïcus. Its site is generally fixed at Dikeli Koi.

[11] Or Carine. The army of Xerxes, on its route to the Hellespont, marched through this place. Its site is unknown.

[12] It lay outside of the bay of Adramyttium and the promontory of Pyrrha.

[13] Mentioned in the Iliad with Chryse and Tenedos.

[14] A place called Kutchulan, or, as some write it, Cotschiolan-Kuni, is supposed to occupy its site.

[15] Or Thebes, in the vicinity of Troy.

[16] In the plain of Thebes between Antandros and Adramyttium. It had a temple of Artemis, of which the Antandrii had the superintendence. Its site does not appear to have been ascertained.

Chrysa[1], Palæscepsis[2], Gergitha[3], and Neandros[4]. We then come to the city of Perperene[5], which still survives, the district of Heracleotes, the town of Coryphas[6], the rivers Grylios and Ollius, the region of Aphrodisias[7], which formerly had the name of Politice Orgas, the district of Scepsis[8], and the river Evenus[9], on whose banks the towns of Lyrnesos[10] and Miletos have fallen to decay. In this district also is Mount Ida[11], and on the coast Adramytteos[12], formerly called Pedasus, which gives its name to the gulf and the jurisdiction so called. The other rivers are the Astron, Cormalos, Crianos, Alabastros, and Hieros, flowing from Mount Ida: in the interior is Mount Gargara[13],

[1] Not improbably the Chryse, mentioned by Homer in the Iliad, B. i. Il. 37, 390, 431; but there were several places of this name.

[2] See the note to Scepsis in the present Chapter.

[3] Or Gergis, Gergithus, or Gergithes, a town in the Troad, north of Scamander. It was a place with an acropolis and strong walls. Attalus, king of Pergamus, transplanted the people of Gergis to another spot near the sources of the Caïcus, whence we afterwards find a place called Gergetha or Gergithion, in the vicinity of Larissa. The old town of Gergis was by some said to have been the birth-place of the Sibyl, and its coins have her image impressed on them.

[4] Also called Neandria, upon the Hellespont.

[5] South of Adramyttium; in its vicinity were copper-mines and celebrated vineyards. It was here that Thucydides is said to have died.

[6] In the district of Coryphantes, opposite to Lesbos, and north of Atarneus. Pliny speaks of the oysters of Coryphas, B. xxxii. c. 6.

[7] This Aphrodisias does not appear to have been identified.

[8] Again mentioned by Pliny in B. xi. c. 80. Scepsis was an ancient city in the interior of the Troad, south-east of Alexandria, in the mountains of Ida. Its inhabitants were removed by Antigonus to Alexandria; but being permitted by Lysimachus to return to their homes, they built a new city, and the remains of the old town were then called Palæscepsis. This place is famous in literary history for being the spot where certain MSS. of Aristotle and Theophrastus were buried to prevent their transfer to Pergamus. When dug up they were found nearly destroyed by mould, and in this condition were removed by Sylla to Athens.

[9] Sometimes called the Lycormas, now known as the Fidhari or Fidharo.

[10] Frequently mentioned by Homer.

[11] Still known as Ida or Kas-Dagh.

[12] More generally known as Adramyttium or Adramyteum, now Adramiti or Edremit. According to tradition it was founded by Adramys, the brother of Crœsus, king of Lydia. It is mentioned as a sea-port in the Acts, xxvii. 2. There are no traces of ancient remains on its site.

[13] One of the heights of Mount Ida in the Troad, now called Kaz-Dag. The territory in this vicinity, as we learn from Virgil and Seneca, was

with a town of the same name. Again, on the coast we meet with Antandros[1], formerly called Edonis, and after that Cimmeris and Assos, also called Apollonia. The town of Palamedium also formerly stood here. The Promontory of Lecton[2] separates Æolis from Troas. In Æolis there was formerly the city of Polymedia, as also Chrysa, and a second Larissa. The temple of Smintheus[3] is still standing; Colone[4] in the interior has perished. To Adramyttium resort upon matters of legal business the Apolloniatæ[5], whose town is on the river Rhyndacus[6], the Erizii[7], the Miletopolitæ[8], the Pœmaneni[9], the Macedonian Asculacæ, the Polichnæi[10], the Pionitæ[11], the Cilician Mandacadeni, and, in Mysia, the Abrettini[12], the people known as the Hellespontii[13], and others of less note.

famous for its fertility. The modern village of Iné is supposed to occupy the site of the ancient town of Gargara.

[1] Now Antandro, at the head of the Gulf of Adramyttium. Aristotle also says that its former name was Edonis, and that it was inhabited by a Thracian tribe of Edoni. Herodotus as well as Aristotle also speak of the seizure of the place by the Cimmerii in their incursion into Asia.

[2] Now Cape Baba or Santa Maria, the south-west promontory of the Troad.

[3] Or Sminthian Apollo. This appears to have been situate at the Chrysa last mentioned by Pliny as no longer in existence. Strabo places Chrysa on a hill, and he mentions the temple of Smintheus and speaks of a symbol which recorded the etymon of that name, the mouse which lay at the foot of the wooden figure, the work of Scopas. According to an ancient tradition, Apollo had his name of Smintheus given him as being the mouse-destroyer, for, according to Apion, the meaning of Smintheus was a "mouse."

[4] According to tradition this place was in early times the residence of Cycnus, a Thracian prince, who possessed the adjoining country, and the island of Tenedos, opposite to which Colone was situate on the mainland. Pliny however here places it in the interior.

[5] The site of this Apollonia is at Abullionte, on a lake of the same name, the Apolloniatis of Strabo. Its remains are very inconsiderable.

[6] Or Lycus, now known as the Edrenos.

[7] Of this people nothing whatever is known.

[8] D'Anville thinks that the modern Bali-Kesri occupies the site of Miletopolis.

[9] Stephanus Byzantinus mentions a place called Pœmaninum near Cyzicus.

[10] The inhabitants of Polichna, a town of the Troad.

[11] The people of Pionia, near Scepsis and Gargara.

[12] They occupied the greater part of Mysia Proper. They had a native divinity to which they paid peculiar honours, by the Greeks called Ζεὺς Ἀβρεττηνός.

[13] The same as the Olympeni or Olympieni, in the district of Olympene

CHAP. 33.—TROAS AND THE ADJOINING NATIONS.

The first place in Troas is Hamaxitus[1], then Cebrenia[2], and then Troas[3] itself, formerly called Antigonia, and now Alexandria, a Roman colony. We then come to the town of Nee[4], the Scamander[5], a navigable river, and the spot where in former times the town of Sigeum[6] stood, upon a promontory. We next come to the Port of the Achæans[7], into which the Xanthus[8] flows after its union with the Simois[9], and forms the Palæscamander[10], which was formerly a lake. The other rivers, rendered famous by Homer, namely, the Rhesus, the Heptaporus, the Caresus, and the Rhodius, have left no vestiges of their existence. The Granicus[11], taking a different route, flows into the Propontis[12]. The small city of Scamandria, however, still exists, and, at a distance of a mile

at the foot of Mount Olympus; next to whom, on the south and west, were the Abretteni.

[1] On the south-western coast of the Troad, fifty stadia south of Larissa. In the time of Strabo it had ceased to exist. No ruins of this place have been known to be discovered, but Prokesch is induced to think that the architectural remains to be seen near Cape Baba are those of Hamaxitus.

[2] Or Cebrene or Cebren. It was separated from the territory of Scepsis by the river Menander. Leake supposes it to have occupied the higher region of Ida on the west, and that its site may have been at a place called Kushunlu Tepe, not far from Baramitsh.

[3] Mentioned in Acts xvi. 8. It is now called Eski Stambul or Old Stambul. It was situate on the coast of Troas, opposite to the south-eastern point of the island of Tenedos, and north of Assus. It was founded by Antigonus, under the name of Antigonia Troas, and peopled with settlers from Scepsis and other neighbouring towns. The ruins of this city are very extensive.

[4] Or Nea, mentioned in B. ii. c. 97.

[5] Now called the Mendereh-Chai.

[6] On the north-west promontory of Troas. Here Homer places the Grecian fleet and camp during the Trojan war. The promontory is now called Yenisheri.

[7] Now called Jeni-Scher, according to Ansart. It was at this spot that the Greeks landed in their expedition against Troy.

[8] Usually identified with the Mendereh-Chai or Scamander.

[9] The modern Gumbrek.

[10] Or "ancient Scamander."

[11] Now known as the Koja-Chai; memorable as the scene of the three great victories by which Alexander the Great overthrew the Persian empire, B.C. 334. Here also a victory was gained by Lucullus over Mithridates, B.C. 73.

[12] Or Sea of Marmora.

and a half from its harbour, Ilium[1], a place exempt from tribute[2], the fountain-head of universal fame. Beyond the gulf are the shores of Rhœteum[3], peopled by the towns of Rhœteum[4], Dardanium[5], and Arisbe[6]. There was also in former times a town of Achilleon[7], founded near the tomb of Achilles by the people of Mitylene, and afterwards rebuilt by the Athenians, close to the spot where his fleet had been stationed near Sigeum. There was also the town of Æantion[8], founded by the Rhodians upon the opposite point, near the tomb of Ajax, at a distance of thirty stadia from Sigeum, near the spot where his fleet was stationed. Above Æolis and part of Troas, in the interior, is the place called Teuthrania[9], inhabited in ancient times by the Mysians. Here rises the river Caïcus already mentioned. Teuthrania was a powerful nation in itself, even when the whole of Æolis was held by the Mysians. In it are the Pioniæ[10], Andera[11],

[1] It is not exactly known whether *New* Ilium was built on the same site as the Ilium or Troy which had been destroyed by the Greeks; but it has been considered improbable that the exploits mentioned in the Iliad should have happened in so short a space as that lying between the later Ilium and the coast. The site of New Ilium is generally considered to be the spot covered with ruins, now called Kissarlik, between the villages called Kum-kioi, Kalli-fath, and Tchiblak.

[2] The Dictator Sylla showed especial favour to Ilium.

[3] Now called Cape Intepeh or Barbieri.

[4] The modern Palco Castro probably occupies its site.

[5] More generally called Dardanus, or Dardanum, said to have been built by Dardanus. It was situate about a mile south of the promontory Dardanis or Dardanium. Its exact site does not appear to be known: from it the modern Dardanelles are supposed to have derived their name.

[6] Situate between Percote and Abydus, and founded by Scamandrius and Ascanius the son of Æneas. The village of Moussa is supposed to occupy its site. The army of Alexander mustered here after crossing the Hellespont.

[7] Alexander the Great visited this place on his Asiatic expedition in B.C. 334, and placed chaplets on the tomb of Achilles.

[8] So called from Æas, the Greek name of Ajax.

[9] Teuthrania was in the south-western corner of Mysia, between Temnus and the borders of Lydia, where in very early times Teuthras was said to have founded a Mysian kingdom, which was early subdued by the kings of Lydia: this part was also called Pergamene.

[10] Called Pionitæ in the preceding Chapter.

[11] A town in the Troad, the site of which is unknown.

Cale, Stabulum, Conisium, Teium, Balcea[1], Tiare, Teuthranie, Sarnaca, Haliserne, Lycide, Parthenium, Thymbre, Oxyopum, Lygdamum, Apollonia, and Pergamum[2], by far the most famous city in Asia, and through which the river Selinus runs; the Cetius, which rises in Mount Pindasus, flowing before it. Not far from it is Elæa, which we have mentioned[3] as situate on the sea-shore. The jurisdiction of this district is called that of Pergamus; to it resort the Thyatireni[4], the Mosyni, the Mygdones[5], the Bregmeni, the Hierocometæ[6], the Perpereni, the Tiareni, the Hierolophienses, the Hermocapelitæ, the Attalenses[7], the Panteenses, the Apollonidienses, and some other states unknown to fame. The little town of Dardanum[8] is distant from Rhœteum seventy stadia. Eighteen miles thence is the Promontory of Trapeza[9], from which spot the Hellespont first commences its course.

Eratosthenes tells us that in Asia there have perished the nations of the Solymi[10], the Leleges[11], the Bebryces[12], the

[1] A town on the Propontis, according to Stephanus. The sites of most of the places here mentioned are utterly unknown.

[2] Also called Pergama or Pergamus. Its ruins are to be seen at the modern Pergamo or Bergamo. It was the capital of the kingdom of Pergamus, and situate in the Teuthranian district of Mysia, on the northern bank of the river Caïcus. Under its kings, its library almost equalled that of Alexandria, and the formation of it gave rise to the invention of parchment, as a writing material, which was thence called *Charta Pergamena*. This city was an early seat of Christianity, and is one of the seven churches of Asia to whom the Apocalyptic Epistles are addressed. Its ruins are still to be seen.

[3] At the beginning of the preceding Chapter.

[4] The people of Thyatira, mentioned in B. v. c. 31.

[5] The people of Mygdonia, a district between Mount Olympus and the coast, in the east of Mysia and the west of Bithynia.

[6] "The people of the Holy Village." Hierocome is mentioned by Livy as situate beyond the river Mæander.

[7] The people of Attalia, mentioned in C. 32.

[8] Previously mentioned in the present Chapter.

[9] Or "the Table." Now known as Capo de Janisseri.

[10] Also called the Milyæ, probably of the Syro-Arabian race; they were said to have been the earliest inhabitants of Lycia.

[11] The Leleges are now considered to have been a branch of the great Indo-Germanic race, who gradually became incorporated with the Hellenic race, and thus ceased to exist as an independent people.

[12] A nation belonging probably more to mythology than history. Strabo supposes them to have been of Thracian origin, and that their first place of settlement was Mysia.

Colycantii, and the Tripsedri. Isidorus adds to these the Arimi[1], as also the Capretæ, settled on the spot where Apamea[2] stands, which was founded by King Seleucus, between Cilicia, Cappadocia, Cataonia, and Armenia, and was at first called Damea[3], from the fact that it had conquered nations most remarkable for their fierceness.

CHAP. 34. (31.)—THE ISLANDS WHICH LIE IN FRONT OF ASIA.

Of the islands which lie before Asia the first is the one situate in the Canopic Mouth of the Nile, and which received its name, it is said, from Canopus, the pilot of Menelaüs. A second, called Pharos, is joined by a bridge to Alexandria, and was made a colony by the Dictator Cæsar. In former times it was one day's sail[4] from the mainland of Egypt; at the present day it directs ships in their course by means of the fires which are lighted at night on the tower[5] there; for in consequence of the insidious nature of the shoals, there are only three channels by which Alexandria can be approached, those of Steganus[6], Posideum[7] and Taurus.

In the Phœnician Sea, before Joppe there is the island of Paria[8], the whole of it forming a town. Here, they say, Andromeda was exposed to the monster: the island also of Arados, already mentioned[9], between which and the continent, as we learn from Mucianus, at a depth of fifty cubits in the sea, fresh water is brought up from a spring at the very bottom by means of leather pipes[10].

[1] By some supposed to have been a people of Phrygia.

[2] Mentioned in C. 29 of the present Book.

[3] From the Greek δαμάω, "to subdue." Hardouin thinks that this appellation is intended to be given by Pliny to Asia in general, and not to the city of Apamea in particular, as imagined by Ortelius and others.

[4] It is so described by Homer.

[5] This was the light-house built upon it by Ptolemy II. Philadelphus, whence the name of *pharus* came to be applied to similar structures. It was here also that, according to the common story, the seventy Translators of the Greek version of the Old Testament, hence called the Septuagint, were confined while completing their work.

[6] The *narrow* or *fortified* channel.

[7] The *Neptunian* channel.

[8] Mentioned also in C. 14 of the present Book.

[9] In C. 17 of the present Book.

[10] The boatmen of Ruad, the ancient Aradus, still draw fresh water

CHAP. 35.—CYPRUS.

The Pamphylian Sea contains some islands of little note. The Cilician, besides four others of very considerable size, has Cyprus[1], which lies opposite to the shores of Cilicia and Syria, running east and west; in former times it was the seat of nine kingdoms. Timosthenes states that the circumference of this island is 427 miles, Isidorus[2] 375; its length, between the two Promontories of Dinæ[3] and Acamas[4] lying on the west, is, according to Artemidorus, 160½ miles, according to Timosthenes, 200. Philonides says that it was formerly called Acamantis, Xenagoras that it had the names of Cerastis[5], Aspelia, Amathusia, and Macaria[6], while Astynomus gives it the names of Cryptos[7] and Colinia. Its towns are fifteen in number, Neapaphos[8], Palæpaphos[9], Curias[10], Citium[11], Corineum, Salamis[12], Ama-

from the spring Ain Ibrahim, in the sea, a few rods from the shore of the opposite coast.

[1] Now called Kibris.

[2] Strabo makes it 425. Hardouin remarks that Isidorus has not made allowance for the margin of the creeks and bays.

[3] The north-eastern extremity of Cyprus. It is now called Capo Sant Andreas. It is more generally known in the editions of Pliny by the name of Dinaretum.

[4] Now called Capo Sant Epifanio, or Pifano, after the celebrated metropolitan of Cyprus. It is the western extremity of the island.

[5] From the Greek *κέρας*, "a horn." It was not improbably so called from the numerous *horns* or promontories on its coast.

[6] From the Greek *μακάριος*, "blessed," in compliment to its fertile soil and delightful temperature.

[7] Apparently from the Greek *κρυπτὸς*, "concealed." Stephanus Byzantinus says that it was so called because it was frequently hidden beneath the surface of the sea.

[8] Or New Paphos. The spot is still called Bafa or Bafo.

[9] Or Old Paphos, now Kukala or Konuklia. Old Paphos was situate near the promontory Zephyrium on the river Bocarno, where it had a good harbour; while New Paphos lay more inland, in the midst of a fertile plain, sixty stadia from the former. Old Paphos was the chief seat of worship of Aphrodite or Venus, who was said to have landed at that place after her ascent from the sea.

[10] Situate on the most southerly point in the island; now Capo Gavatta or delle Gatte.

[11] A town situate on the south coast of Cyprus. Its ruins are to be seen between Larnika and the port now known as Salines; they are very extensive. In B. xxx. c. 9, Pliny speaks of the salt lakes near this place, which are worked at the present day.

[12] In the middle of the east coast. It was said to have been founded

thus[1], Lapethos[2], Solœ, Tamasos[3], Epidarum, Chytri[4], Arsinoë[5], Carpasium[6], and Golgi[7]. The towns of Cinyria, Marium, and Idalium[8] are no longer in existence. It is distant from Anemurium[9] in Cilicia fifty miles; the sea which runs between the two shores being called the Channel of Cilicia[10]. In the same locality[11] is the island of Eleusa[12], and the four

by Teucer the son of Telamon, who gave it the name of his native land from which he had been banished by his father.

[1] Now called Old Limasol, a town on the south coast, celebrated for its worship of Aphrodite or Venus. It was a Phœnician settlement, and Stephanus calls it the most ancient city in the island. It long preserved its oriental customs, and here the Tyrian Hercules was worshipped under his name of Melkart. [2] Its site is now called Lapitho or Lapta.

[3] Probably the same as the Temese of Homer. It was situate in a fertile district in the middle of Cyprus, and in the neighbourhood of extensive copper mines. Near it was a celebrated plain, sacred to Venus, mentioned by Ovid.

[4] Now called Chytria, a town of Cyprus on the road from Cerinea to Salamis.

[5] In the east of Cyprus, near the Promontory of Acamas, formerly called Marion. Ptolemy Soter destroyed this town, and removed the inhabitants to Paphos. The modern name of its site is Polikrusoko or Crisophou, from the gold mines in the neighbourhood. There was more than one city of this name in Cyprus, which was probably bestowed on them during its subjection to the princes of the line of Lagus. Another Arsinoë is placed near Ammochostus to the north of the island, and a third of the same name appears in Strabo with a harbour, temple and grove, between Old and New Paphos.

[6] Or Carpasia, to the north-east of the island, facing the Promontory of Sarpedon on the Cilician coast. It was said to have been founded by Pygmalion, king of Tyre. Pococke speaks of remains at Carpas, the site of this place, especially a long wall and a pier.

[7] Or Golgos, famous for the worship of Aphrodite or Venus, which had existed here even before its introduction at Paphos by Agapenor. Its position is unknown.

[8] Or Idalia, adjoining to which was a forest sacred to Aphrodite. The poets, who connect this place with her worship, give us no indications whatever of its precise locality. Engel identifies it with the modern Dalin, situate to the south of Leucosia, at the foot of Mount Olympus.

[9] Now Cape Anamur.

[10] "Aulon Cilicium," now the Sea of Caramania or Cyprus.

[11] The Cilician Sea, namely.

[12] There were several islands of this name. It is not improbable that Pliny alludes to the one lying off the coast of Caria between the isle of Rhodes and the mainland, and which seems to be the island marked Alessa in the maps. There was another of the same name close to the shore of Cilicia, afterwards known by the name of Sebaste.

islands known as the Clides[1], lying before the promontory which faces Syria; and again at the end of the other cape[2] is Stiria: over against Neapaphos is Hierocepia[3], and opposite to Salamis are the Salaminiæ.

In the Lycian Sea are the islands of Illyris, Telendos, and Attelebussa[4], the three barren isles called Cypriæ, and Dionysia, formerly called Caretha. Opposite to the Promontory of Taurus are the Chelidoniæ[5], as many in number, and extremely dangerous to mariners. Further on we find Leucolla with its town, the Pactyæ[6], Lasia, Nymphäis, Macris, and Megista, the city on which last no longer exists. After these there are many that are not worthy of notice. Opposite, however, to Cape Chimæra is Dolichiste[7], Chœrogyllion, Crambussa[8], Rhoge[9], Enagora, eight miles in circumference, the two islands of Dædala[10], the three of Crya[11],

[1] Or Cleides, meaning the "Keys." This was a group of small islands lying to the north-east of Cyprus. The name of the islands was afterwards transferred by some geographer to the Cape which Pliny above calls Dinæ, and others Dinaretum. [2] Cape Acamas, now Pifano.

[3] Or the "Sacred Garden." The names of this and the Salaminiæ do not appear to be known to the modern geographers.

[4] This is identified by Beaufort with the islet called Bœshat, which is separated by a narrow channel from the Lycian shore. The others do not seem to have been identified. Attelebussa is supposed to take its name from a kind of destructive grasshopper without wings, called by the Greeks ἀπτέλεβος.

[5] Situate off the commencement of the sea-coast of Pamphylia, on the borders of Lycia. Beaufort speaks of them as five in number; he did not meet with any of the dangers of the navigation here mentioned by Pliny. The Greeks still call them Chelidoniæ, and the Italian sailors Celidoni, which the Turks have corrupted into Shelidan.

[6] Hardouin supposes these four islands to be the names of the group forming the Pactyæ. The names given appear to signify, the "Wild" or "Rough Islands," the "Isle of the Nymphs," the "Long Island," and the "Greatest Island." They were off the coast of Lycia, and seem to have belonged to the Rhodians. The modern name of Megista is Kastelorizo, according to Ansart.

[7] Or Doliche, the "Long Island," in the Lycian Sea, west of the ruins of Myra. Its modern name is Kakava. It is now uninhabited.

[8] Still known as Grambousa, a small island off the east coast of Lycia. There seems to have been another of the same name off the Lycian coast.

[9] An island off the coast of Lycia.

[10] Hardouin thinks that they were opposite to the city of Dædala on the coast of Caria.

[11] Off the city of Crya, probably, in Caria.

Strongyle, and over against Sidyma[1] the isle of Antiochus. Towards the mouth of the river Glaucus[2], there are Lagussa[3], Macris, Didymæ, Helbo, Scope, Aspis, Telandria, the town of which no longer exists, and, in the vicinity of Caunus[4], Rhodussa.

CHAP. 36.—RHODES.

But the fairest of them all is the free island of Rhodes, 125, or, if we would rather believe Isidorus, 103 miles in circumference. It contains the inhabited cities of Lindos, Camirus[5], and Ialysus[6], now called Rhodos. It is distant from Alexandria in Egypt, according to Isidorus, 583 miles; but, according to Eratosthenes, 469. Mucianus says, that its distance from Cyprus is 166. This island was formerly called Ophiussa[7], Asteria[8], Æthria[9], Trinacrie[10], Corymbia[11], Pœcëssa[12], Atabyria[13], from the name of one of its kings; and, in later times, Macaria[14] and Oloessa[15]. The islands of the Rhodians are Carpathus[16], which has given its name to the

[1] On the coast of Lycia.

[2] In Lycia. See C. 29 of the present Book.

[3] Probably so called from the number of hares found there.

[4] On the coast of Caria.

[5] Still known as Lindo and Camiro, according to D'Anville.

[6] One of the three ancient Doric cities of Rhodes. It lay three-quarters of a mile to the south-west of the city of Rhodes, with which Pliny seems here to confound it. Its site is occupied by a village which still bears the name of Ialiso, and where a few ancient remains are to be found.

[7] From its productiveness of serpents.

[8] Either from Asterius, its former king, or from its being a "constellation" of the sea.

[9] Probably because of the clearness and serenity of its atmosphere. See B. ii. c. 62.

[10] From its three-cornered shape.

[11] Perhaps so called from its fruitfulness in ivy, in Greek κορυμβήθρα, or else from κόρυμβος, "a summit," from its elevated position.

[12] From its verdant and grassy soil.

[13] Either from King Atabyrius, or the mountain Atabyrion; or else from the temple of Jupiter Tabyrius, which Appian speaks of as situate in this island.

[14] The "fortunate," or "blessed" island.

[15] "Venomous," or "deadly." This name it most probably had in early times (and not more recently, as Pliny says), when it was covered with dense forests, the retreats of serpents and noxious reptiles.

[16] Now known as Skarpanto.

surrounding sea; Casos[1], formerly known as Achne[2]; Nisyros[3], twelve miles distant from Cnidos, and formerly called Porphyris[4]; and, in the same vicinity, midway between Rhodes and Cnidos, Syme[5]. This island is thirty-seven miles and a half in circumference, and welcomes us with eight fine harbours. Besides these islands, there are, in the vicinity of Rhodes, those of Cyclopis, Teganon, Cordylussa[6], the four islands called Diabetæ[7], Hymos, Chalce[8], with its city of that name, Seutlussa[9], Narthecussa[10], Dimastos, Progne; and, off Cnidos, Cisserussa, Therionarce, and Calydne[11], with the three towns of Notium, Nisyros, and Mendeterus. In Arconnesus[12] there is the town of Ceramus. Off the coast of Caria, there are the islands known as the Argiæ, twenty in number; also Hyetussa[13], Lepsia, and Leros.

The most noted island, however, in this gulf is that of Cos[14], fifteen miles distant from Halicarnassus, and 100 in circumference, according to the opinion of many writers. It was formerly called Merope; according to Staphylus, Cea;

[1] Mentioned by Homer, Il. ii. 676. See also B. iv. c. 23 of the present work. It is described by Ross as a single ridge of mountains, of considerable height.

[2] Signifying "sea-foam."

[3] Still known as Nicero.

[4] From its production of the 'murex,' or 'purple.'

[5] Now called Symi, a small island off the south-west coast of Caria, at the mouth of the Gulf of Doris, to the west of the Promontory of Cynossema.

[6] Now called the Island of St. Catherine, according to Ansart.

[7] Stephanus Byzantinus mentions these islands as lying in the vicinity at Syme. Perhaps they are the group lying to the south of it, now called Siskle.

[8] Distant about fifty miles from Carpathus, or Skarpanto. It was probably subject to Rhodes, in the vicinity of which it was situate. Its present name is Chalki.

[9] An island, according to Hardouin, not far from Halicarnassus, on the coast of Ionia.

[10] So called from its productiveness of the *νάρθηξ*, or ferula.

[11] More probably Calydnæ, because there were several islands forming the group, of which Calymna was the chief. See B. iv. c. 23, where Pliny mentions only one town, that of Coös. There are some remains of the ancient towns still to be seen.

[12] A small island of Caria, south of Halicarnassus. It is now called Orak-Ada.

[13] Probably so called from the almost continual rains there.

[14] Now called Stanko, or Stanchio, a corruption of *ès τὰν* Κῶ.

Meropis, as Dionysius tells us; and, after that, Nymphæa. In this island there is Mount Prion. Nisyros[1], formerly called Porphyris, is supposed to have been severed from the island of Cos. We next come to the island of Caryanda[2], with a city of that name, and that of Pidosus[3], not far from Halicarnassus. In the Gulf of Ceramicus we also find Priaponnesos[4], Hipponnesos, Psyra, Mya, Lampsa, Æmyndus, Passala, Crusa, Pinnicussa, Sepiussa[5], and Melano. At a short distance from the mainland is an island which bears the name of Cinædopolis, from the circumstance that King Alexander left behind there certain persons of a most disgraceful character.

CHAP. 37.—SAMOS.

The coast of Ionia has the islands of Trageæ, Corseæ[6], and Icaros, which has been previously[7] mentioned; Lade[8], formerly called Late; and, among others of no note, the two Camelidæ[9], in the vicinity of Miletus; and the three Trogiliæ[10], near Mycale, consisting of Philion, Argennon, and Sandalion. There is Samos also, a free[11] island, eighty-seven miles in circumference, or, according to Isidorus, 100. Aristotle tells us, that it was at first called Parthenia[12], after

[1] Which has been previously mentioned in this Chapter.

[2] In C. 29, Pliny has mentioned a Caryanda on the mainland. It is probable that there was a town on the mainland and another in the island of the same name. Leake says, that there can be little doubt that the large peninsula, towards the west end of which is the fine harbour called by the Turks Pasha Limani, is the ancient island of Caryanda, now joined to the mainland by a narrow sandy isthmus.

[3] The island of Hyali, near the harbour of Meffi, on the coast of Caria, according to Dupinet.

[4] Probably so called from the worship of the god Priapus there.

[5] Few, if any, of these islets can now be recognized. Sepiussa was probably so called from the abundance of the sepia, or cuttle-fish, there.

[6] Over against the isle of Samos. [7] B. iv. c. 23.

[8] Near the city of Miletus.

[9] So called from their resemblance to camels.

[10] Lying before the Promontory of Trogilium, mentioned in C. 31.

[11] Augustus gave their liberty to the Samians. The island is still called by the Greeks Samo, and by the Turks Susam Adassi.

[12] The "Virgin's Island," if so called after Juno, as some say; but according to Strabo, it received its name from the river Parthenius.

that Dryussa[1], and then Anthemussa[2]. To these names Aristocritus has added Melamphyllus[3] and Cyparissia[4]: other writers, again, call it Parthenoarussa[5] and Stephane[6]. The rivers of this island are the Imbrasus, the Chesius, and the Ibettes. There are also the fountains of Gigartho and Leucothea; and Mount Cercetius. In the vicinity of Samos are the islands of Rhypara, Nymphæa, and Achillea.

CHAP. 38.—CHIOS.

At a distance of ninety-four miles from Samos is the free island of Chios[7], its equal in fame, with a town of the same name. Ephorus says, that the ancient name of this island was Æthalia; Metrodorus and Cleobulus tell us, that it had the name of Chia from the nymph Chione; others again say, that it was so called from the word signifying snow[8]; it was also called Macris and Pityusa[9]. It has a mountain called Pelennæus; and the Chian marble is well known. It is 125[10] miles in circumference, according to the ancient writers; Isidorus however makes it nine more. It is situate between Samos and Lesbos, and, for the most part, lies opposite to Erythræ[11].

The adjacent islands are Thallusa[12], by some writers called Daphnusa[13], Œnussa, Elaphitis, Euryanassa, and Arginusa, with a town of that name. All these islands are in the vicinity of Ephesus, as also those called the Islands of Pisistratus, Anthinæ, Myonnesos, Diarreusa,—in both of these last there were cities, now no longer in existence,—Poroselene[14],

[1] From its numerous oaks. [2] From the abundance of its flowers.

[3] "Of dark," or "black foliage;" in allusion probably to its cypresses.

[4] "Cypress-bearing."

[5] This is not improbably a compound, formed by a mistake of the copyists, of the two names, Parthenia and Aryusa, mentioned by Heraclides.

[6] "The Crown." This island was the birth-place of Pythagoras.

[7] Now known as Khio, Scio, Saka Adassi, or Saksadasi. Chios was declared free by the Dictator Sulla. [8] Χιὼν, gen. Χιόνος.

[9] Macris, from its length, and Pityusa, from its pine-trees.

[10] Dalechamps says 112 is the correct measurement.

[11] Mentioned in C. 31 of the present Book.

[12] Meaning "green and flourishing."

[13] "Productive of laurels." None of these islets appear to have been recognized by their modern names.

[14] By Strabo called Pordoselene. He says that the islands in its

with a city of that name, Cerciæ, Halone[1], Commone, Illetia, Lepria and Rhesperia, Procusæ, Bolbulæ, Phanæ, Priapos, Syce, Melane, Ænare, Sidusa, Pele, Drymusa[2], Anhydros, Scopelos[3], Sycussa, Marathussa, Psile, Perirreusa, and many others of no note. In the main sea lies the celebrated island of Teos, with a city[4] of that name, seventy-one miles and a half distant from Chios, and the same from the Erythræ.

In the vicinity of Smyrna are the Peristerides[5], Carteria, Alopece, Elæussa, Bachina, Pystira, Crommyonnesos, and Megale[6]. Facing Troas there are the Ascaniæ, and the three islands called Plateæ. We find also the Lamiæ, the two islands called Plitaniæ, Plate, Scopelos, Getone, Arthedon, Cœlæ, Lagussæ, and Didymæ.

CHAP. 39.—LESBOS.

But Lesbos[7], distant from Chios sixty-five miles, is the most celebrated of them all. It was formerly called Himerte, Lasia, Pelasgia, Ægira, Æthiope, and Macaria, and is famous for its nine cities. Of these, however, that of Pyrrha has been swallowed up by the sea, Arisbe[8] has perished by an earthquake, and Methymna is now united to Antissa[9]; these lie in the vicinity of nine cities of Asia, along a coast of thirty-seven miles. The towns of Agamede and

vicinity were forty in number; of which Pliny here gives the names of two-and-twenty.

[1] South of Proconnesus; now called Aloni.

[2] Near the city of Clazomenæ. It is now called Vourla, according to Ansart.

[3] Now Koutali, according to Ansart.

[4] We learn from Strabo and other writers, that this city was on a peninsula, and that it stood on the southern side of the isthmus, connecting Mount Mimas with the mainland of Lydia. It was the birth-place of Anacreon and Hecatæus.

[5] Or the "Dove Islands;" probably from the multitude of those birds found on those islands.

[6] Now called Antigona, according to Ansart.

[7] Now Mitylene, or Metelin.

[8] We find it also stated by Herodotus, that this island was destroyed by the Methymnæans. The cities of Mitylene, Methymna, Eresus, Pyrrha, Antissa, and Arisbe, originally formed the Æolian Hexapolis, or Confederation of Six Cities.

[9] The ruins found by Pococke at Calas Limneonas, north-east of Cape Sigri, may be those of Antissa. This place was the birth-place of Terpander, the inventor of the seven-stringed lyre.

Hiera have also perished. Eresos[1], Pyrrha, and the free city of Mitylene[2], still survive, the last of which was a powerful city for a space of 1500 years. The circumference of the whole island is, according to Isidorus, 168 miles[3], but the older writers say 195. Its mountains are, Lepethymnus, Ordymnus, Macistus, Creon, and Olympus. It is distant seven miles and a half from the nearest point of the mainland. The islands in its vicinity are, Sandaleon, and the five called Leucæ[4]; Cydonea[5], which is one of them, contains a warm spring. The Arginussæ[6] are four miles distant from Æge[7]; after them come Phellusa[8] and Pedna. Beyond the Hellespont, and opposite the shore of Sigeum, lies Tenedos[9], also known by the names of Leucophrys[10], Phœnice, and Lyrnesos. It is distant from Lesbos fifty-six miles, and twelve and a half from Sigeum.

CHAP. 40. (32.)—THE HELLESPONT AND MYSIA.

The tide of the Hellespont now begins to run with greater violence, and the sea beats against the shore, undermining with its eddies the barriers that stand in its way, until it has succeeded in separating Asia from Europe. At this spot is the promontory which we have already mentioned as Trapeza[11]; ten miles distant from which is the city of

[1] Or Eressus, according to Strabo. It stood on a hill, reaching down to the sea. Its ruins are said to be near a place still called Eresso. It was the birth-place of the philosopher Theophrastus, the disciple of Aristotle.

[2] Still called Mitylene, or Metelin.

[3] Strabo makes it about only 137 miles.

[4] Or the White Islands.

[5] So called from its fruitfulness in quinces, or "*Mala Cydonia*."

[6] These were three small islands, near the mainland of Æolis. It was off these islands that the ten generals of the Athenians gained a victory over the Spartans, B.C. 406. The modern name of these islands is said to be Janot.

[7] One of the Leucæ, previously mentioned.

[8] So called from the φελλὸς, or "cork," which it produced.

[9] Still known as Tenedos, near the mouth of the Hellespont. Here the Greeks were said to have concealed their fleet, to induce the Trojans to think that they had departed, and then introduce the wooden horse within their walls.

[10] "Having white eye-brows;" probably from the whiteness of its cliffs.

[11] In C. 33 of the present Book.

Abydos[1], where the straits are only seven stadia wide; then the town of Percote[2]; Lampsacus[3], at first called Pityusa; the colony of Parium[4], which Homer calls by the name of Adrastia; the town of Priapos[5]; the river Æsepus[6]; Zelia[7]; and then the Propontis[8], that being the name given to the tract of sea where it enlarges. We then come to the river Granicus[9], and the harbour of Artace[10], where a town formerly stood. Beyond this is an island which Alexander joined to the continent, and upon which is Cyzicus[11]; a city of the Milesians, which was formerly called Arctonnesos[12], Dolionis, and Dindymis; above it are the heights of Mount Dindymus[13]. We then come to the towns of Placia, Ariace[14], and Scylace; in the rear of which places is Mount Olympus, known as the "Mysian Olympus," and the city of Olympena. There are also the rivers Horisius[15] and Rhyndacus[16], formerly called the Lycus; this last river rises in Lake Artynias, near Miletopolis, and receives the Macestos, and many other streams, dividing in its course Asia[17] from Bithynia[18].

[1] Opposite to Sestos, made famous by the loves of Hero and Leander. Aidos, or Avido, a village on the Hellespont, is thought to occupy its site.

[2] Now called Bergase, according to D'Anville.

[3] Its ruins are still known as Lapsaki. This important city was celebrated for its wine, and was the chief seat of the worship of the god Priapus.

[4] Its site is now called Camanar, according to D'Anville.

[5] According to Ansart, the modern Caraboa marks its site.

[6] Now called the Satal-dere, according to Ansart.

[7] Its locality was not far from the modern Biga, according to Ansart.

[8] Now the Sea of Marmora.

[9] Mentioned in C. 33 of the present Book.

[10] Now called Artaki, or Erdek, a town of Mysia, and a Milesian colony. A poor town now occupies its site.

[11] Its ruins are called by the Turks Bal Kiz, probably meaning "Old Cyzicus." There are many subterraneous passages, and the ruins are of considerable extent. Its temples and storehouses appear to have been built on a scale of great magnificence. See Pliny, B. xxxvi. c. 15.

[12] The "Island of the Bears," which animals frequented the mountain in its vicinity.

[13] Called Dindymum by Herodotus; probably the modern Morad Dagh, in which the river Hermus rises.

[14] Now called Saki, according to Ansart.

[15] Now called the Lartacho, according to Ansart.

[16] Previously mentioned in C. 32 of the present Book.

[17] In its limited sense; considered as a portion only of Asia Minor.

[18] On the west it bordered on Mysia, and on the south on Phrygia and Galatia, while the eastern boundary seems to have been less definite.

This country was at first called by the name of Cronia, after that, Thessalis, and then Malianda and Strymonis. The people of it are by Homer called Halizones[1], from the fact that it was a nation begirt by the sea. There was formerly a vast city here, Attussa by name; at present there are twelve cities in existence; among which is Gordiucome[2], otherwise Juliopolis; and, on the coast, Dascylos[3]. We then come to the river Gelbes[4]; and, in the interior, the town of Helgas, or Germanicopolis, which has also the other name of Booscœte[5]; Apamea[6], now more generally known as Myrlea of the Colophonians: the river Etheleus also, the ancient boundary of Troas, and the commencement of Mysia. Next to this comes the gulf[7] into which the river Ascanius flows, the town of Bryllion[8], and the rivers Hylas and Cios, with a town of the same name as the last-mentioned river; it was founded by the Milesians at a place which was called Ascania of Phrygia, as an entrepôt for the trade of the Phrygians who dwelt in the vicinity. We may therefore look upon this as a not ineligible opportunity for making further mention of Phrygia.

CHAP. 41.—PHRYGIA.

Phrygia lies above Troas, and the peoples already men-

[1] Ephorus, as quoted by Stephanus Byzantinus, says, that the Halizones inhabited the district lying between Caria, Mysia, and Lydia. Hesychius incorrectly places them in Paphlagonia.

[2] Meaning the "Village of Gordius," one of its ancient kings. It was also called Gordium. After falling to decay, it was rebuilt by Augustus, and called Juliopolis. It is celebrated in history as the place where Alexander the Great cut the Gordian knot; the scene of the adventure being the Acropolis of the town, the former palace of King Gordius.

[3] There were several Asiatic cities of the similar name of Dascylium. The site of the one here mentioned does not appear to have been ascertained.

[4] More generally read "Gebes." [5] The "Bull's Bed," or "Den." It probably took its second name from the Roman general Germanicus.

[6] Now called Medania, or Mutania. It received its name of Apamea from Prusias, king of Bithynia, in compliment to his wife. In the time of the first Cæsars, it was made a Roman colony.

[7] The Bay of Cios. The river runs into a lake, formerly known as Lake Ascanius; probably that mentioned by Pliny in B. xxxi. c. 10.

[8] Stephanus Byzantinus says that it was the same as the town of Cios, or Cius, here mentioned as near to it. It was on the shores of the Propontis.

tioned as extending from the Promontory of Lectum[1] to the river Etheleus. On its northern side it borders upon Galatia, on the south it joins Lycaonia, Pisidia, and Mygdonia, and, on the east, it touches upon Cappadocia. The more celebrated towns there, besides those already mentioned, are Ancyra[2], Andria, Celænæ[3], Colossæ[4], Carina[5], Cotyaion[6], Ceraine, Conium, and Midaium. There are authors who say that the Mœsi, the Brygi, and the Thyni crossed over from Europe, and that from them are descended the peoples called the Mysi, Phryges, and Bithyni.

CHAP. 42.—GALATIA AND THE ADJOINING NATIONS.

On this occasion also it seems that we ought to speak of Galatia[7], which lies above Phrygia, and includes the greater part of the territory taken from that province, as also its

[1] Cape Baba, or Santa Maria; the south-western promontory of the Troad.

[2] In Phrygia Epictetus, or "Conquered Phrygia," so called from its conquest by certain of the kings of Bithynia. Strabo calls this place a "small city, or hill-fortress, towards Lydia." It was probably situate near the source of the Macestus, now the Susugherli Su, or the Simaul Su, as it is called in its upper course.

[3] The place from which the citizens were removed to Apamea, as mentioned in C. 29 of the present Book. Hamilton (Researches, &c., p. 499) supposes its acropolis to have been situate about half a mile from the sources of the river Marsyas.

[4] First mentioned by Herodotus, and situate on the Lycus, a branch of the Mæander. It had greatly declined in Strabo's time, and in the middle ages there rose near it a town of the name of Chonæ, and Colossæ disappeared. Hamilton found extensive ruins of an ancient city about three miles north of the modern Khonos. It was one of the early Christian churches of Asia, and the Apostle Paul addressed one of his Epistles to the people of this place. It does not appear from it that he had ever visited the place; indeed, from Chap. ii. 1 we may conclude that he had not.

[5] This does not appear to be the same as the Carine mentioned in C. 32 of this Book, as having gone to decay. Its site is unknown.

[6] Or Cotiæum, or Cotyæum. It was on the Roman road from Dorylæum to Philadelphia, and in Phrygia Epictetus, according to Strabo. The modern Kutahiyah is supposed to denote its site; but there are no remains of antiquity.

[7] It was bounded on the west, south, and south-east by those countries; and on the north-east, north, and north-west by Pontus, Paphlagonia, and Bithynia.

former capital, Gordium[1]. The Gauls[2] who have settled in these parts, are called the Tolistobogi, the Voturi, and the Ambitouti; those who dwell in Mæonia and Paphlagonia are called the Trocmi. Cappadocia stretches along to the north-east of Galatia, its most fertile parts being possessed by the Tectosages and the Teutobodiaci. These are the nations by which those parts are occupied; and they are divided into peoples and tetrarchies, 195 in number. Its towns are, among the Tectosages, Ancyra[3]; among the Trocmi, Tavium[4]; and, among the Tolistobogi, Pessinus[5]. Besides the above, the best known among the peoples of this region are the Actalenses, the Arasenses, the Comenses[6], the Didienses, the Hierorenses, the Lystreni[7], the Neapolitani, the Œandenses, the Seleucenses[8], the Sebas-

[1] Mentioned in C. 40, under the name of Gordiucome.

[2] Who invaded and settled in Asia Minor, at various periods during the third century B.C.

[3] Near a small stream, which seems to enter the Sangarius. It originally belonged to Phrygia, and its mythical founder was Midas, the son of Gordius, who was said to have found an anchor on the spot, and accordingly given the name to the town; which story would, however, as it has been observed, imply that the name for anchor (*ἄγκυρα*) was the same in the Greek and the Phrygian languages. The Tectosages, who settled here about B.C. 277, are supposed to have been from the neighbourhood of Toulouse. It is now called Angora, or Engareh; and the fine hair of the Angora goat may have formed one of the staple commodities of the place, which had a very considerable trade. The chief monument of antiquity here is the marble temple of the Emperor Augustus, built in his honour during his lifetime. In the inside is the Latin inscription known as the *monumentum*, or *marmor Ancyranum*, containing a record of the memorable actions of Augustus. The ruins here are otherwise interesting in a high degree.

[4] Now Tchoroum, according to Ansart.

[5] Its ruins are called Bala-Hisar, in the south-west of Galatia, on the southern slope of Mount Didymus. This place was celebrated as a chief seat of the worship of the goddess Cybele, under the surname of Agdistis, whose temple, filled with riches, stood on a hill outside of the city.

[6] Hardouin suggests that these are the Chomenses, the people of the city of Choma, in the interior of Lycia, mentioned in C. 28 of the present Book.

[7] The people of Lystra, a city of Lycaonia, on the confines of Isauria, celebrated as one of the chief scenes of the preaching of Paul and Barnabas. See Acts xiv.

[8] The people of Seleucia, in Pisidia.

teni[1], the Timoniacenses[2], and the Thebaseni[3]. Galatia also touches upon Carbalia in Pamphylia, and the Milyæ[4], about Baris; also upon Cyllanticum and Oroandicum[5], a district of Pisidia, and Obizene, a part of Lycaonia. Besides those already mentioned[6], its rivers are the Sangarius[7] and the Gallus[8], from which last the priests[9] of the Mother of the gods have taken their name.

CHAP. 43.—BITHYNIA.

And now as to the remaining places on this coast. On the road from Cios into the interior is Prusa[10], in Bithynia, founded by Hannibal at the foot of Olympus, at a distance of twenty-five miles from Nicæa, Lake Ascanius[11] lying between them. We then come to Nicæa[12], formerly called

[1] The people of Sebaste, a town of the Tectosages.

[2] The people of Timonium, a town of Paphlagonia, according to Stephanus Byzantinus.

[3] Thebasa, a town of Lycaonia, has been mentioned in C. 25 of the present Book.

[4] See C. 25 of the present Book.

[5] The town of Oroanda, giving name to this district, is mentioned at the end of C. 24 of the present Book.

[6] The Cayster, the Rhyndacus, and the Cios.

[7] Now called the Sakariyeh, the largest river of Asia Minor after the ancient Halys.

[8] Now called the Lefke, which discharges itself into the Tangarius, or Sakariyeh.

[9] Called "Galli." They were said to become mad from drinking of the waters of this river, and to mutilate themselves when in a frantic state. See Ovid's Fasti, B. iv. l. 364 *et seq.*

[10] Now called Brusa. It stood on the north side of Mount Olympus, fifteen Roman miles from Cius. According to most accounts, it was built by Prusias, king of Bithynia. It is most probable that Hannibal superintended the works, while staying as a refugee at the court of Prusias.

[11] Now Lake Iznik.

[12] Its ruins are to be seen at Iznik, on the east side of the lake of that name. Its site is supposed to have been originally occupied by the town of Attæa, and afterwards by a settlement of the Bottiæans, called Ancore, or Helicore, which was destroyed by the Mysians. On this spot, shortly after the death of Alexander the Great, Antigonus built a city which he named after himself, Antigonæa; but Lysimachus soon afterwards changed the name into Nicæa, in honour of his wife. Under the kings of Bithynia, it was often the royal residence, and it long disputed with Nicomedia the rank of capital of Bithynia. The modern Iznik is only a poor village, with about 100 houses. Considerable ruins of the ancient

Olbia, and situate at the bottom of the Ascanian Gulf; as also a second place called Prusa[1], at the foot of Mount Hypius. Pythopolis, Parthenopolis, and Coryphanta are no longer in existence. Along the coast we find the rivers Æsius, Bryazon, Plataneus, Areus, Æsyros, Geodos, also called Chrysorroas[2], and the promontory[3] upon which once stood the town of Megarice. The gulf that here runs inland received the name of Craspedites from the circumstance of that town lying, as it were, upon its skirt[4]. Astacum[5], also, formerly stood here, from which the same gulf has received the name of the 'Astacenian': the town of Libyssa[6] formerly stood at the spot where we now see nothing but the tomb of Hannibal. At the bottom of the gulf lies Nicomedia[7], a famous city of Bithynia; then comes the Promontory of Leucatas[8], by which the Astacenian Gulf is bounded, and thirty-seven miles distant from Nicomedia; and then, the land again approaching the other side, the straits[9] which extend as far as the

city are still in existence. Littré seems to think that there are two Nicæas meant in these passages; but it would seem that the same place is alluded to in both lines. The only thing that seems to give countenance to Littré's supposition (in which he is supported by Hardouin) is, the expression "Et Prusa *item* altera."

[1] It has been suggested, that this is only another name for the town of Cios, previously mentioned; but it is most probable that they were distinct places, and that this was originally called Cierus, and belonged to the territory of Heraclea, but was conquered by King Prusias, who named it after himself. It stood to the north-west of the other Prusa.

[2] Or the "Golden Stream."

[3] Suggested by Parisot to be the modern Cape Fagma.

[4] From the Greek κράσπεδον, a "skirt."

[5] Or Astacus, a colony originally from Megara and Athens. From Scylax it would appear that this city was also called Olbia. Its site is placed by some of the modern geographers at a spot called Ovaschik, and also Bashkele.

[6] Called Gebiseh, according to Busbequis,—at least in his day. The modern Hereket, on the coast, has been suggested.

[7] Its ruins now bear the name of Izmid, or Iznikmid, at the north-eastern corner of the Sinus Astacenus, or Gulf of Izmid. It was the chief residence of the kings of Bithynia, and one of the most splendid cities in the world. Under the Romans it was made a colony, and was a favourite residence of Diocletian and Constantine the Great. Arrian the historian was born here.

[8] Now Akrita. It is also called Akritas by Ptolemy.

[9] The Straits, or Channel of Constantinople.

Thracian Bosporus. Upon these are situate Chalcedon[1], a free town, sixty-two miles from Nicomedia, formerly called Procerastis[2], then Colpusa, and after that the "City of the Blind," from the circumstance that its founders did not know where to build their city, Byzantium being only seven stadia distant, a site which is preferable in every respect.

In the interior of Bithynia are the colony of Apamea[3], the Agrippenses, the Juliopolitæ, and Bithynion[4]; the rivers Syrium, Laphias, Pharnacias, Alces, Serinis, Lilæus, Scopius, and Hieras[5], which separates Bithynia from Galatia. Beyond Chalcedon formerly stood Chrysopolis[6], and then Nicopolis, of which the gulf, upon which stands the Port of Amycus[7], still retains the name; then the Promontory of Naulochum, and Estiæ[8], a temple of Neptune[9]. We then come to the Bosporus, which again separates Asia from Europe, the distance across being half a mile; it is distant twelve miles and a half from Chalcedon. The first entrance of this strait is eight miles and three-quarters wide, at the

[1] Its site is supposed to have been about two miles south of the modern Scutari, and it is said that the modern Greeks call it Chalkedon, and the Turks Kadi-Kioi. Its destruction was completed by the Turks, who used its materials for the construction of the mosques and other buildings of Constantinople.

[2] So called, Hardouin thinks, from its being opposite to the Golden Horn, or promontory on which Byzantium was built.

[3] Or Myrlea, mentioned above in C. 40. See p. 490.

[4] Or Bithynium, lying above Tius. Its vicinity was a good feeding country for cattle, and noted for the excellence of its cheese, as mentioned by Pliny, B. xi. c. 42. Antinoüs, the favourite of the Emperor Adrian, was born here, as Pausanias informs us. Its site does not appear to be known.

[5] These rivers do not appear to have been identified by the modern geographers.

[6] The modern Scutari occupies its site. Dionysius of Byzantium states, that it was called Chrysopolis, either because the Persians made it the place of deposit for the gold which they levied from the cities, or else from Chryses, a son of Agamemnon and Chryseis.

[7] A king of the Bebrycians. For some further particulars relative to this place, see B. xvi. c. 89 of the present Book.

[8] Situate on a promontory, which is represented by the modern Algiro, according to Hardouin and Parisot.

[9] Other writers say that it was erected in honour of the Twelve Greater Divinities.

place where the town of Spiropolis[1] formerly stood. The Thyni occupy the whole of the coast, the Bithyni the interior. This is the termination of Asia, and of the 282 peoples, that are to be found between the Gulf of Lycia[2] and this spot. We have already[3] mentioned the length of the Hellespont and Propontis to the Thracian Bosporus as being 239 miles; from Chalcedon to Sigeum, Isidorus makes the distance 322½.

CHAP. 44.—THE ISLANDS OF THE PROPONTIS.

The islands of the Propontis are, before Cyzicus, Elaphonnesus[4], from whence comes the Cyzican marble; it is also known by the names of Neuris and Proconnesus. Next come Ophiussa[5], Acanthus, Phœbe, Scopelos, Porphyrione, Halone[6], with a city of that name, Delphacia, Polydora, and Artaceon, with its city. There is also, opposite to Nicomedia, Demonnesos[7]; and, beyond Heraclea, and opposite to Bithynia, the island of Thynias, by the barbarians called Bithynia; the island of Antiochia: and, at the mouth of the Rhyndacus, Besbicos[8], eighteen miles in circumference; the islands also of Elæa, the two called Rhodussæ, and those of Erebinthus[9], Megale, Chalcitis[10], and Pityodes[11].

[1] Called Phinopolis in most of the editions. It is very doubtful whether this passage ought not to be translated, "At a distance thence of eight miles and three-quarters is the first entrance to this strait, at the spot," &c. We have, however, adopted the rendering of Holland, Ajasson, and Littré.

[2] Mentioned in C. 28 of the present Book.

[3] In B. iv. c. 24.

[4] Or "Deer Island."

[5] Now Afzia, according to D'Anville.

[6] There is still an island in the Sea of Marmora known by the name Alon, which is separated from the north-western extremity of the Peninsula of Cyzicus by a narrow channel.

[7] Hesychius says, that there were two islands near Byzantium called by the common name of Demonnesi, but severally having the names of Chalcitis and Pityusa. Pliny, on the other hand, places Demonnesus opposite to Nicomedia, and at the same time mentions Chalcitis and Pityodes (probably the same as Pityusa) as distinct places. D'Anville calls Demonnesus "The Isle of Princes."

[8] The position assigned to this island by Pliny and Strabo corresponds with that of Kalolimno, a small island ten miles north of the mouth of the Rhyndacus.

[9] Now called Prota, according to Parisot.

[10] So called from its copper-mines; now called Khalki, or Karki.

[11] Now called Prinkipo, east of Khalki.

SUMMARY.—Towns and nations spoken of * * * *. Noted rivers * * * *. Famous mountains * * * *. Islands, 118 in number. People or towns no longer in existence * * * *. Remarkable events, narratives, and observations * * * *.

ROMAN AUTHORS QUOTED.—Agrippa[1], Suetonius Paulinus[2], M. Varro[3], Varro Atacinus[4], Cornelius Nepos[5], Hyginus[6]. L. Vetus[7], Mela[8], Domitius Corbulo[9], Licinius Mucianus[10], Claudius Cæsar[11], Arruntius[12], Livius the Son[13], Sebosus[14], the Register of the Triumphs[15].

[1] See end of B. iii.

[2] A celebrated Roman general, who was successively governor of Numidia and Britain, where he defeated Queen Boadicea. He was a supporter of the Emperor Otho, but afterwards obtained a pardon from Vitellius on the plea that he had betrayed Otho at the battle of Bedriacum, and so contributed to his defeat; which, however, was not the case.

[3] See end of B. ii. [4] See end of B. iii. [5] See end of B. ii.
[6] See end of B. iii. [7] See end of B. iii. [8] See end of B. iii.

[9] Brother of Cæsonia, the wife of Caligula, and father of Domitia Longina, the wife of Domitian. He was the greatest general of his day, and conquered Tiridates, the powerful king of Parthia. He slew himself at Cenchreæ, A.D. 67, upon hearing that Nero had given orders for his execution. [10] See end of B. ii.

[11] The Roman emperor, grandson of Livia, the wife of Augustus. As an author, the character in which he is here referred to, he occupied himself chiefly with history, and was encouraged in the pursuit by Livy the historian. At an early age he began to write a history from the death of the Dictator Cæsar, a plan which he afterwards abandoned, and began his work with the restoration of peace, after the battle of Actium. Of the earlier period he had written only four books, but the latter work he extended to forty-four. He also wrote memoirs of his own life, which Suetonius describes as written with more silliness than inelegance. A fourth work was a defence of Cicero against the attacks of Asinius Pollio. He also wrote histories of Carthage and of Etruria in Greek. All of his literary works have perished. [12] See end of B. iii.

[13] Nothing whatever is known of this son of T. Livius, the great Roman historian. It is not improbable that the transcribers have committed an error in inserting the word *filio*, and that the historian himself is the person meant. [14] See end of B. ii.

[15] "Acta Triumphorum" probably mean the registers kept in the Capitol, in which were inscribed the names of those who were honoured with triumphs, and the decrees of the senate or the people in their favour. This register must not be confounded with the "Tabulæ Consulares."

FOREIGN AUTHORS QUOTED.—King Juba[1] Hecatæus[2] Hellanicus[3], Damastes[4], Dicæarchus[5], Bæton[6], Timosthenes[7], Philonides[8], Zenagoras[9], Astynomus[10], Staphylus[11], Aristoteles[12], Aristocritus[13], Dionysius[14], Ephorus[15], Eratosthenes[16], Hipparchus[17], Panætius[18], Serapion[19] of Antioch, Callimachus[20], Agathocles[21], Polybius[22], Timæus[23] the mathematician, Herodotus[24], Myrsilus[25], Alexander Polyhistor[26], Metrodorus[27], Posidonius[28], who wrote the Periplus and the Periegesis, Sotades[29], Periander[30], Aristar-

[1] Juba II., king of Mauritania. After the defeat of his father at Thapsus, he was carried a prisoner to Rome, though quite a child, and compelled to grace the conqueror's triumph. Augustus Cæsar afterwards restored to him his kingdom, and gave him in marriage Cleopatra, or Selene, the daughter of Antony and Cleopatra. To his literary pursuits he is chiefly indebted for his reputation. His works are continually quoted by Pliny, who regards his authority with the utmost deference. Among his numerous works he seems to have written a History of Africa, Assyria, Arabia, and Rome; as also Treatises on the Stage, Music, Grammar, and Painting.

[2] Of Miletus. See end of B. iv.

[3] See end of B. iv.

[4] See end of B. iv.

[5] See end of B. ii.

[6] He was employed by Alexander the Great in measuring distances in his marches. He wrote a work upon this subject, entitled, "Distances of the Marches of Alexander."

[7] See end of B. iv.

[8] See end of B. iv.

[9] See end of B. iv.

[10] See end of B. iv.

[11] See end of B. iv.

[12] See end of B. ii.

[13] See end of B. iv.

[14] Of Chalcis. See end of B. iv.

[15] See end of B. iv.

[16] See end of B. ii.

[17] See end of B. ii.

[18] Of Rhodes, the friend of P. Scipio Æmilianus and Lælius. He was the head of the Stoic School at Athens, where he died. His principal work was a Treatise on Moral Duties, which served as a model for Cicero in the composition of his work, "De Officiis." He also wrote a work on the philosophical sects.

[19] See end of B. ii.

[20] See end of B. iv.

[21] See end of B. iv.

[22] See end of B. iv.

[23] See end of B. ii.

[24] See end of B. ii.

[25] See end of B. iv.

[26] See end of B. iii.

[27] See end of B. iii.

[28] See end of B. ii.

[29] There are four literary persons mentioned of this name. 1. An Athenian comic poet of the middle comedy. 2. A native of Maronæa, in Thrace, or else of Crete, who wrote lascivious and abusive verses, and was at last put to death by order of Ptolemy Philadelphus. He was the inventor of the Sotadean verse, or Ionic a Majore, Tetrameter Brachycatalectic. 3. An Athenian Philosopher, who wrote a book on mysteries. 4. A Byzantine philosopher, of whom nothing whatever is known.

[30] There were two writers of this name, before the time of Pliny. 1.

chus[1] of Sicyon, Eudoxus[2], Antigenes[3], Callicrates[4], Xenophon[5] of Lampsacus, Diodorus[6] of Syracuse, Hanno[7], Himilco[8], Nymphodorus[9], Calliphanes[10], Artemidorus[11], Megasthenes[12], Isidorus[13], Cleobulus[14], and Aristocreon[15].

Periander of Corinth, one of the Seven Wise Men, who wrote a didactic poem, containing moral and political precepts, in 2000 lines; and, 2. a physician and bad poet, contemporary with Archidamas, the son of Agesilaüs. It is uncertain to which Pliny here refers.

[1] Probably a writer on geography. Nothing appears to be known of him.

[2] Of Cyzicus, see end of B. ii.; of Cnidos, see end of B. iv.

[3] A Greek historian, who appears, from Plutarch, to have written a history of the expeditions of Alexander the Great.

[4] See end of B. iii. [5] See end of B. iii. [6] See end of B. iii.

[7] The author of the Periplus, or voyage which he performed round a part of Libya, of which we have a Greek translation from the Punic original. His age is not known, but Pliny states (B. ii. c. 67, and B. v. c. 1) that the voyage was undertaken in the most flourishing days of Carthage. It has been considered on the whole, that he may be probably identified with Hanno, the son or the father of Hamilcar, who was slain at Himera, B.C. 480.

[8] Mentioned also by Pliny, B. ii. c. 67, as having conducted a voyage of discovery from Gades towards the north, along the western shores of Europe, at the same time that Hanno proceeded on his voyage along the western coast of Africa. He is repeatedly quoted by Festus Avienus, in his geographical poem called *Ora Maritima*. His voyage is said to have lasted four months, but it is impossible to judge how far it extended.

[9] See end of B. iii. [10] See end of B. iii. [11] See end of B. ii.

[12] A Greek geographer, and friend of Seleucus Nicator, by whom he was sent on an embassy to Sandrocottus, king of the Prasii, whose capital was Palibothra, a town probably in the vicinity of the present Patna. Whether he had accompanied Alexander on his invasion of India is quite uncertain. He wrote a work on India in four books, to which the subsequent Greek writers were chiefly indebted for their accounts of India. Arrian speaks highly of him as a writer, but Strabo impeaches his veracity; and we find Pliny hinting the same in B. vi. c. 21. Of his work only a few fragments survive.

[13] See end of B. ii. [14] See end of B. iv.

[15] There was a philosopher of this name, a nephew of Chrysippus, and his pupil; but it is not known whether he is the person referred to, in C. 10, either as having written a work on universal geography, or on that of Egypt.

END OF VOL. I.

APPENDIX OF CORRECTIONS.

Page 1, line 9, The allusion, otherwise obscure, is to the fact that some friends of Catullus had filched a set of table-napkins, which had been given to him by Veranius and Fabius, and substituted others in their place.

„ 13, „ 2, *for* Roman figures, *read* other figures.

„ 20, „ 7, *for* the God of nature; he also tends, *down to* and most excellent. *read* the God of nature. He supplies light to the universe, and dispels all darkness; He both conceals and reveals the other stars. It is He that regulates the seasons, and, in the course of nature, governs the year as it ever springs anew into birth; it is He that dispels the gloom of the heavens, and sheds his light upon the clouds of the human mind. He, too, lends his brightness to the other stars. He is most brilliant and most excellent.

„ 21, „ 13, *for* elected, *read* erected.

„ 21, „ 13, *for* good fortune, *read* evil fortune.

„ 23, „ 18, *for* our scepticism concerning God is still increased, *read* our conjectures concerning God become more vague still.

„ 23, „ 31, *for* and the existence of God becomes doubtful, *read* whereby the very existence of a God is shewn to be uncertain.

„ 33, „ 4, *for* as she receives, *read* as receives.

„ 54, „ 15, *for* the seventh of the circumference, *read* the seventh of the third of the circumference.

„ 59, „ 36, *for* transeuntia, *read* transcurrentia.

„ 67, „ 26, *for* circumstances, *read* influences.

„ 78, „ 9, *for* higher winds, *read* higher waves.

„ 78, „ 17, *for* the male winds are therefore regulated by the odd numbers, *read* hence it is that the odd numbers are generally looked upon as males.

„ 79, „ 15, *for* of the cloud, *read* of the icy cloud.

„ 79, „ 21, *for* sprinkling it with vinegar, *read* throwing vinegar against it.

„ 79, „ 22, *for* this substance, *read* that liquid.

„ 80, „ 13, *for* but not until, *read* and not after.

„ 80, „ 14, *for* the former is diffused, *down to* impulse, *read* the the latter is diffused in the blast, the former is condensed by the violent impulse.

„ 80, „ 17. *for* dash, *read* crash.

„ 81, „ 21, *for* thunder-storms, *read* thunder-bolts.

„ 81, „ 27, *for* their operation, *read* its operation.

„ 82, „ 8, *for* thunder-storms, *read* thunder-bolts.

„ 85, „ 2, *for* blown up, *read* blasted.

„ 88, „ 15, *for* the east, *read* the west.

„ 89, „ 11, *for* even a stone, *read* ever a stone.

„ 92, „ 9, *for* how many things do we compel her to produce spontaneously, *read* how many things do we compel her to produce! How many things does she pour forth spontaneously!

„ 92, „ 10, *for* odours and flowers *read* odours and flavours.

„ 93, „ 16, *for* luxuries, *read* caprices.

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